

DAOIST WEATHER MAGIC AND FENG SHUI

THE SECRET TEACHING
OF ESOTERIC DAOIST MAGIC

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DAOIST MAGICAL FENG SHUI

INTRODUCTION TO FENG SHUI

The ancient Daoists believed that the Earth was energetically designed and formed within the ever changing energetic patterns and various cycles of the Wind Wheel, Fire (Sun) Wheel, Water Wheel, and Earth (Soil) Wheel. Humans were also believed to be composed of the same various Elements of Wind, Fire, Water, and Earth. Because both the energetic natures of the Earth and Humans were closely related, the ancient Daoists specifically studied the energetic patterns of the various elements in order to harmoniously interact with the magical powers of nature.

In ancient China, Daoist masters believed that the energetic patterns set up by the interacting currents of Wind and Water would affect an individual's body, mind, spirits, and Fate. They also believed that at every place on Earth, there were special topographical features (both natural and man-made) which indicate or modify the magical energy of the Universal Qi. The various heights, directions, forms, and patterns of mountains, and the speed, depth, and directions of the watercourses were believed to carry and sometimes retain the magical qualities of this precious universal energy. However, the development of either good or evil Earth energy also resulted from the interacting and moulding influences of both Wind and Water.

Any alteration in the natural forms of the Earth has either good or bad effects, according to the newly created energetic patterns it produces. For example, houses and graves were traditionally constructed to face the South. This was because that specific direction was in harmony with the natural animation of the Vegetable Kingdom, along with the approach of Summer (keeping the deadly influence of Winter from the North, towards the back).



Figure 1.1. The Chinese Characters for Feng Shui*

In ancient China, Daoist masters built special altars (Tan) on mountain sites where interactions with the celestial powers of the Dao had expanded their conscious experiences. After building the altars and activating them through magical ritual, these special areas became known as "Gates of Heaven." Later Daoist writings codified the magical practices of these early masters and provided specific instructions on how to determine and locate these special sites (each site was commonly linked to a certain star constellation).

These ancient Daoist priests first performed the magic skill of Di Wen (Reading the Earth's landscape) and then used the magical art of Tu Zhai Shu (Planning Residence) in order to locate and utilize the environmental energies contained within these auspicious sites. This ancient magical skill later became known as the science of Feng Shui (Wind and Water).

Feng Shui (Figure 1.1) is the art of discerning and utilizing the flow of Qi in nature. It was sometimes known as Daoist Earth Magic or Geomancy, because it enabled the mystic to control the natural power of the environment, believed to be alive with hidden forces.

The ancient Chinese considered Feng and Shui to be the two primary forces that moved the energy of the Earth. The skill of Feng Shui focuses

on understanding the magical energy of the land as it manifests through the Qi of the environment, that is to say, the energy released into the environment through the vibrational resonance of the minerals of the soil, the plants and trees, and the resident animals and humans.

The metaphysical science of Feng Shui (i.e., the energetic manifestations of Wind and Water) is based on the ancient Chinese philosophy of Daoism. The Dao is everything, the absolute source of all that exists, the magical unity that knows no beginning or end. According to the ancient writings of Laozi, *"The Dao is real and can be proven, even though it is passive and without form. It can be conveyed but not acquired. It exists in itself and by itself. It was before Heaven and Earth and will be for infinity. It gave the gods godliness and the world its beginning."*

The Dao exists as a huge ocean, consisting of infinite currents of powerful and subtle movements of Qi. This vast ocean is in constant movement, with two energetic polarities (Yin Qi and Yang Qi) that are responsible for creating the waves, currents, streams, eddies, and tides. This ceaseless flowing and never-ending movement of the Dao finds expression in the natural order of the world. Qi is the vital energy of the Dao. It connects and activates all things, bringing everything into existence and returning everything back to the infinite space of the Dao.

Everything is infused with the Qi of the Dao. Heaven and Earth, minerals and rocks, plants and trees, animals and humans, are all interconnected in a magical symbiotic relationship. The ancient Daoists believed that the energetic patterns of the human body are only a mirror of the sacred order of the universe, and that everything on the Earth is simply a mirror of the energetic patterns of Heaven. Thus, the basic principles of Daoist magic, "as above so below," and the "microcosm can influence the macrocosm" are rooted in this understanding.

The forces at work within the land reflect the celestial influence of the constellations of Heaven. The interaction of both the celestial and terrestrial Five Elemental forces is responsible for shaping

and reshaping the landscape. These "hidden" powers are actually found everywhere, and though they exist in many forms, they are available only to those educated as to how to recognize and cultivate their energetic potential.

Earth Qi is constantly on the move - expanding, contracting, rising, falling, condensing, dispersing, and evaporating. Qi moves like water, flowing in both invisible underground currents and within its energetic structures above the surface of the Earth. In the study of Feng Shui, the energy of Feng (Wind Qi) is Yang and moves constantly like Fire, while the energy of Shui (Water Qi) is Yin and represents stillness. For the ancient Chinese, Feng Shui was central to the traditional way of life, influencing the shape of homes, monasteries, villages, cities, and imperial palaces. The ancient Daoists observed the qualities and patterns of the energetic rivers of Qi that move over and through the physical terrain of the Earth, as well as the Qi that moves over and through the structures of the physical body. The energy pools and condenses at intersections, rides the tides of water, blood, and saliva, and flows on the bellows of Wind and breath. Certain spots both on the Earth and on the physical body are known to be sacred. They contain powerful amounts of refined energy that can greatly aid the priest's esoteric training.

The ancient Daoists understood that their lives were strongly influenced by the quality of Qi that pervaded the areas where they lived and trained. The mastery of Feng Shui enabled the Daoist priest to perceive where Earth energy travelled and pooled. Therefore, they studied the natural terrain, observing how the energy of the Wind and Water shaped the landscape over time. They understood that the smell of the Wind, the contours of the land, and the quality of the soil, vegetation, and waterways all combine to create either auspicious or inauspicious areas. Thus they understand where to reside when cultivating Qi and Shen.

Because the physical, energetic, and spiritual components of minerals, plants, and animals are so specific, these powerful materials provide es-

sential tools to the Daoist priest. However, the Daoist priest can also access the natural energetic fields directly by using his or her knowledge of Feng Shui. For example if the priest wished to cultivate Yang Qi, he or she could look for an appropriate power spot or energetic vortex existing along the Dragon's Spine (see page 24). The priest could then draw the accumulated Yang Qi directly from the environment and place it into any area of his or her body, place it into a magical tool, or use it to increase the power of a certain magical ritual or incantation.

When locating a place to practice Internal or External Alchemy, the ancient Daoists would commonly seek quiet sites that were protected from harsh influences such as fierce Winds, floods, or landslides. It was important that these sites have an ample supply of water, beautiful views, and inspiring rock formations. These special places of isolation and retreat were ideally close enough to a town or village in order to get supplies when needed, yet far enough away to assure solitude. Such a location would be especially suitable as a training area if it had a balance between sun and shade, warmth and coolness, and if possible, an ample supply of pine trees rich in Qi that the Daoist mystic could absorb.

So important was this practice and skill of understanding the magical power of nature, that in ancient China the art of Feng Shui was an essential tool for survival to the Daoist priest. Without the knowledge of Feng Shui, the Daoist priest's practice of energy cultivation through External Alchemy would ultimately be ineffective. It is only through understanding the energetic patterns of nature that the Daoist priest could understand where to locate powerful minerals, plants, and animals needed to create his or her magical elixirs.

When the environment is not perfectly balanced to meet the needs of the Daoist priest, "cures" could be applied to the landscape in order to correct the deficiencies or excesses. For example, harmonizing the environment's Five Element energies could be accomplished by "adjusting" their directional correspondences. This energetic "adjustment" could then be used to help strengthen

and balance the priest's internal organ Qi. There are also animal spirits associated with the various energetic powers of the four directions. The ancient Daoist priests would sometimes summon these powerful celestial animal spirits in order to form a protective shield against evil influences while practicing in the energetic realms of nature.

HISTORY OF FENG SHUI

The art of Feng Shui dates back at least four thousand years, although the philosophies and magical symbols it incorporates date back to an even earlier time period. According to the *Shu Jing (Book of History)*, written by Si Ma Qian, "When the Yellow Emperor first started to divide the country into cities and provinces, he consulted Qin Niao Ze on the project, because Qin was a master of geomantically surveying the landform." Being an officer in the court of the Yellow Emperor sometime around 2600 B.C., Qin Niao Ze is regarded as the originator of the art of Feng Shui. During that time period, Feng Shui was known as "the art of Qin Niao Ze." He is said to have written three books on geomancy: *The Classics of Burial Geomancy*, *Reading Graves*, and *How to Examine the Earthly Bones*. Unfortunately, none of these books have survived to the present day, and we only know of them from references to them in much later texts.

The earliest reference to Feng Shui is in the *History of the Former Han* (206 B.C. -220 A.D.). In this ancient document, references to *The Golden Box of Geomancy* and *The Terrestrial Conformations for Palaces and Houses* were mentioned, however, neither of the books survived. Over the years, two books that were believed to have a profound influence of the art of Feng Shui were included in the *Imperial Encyclopedia*, under arts and divination. These books were titled: *The Ancient Burial Classics* (written by Guo Bu during the fourth century A.D.), and *The Yellow Emperor's Dwelling Classics* (written by Wang Wei during the fifth century A.D.). The writings of *The Yellow Emperor's Dwelling Classics* distinguished between the energetic natures of the Yin dwellings for the dead and the Yang dwellings for the living, a distinction that is still used in modern times.

In the early years of the Ming Dynasty (1368-1644 A.D.) the founding Emperor Ju Yuanzhan was afraid that the ancient Daoist skill of Feng Shui might be used to overthrow him. He therefore persecuted and executed all Feng Shui practitioners and disseminated fake Feng Shui texts in order to confuse the public. During the Qing Dynasty (1644-1911 A.D.) however, Feng Shui enjoyed a revival in the capital and has been popular ever since.

THE ORIGINAL SCHOOLS OF FENG SHUI

Feng Shui is divided into two prominent schools of magical teaching: the Form School and the Compass School. Both schools borrow from ancient Daoist principles, and they often overlap each other, both in theory and in practice. These two schools are described as follows:

THE FORM SCHOOL

The Form School (Xing Shui) is considered to be the "original school of Feng Shui." It focuses on the study of topography and the environmental Elements existing within and around a particular site. Emphasis is placed on the shapes and heights of mountains, and the speed and curves of water-courses. This observation allowed the priest to understand how and where the environmental Qi could be cradled and accumulated, or why it could be quickly dispersed.

According to ancient Daoist teachings, the Form School was considered to be a specialized magical art used for observing the flow of energy existing within a landscape. The original term for "landscape" was known as "Shan Shui" or "Mountain Water." The expression "Shan Shui" was used for "landscape" because of the observation that the mountains were eroded by winds (Feng) and water (Shui), which then produced the silt floodplains of the various rivers, creating rich deltas and fertile fields, from which all life derived its existence. The term "Feng Shui" ("Wind Water") was the ancient name given to the "art of managing the subtle Environmental Qi for the benefit of man."

The Form School has its roots in Southwest China, and its founding fathers are Yang Yunsong and his disciples Zen Wenshan and Lai Wenjun.

Since Yang Yunsong, Zen Wenshan, and Lai Wenjun were all natives of Jiangxi province, the Form School also came to be known as the Jiangxi school of Feng Shui.

Yang Yunsong served at one time as a high-ranking official in the Later Tang Dynasty (923-936 A.D.). He eventually became known as one of the most prolific writers on the subject of Form School Feng Shui. His works include *Shaking the Dragon*, *Verifying the Dragon*, *Methods of Mr. Yang*, *The Golden Classics*, *Books of Heavenly Jade*, *Secret Words of Mr. Qin Niao Ze*, and *Precious Classics That Light Up the Heavens*. All of Yang Yunsong's original works on Form School teachings have had a profound influence on the development of Feng Shui up to modern times.

The Form School focuses on the energetic quality and quantity of Qi existing within waterways, bodies of water, mountain veins, individual hills, and Dragon Lairs.

To a master of Form School Feng Shui, it is important to understand that it is the form of the land or topography that provides the site with its energetic substance. The geometric patterns contained within nature are similar in energetic composition to those represented in the geometric patterns of art. The understanding of these energetic forms is a prerequisite to mastering the magical skill of ancient Daoist Feng Shui.

To the Feng Shui master, no form of matter is considered to be solid. It is merely composed of vibrating waves of living energy. The ancient Daoists therefore observed the energetic Form of the land not as simple the illusion of rocks, trees, and water, but as condensed, crystallized energetic structures and illuminating fields of many colored lights.

The Form School also relies on the artistic perspective of the geomancer. According to the Form School Feng Shui Classic *Verses of the Heart of Snow*, written by Daoist master Meng Hao: "All depends on the individual's intuition to ponder over the appropriate height of mountains, and his reasoning power to determine which exposure to take."

The Form School focuses primarily on developing environmental harmony by observing the shape and form of the terrain and how these

interact with the energetic qualities of the animals of the four Elements (Red Phoenix, Black Turtle/ Snake, White Tiger, and Green Dragon). These four animals act as guardians and also serve to establish a relationship between the individual's Eternal Soul (Shen Xian) and the external Elemental Energies.

The majority of the content in this text is primarily based in the ancient understanding and magical practices of the Form School of Daoist Feng Shui.

THE COMPASS SCHOOL

The Compass School is the second school of Feng Shui. It focuses primarily on understanding the accurate alignment of a particular site and its building with appropriate stars. This alignment is strictly based on the theory of the Five Elements, the eight characters of an individual's birth, and the Eight Trigrams of the Yi-Jing.

The founding fathers of the Compass School of Feng Shui are Wan Ji and Cai Yuanding. Since Wan Ji and Cai Yuanding were both natives of Fujian province, the Compass School also came to be known as the Fujian school of Feng Shui.

The Compass School focuses primarily on understanding the energies of Heaven and Earth and on developing universal and environmental harmony in accordance with the directional orientation of the Feng Shui compass. The Feng Shui compass is used for calculating the directions of influential energetic currents.

In ancient China, during the time of the Yellow Emperor (2,696-2,598 B.C.), the compass was originally used for navigation. The navigational compass was later modified and used as the center of a *Shi* (a diviner's square oracle board) in the early Han Dynasty (206 B.C. - 220 A.D.) by the ancient Daoists, who also employed its skill in the art of Feng Shui (Figure 1.2). A Feng Shui manual written a few centuries later by master Wang Wei called *The Yellow Emperor's Classic of Dwelling*, popularized this ancient esoteric art of divination. During the early Han Dynasty, the Daoists diviner's board had Twenty-Eight Lunar mansions inscribed on both the Earth (base) Plate and the Heaven (top) Plate.

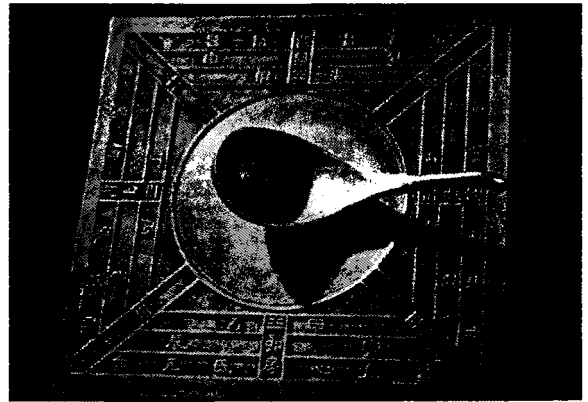


Figure 1.2. The Original Navigational Compass was placed at the center of a diviner's square oracle board during the early Han Dynasty and employed in the art of Feng Shui."

During the Tang Dynasty (618 - 907 A.D.), the original geomantic compass (known as the Lo Pan) was introduced. This compass contained two parts: the top Heavenly Dial Plate and the bottom Earthly Plate, described as follows:

- **The Heaven Dial (Circular) Plate:** The top plate was round, signifying Heaven, and its underside was usually curved inward (Figure 1.3). This enabled it to fit inside and rotate, while being placed in the receiving trough hollowed into the base of the square Earth Plate. The top Dial Plate symbolizes the energy of Heaven through as many as seventeen concentric rings that surround the Prenatal Bagua (Eight Trigram) pattern of the Yi-Jing (I-Ching). These energetic patterns correspond to the primary divisions of Heaven and its principle atmospheric or meteorological influences. The concentric rings on the Heaven Dial Plate represent the Ten Heavenly Stems, Twelve Earthly Branches, Twenty-Four Solar Compass Directions, Twenty-Eight Star Constellations, Nine Palaces (Magic Square), and the Bagua (Eight Trigrams). To this end, they are traditionally all arranged in a circle and divided into specific qualities and virtues according to the 24 divisions of the Earth. The 24 divisions of the Earth are themselves ruled over by the influences of the corresponding 24 divisions of the celestial powers.

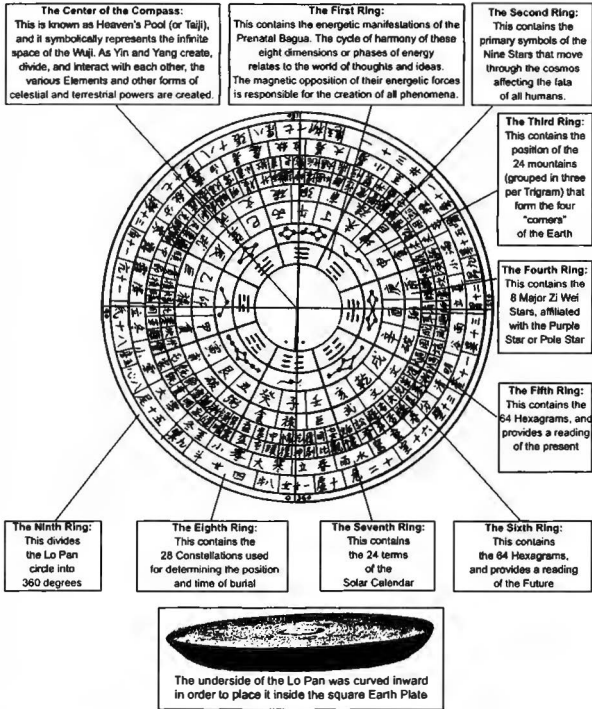


Figure 1.3. The Heavenly Dial Plate of the Lo Pan (Compass) was round, representing Heaven.

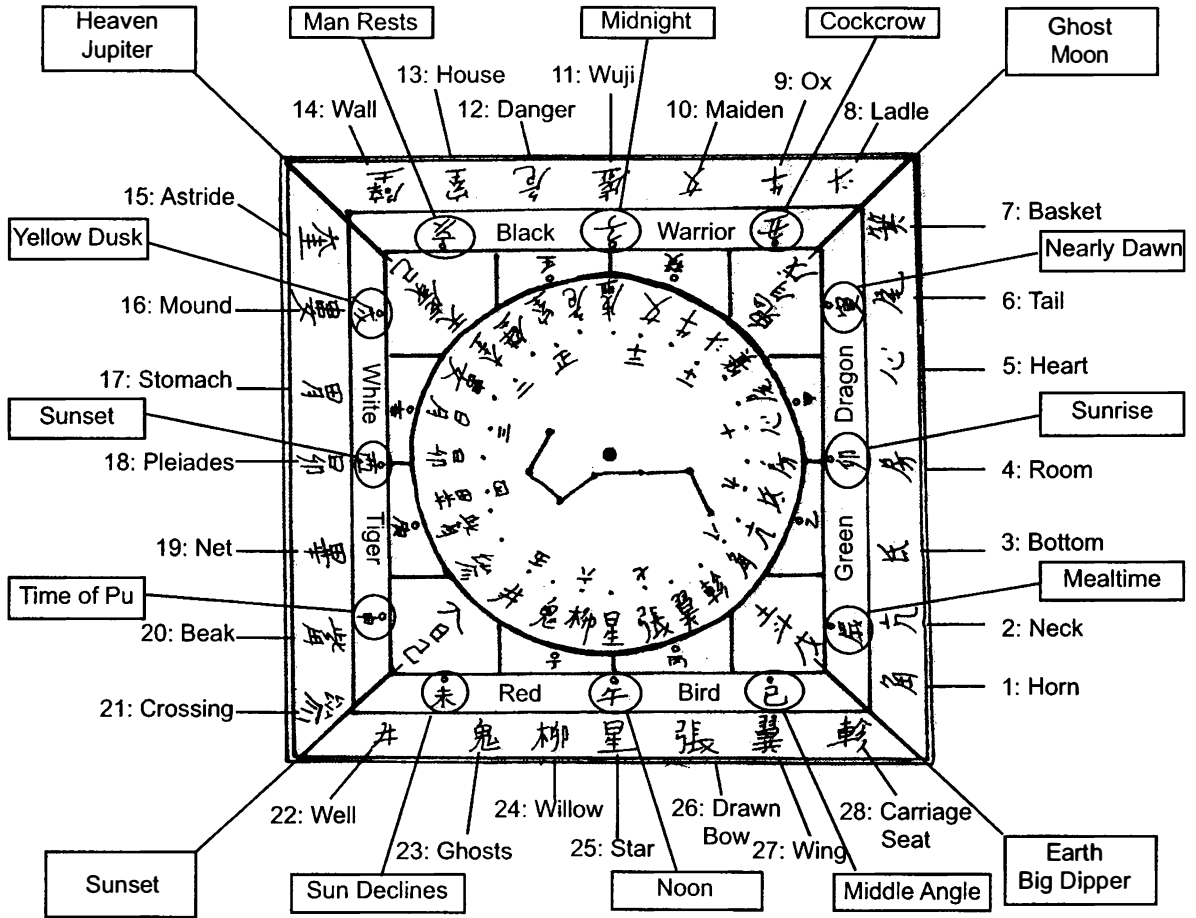


Figure 1.4. The bottom plate was square, signifying Earth, and it acted as the base for the round Lo Pan

• **The Earth (Square) Plate:** The bottom plate was square, signifying Earth, and it acted as the base for the round Lo Pan (Figure 1.4). The center of the square base had a bowl-shaped recess in which the Lo Pan could be turned and dialed to line up with the specific direction in question. A red thread acted as a "pointer" that was then drawn over the compass needle in order to read the directions of the various energetic currents.

The land or area being observed was classically divided into the four quadrants (N.S.E.W.), with each quadrant being associ-

ated with one of the four elemental animals of the Form School (North-Turtle/Snake, South-Phoenix, East-Dragon, and West-Tiger). Each of the quadrants contains seven of the primary star constellations. The constellation stars assert an influence on the energetic qualities and spiritual virtues of their corresponding divisions of the Earth in accordance with the great law that "the Dao of Heaven controls the Dao of Earth." Therefore, in the ancient Chinese mode of thought, astrology and Geomancy were interwoven and inseparable.

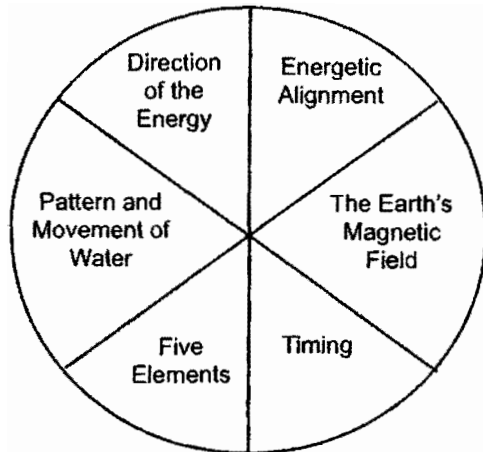


Figure 1.5. The Six Things that affect the flow of Qi

DAOIST FENG SHUI BASICS

According to ancient Daoist teachings, in Feng Shui, the flow of Qi is affected by six main things (Figure 1.5):

- The Direction of the Energy
- Its Energetic Alignment
- The Pattern and Movement of Water
- The Earth's Magnetic Field
- The Energetic Influence of the Five Elements
- And Timing

All of these six important influences are to be taken into consideration before a priest formulates any type of magical approach used for "correcting" the energetic current within the environment. Once the correct Feng Shui environment has been set into motion, the individuals living within the land site will experience a positive energetic shift within their personal lives and businesses.

It is important to note that the ancient Daoists also believed that through proper Feng Shui, an individual could positively alter and greatly influence his or her Luck. In Daoist magical practices, the word "Luck" is defined as "the availability of beneficial opportunities." To the ancient Chinese, "Luck" was seen as an energetic commodity, that could be attracted, accumulated, lost, or even stolen. Therefore, the art of Feng Shui was sometimes seen as the ability to correct the subtle energy within the environment in order to positively increase and utilize the energy of "Luck."



Figure 1.6. "Taiji" (the "Great Ultimate")

TAIJI AND YIN & YANG


The first record of the Taiji symbol was derived from the ancient book, *The Harmony in The Book of Changes*, written by Wei Boyang in the Eastern Han Dynasty (25 B.C.-225 A.D.). When deciphering the ancient Chinese characters for Taiji, the character "Tai" translates as "great," and the character "Ji" translates as "ultimate." Together, the term "Taiji" can be translated as "the great ultimate," and represents the infinite, ultimate state of continual transformation (Yin transforming into Yang and Yang transforming into Yin). Both Yin and Yang represent opposite yet complementary energetic qualities (Figure 1.6).

There is an ancient Daoist saying that states, "The Dao governs the real, and Yin and Yang are transitory manifestations of it." Meaning that the reunion of Yin and Yang is necessary for the unified existence of all life. Therefore, Taiji is considered to be the energetic origin of change or movement, which initiates all "creation."

The ancient Chinese ideogram for Yang depicts the bright, sunny side of a hill or river bank; Yin is depicted as the dark, shady side of a hill or river bank (Figure 1.7). Yin exists within Yang, and Yang within Yin. Yang energetically manifests as active, creative, masculine, hot, hard, light, Heaven, white and bright. Yin energetically manifests as passive, receptive, feminine, cold, soft, dark, Earth, black and shadow. The dynamic balance of Yin and Yang constantly changes and transforms all life-force energy.

All matter is composed of different relative proportions of Yin and Yang energy. Within the infinite space of the Wuji, both Yin and Yang energy gather or disperse to balance the forces of nature.

It is important to note that in Daoist magical teachings, Yin and Yang are defined in terms of "en-

Yang Depicts the Bright Sunny Side of a Hill or River Bank	Yang	Yin	Yin Depicts the Dark Shady Side of a Hill or River Bank
	Active	Passive	
The Sun Above the Horizon  Hill - 陽 Sun's Rays Shining Down	Creative	Receptive	A Covering Over the Clouds Hill - 陰 Clouds Mist
	Masculine	Feminine	
	Back	Front	
	Left	Right	
	Fire	Water	
	Hot	Cold	
	Dry	Wet	
	Hard	Soft	
	Light	Heavy	
	Bright	Dark	
Heaven	Earth		
Sun	Moon		
White	Black		

The Yang (Heaven) and Yin (Earth) Symbols: The Yang is represented by white, and the Yin is represented by black. The center of the circle represents the Eternal Dao within the Wuji.

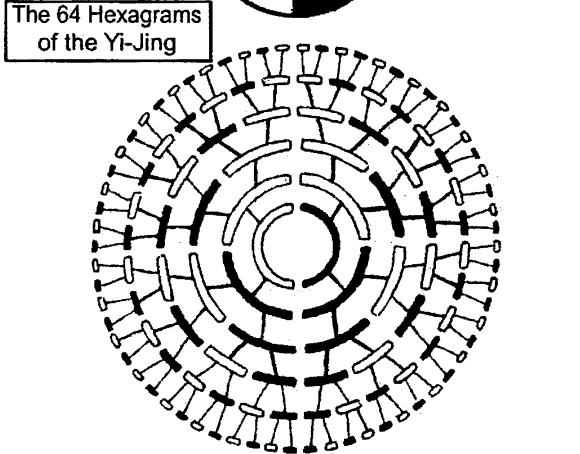
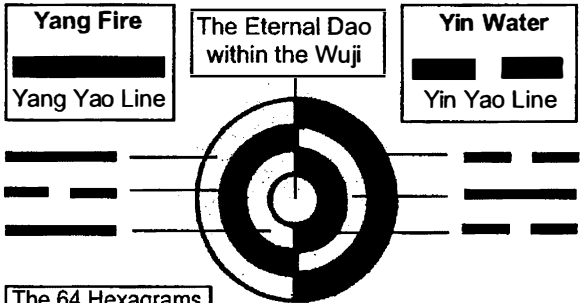


Figure 1.7. The ever-changing energy of the Yin and Yang form the 64 Hexagrams of the Yi-Jing

energetic relationship.” For example, “Cold” by itself is not Yin and “Hot” by itself is not Yang. However, when placed in relationship with each other, Cold is considered to be Yin and Hot is considered to be Yang.

YIN AND YANG WITHIN HEAVEN, EARTH, & MAN

In ancient Daoism, the theory of Yin and Yang energy represents the duality of balance and harmony, as expressed within the Heavens (Sun, Moon, and Stars), the Earth (Soil, Wind, and Water), and within Man (Essence, Energy, and Spirit).

The Yin and Yang energetic influences of both Heaven and Earth affect the energy resonating within Man. The body’s tissues are understood to have energetic aspects that can be classified in terms of Yin and Yang. Every person has both Yin and Yang elements within them but will tend to be predominantly one or the other in terms of personality, physique, life-style preferences, speech patterns and mannerisms. Within a general constitution, there will be more subtle patterns and fluctuations along the Yin and Yang continuum as the body reacts to external and internal energetic movements.

The ancient Daoists understood that from the infinite space of the Wuji, the Dao creates Yin and Yang, which in turn give birth to four phases of universal energy (Great Yang, Lesser Yang, Great Yin and Lesser Yin). The four phases of universal energy give birth to the eight natural forces of the Bagua (Heaven, Thunder, Water, Mountain, Earth, Wind, Fire and Lake).

These four phases also form the energetic basis of the prenatal and postnatal transformations, manifested in the form of eight energetic actions (known as the Bagua Trigrams). These eight prenatal and postnatal energetic actions act as a template for all creation and can be further combined in order to form the ever-changing energetic patterns of the 64 Hexagrams of the Yi-Jing (see Figure 1.7).

The ancient Daoist Feng Shui Masters had a saying, “Although Man cannot easily alter the Fate he receives from Heaven, by using proper Feng Shui applications, he can energetically alter and affect the Luck he receives from Earth.”

In understanding the transformational aspects of Yin and Yang, the concept of Yin and Yang is not fixed, but relative; and changes according to the properties of the items or subjects being observed.



Figure 1.8 The Chinese Characters for "Wuxing" The Five Elements (Five Phases)

THE WU XING: FIVE ELEMENTS

Within the ancient Daoist characters used for writing the Five Elements "Wuxing" (defined as the five energetic phases of life), the character "Wu" translates as "five," and the character "Xing" translates as "movement, process, manifestation, or phase." Together, the term "Wuxing" is popularly translated as "Five Elements," and was considered by the ancient Daoists to be a secret energetic template, based on the magical study of five phases or processes of Qi transformation (Figure 1.8).

THE VARIOUS ENERGETIC MOVEMENTS OF THE FIVE ELEMENTS WITHIN FENG SHUI

According to ancient Daoist Feng Shui teachings, in order to change and positively alter the environmental Qi, the priest must first determine where the energetic imbalance is located.

Next, the priest must determine what course of action needs to be taken. One of the easiest methods used to undergo such a task is, to overview the environment according to the various theories used for defining the energetic transformational properties of the Five Elements.

By themselves, the Five Elements are described as Wood, Fire, Earth, Metal, and Water (Figure 1.9). Throughout the various ancient dynasties, the Five Element theories became an integral theme of virtually every discipline in ancient China (e.g., medicine, martial arts, military strategy, politics, painting, poetry, architecture, etc.).

The ancient Daoist correspondences used within the Five Element Feng Shui Theory are described as follows:

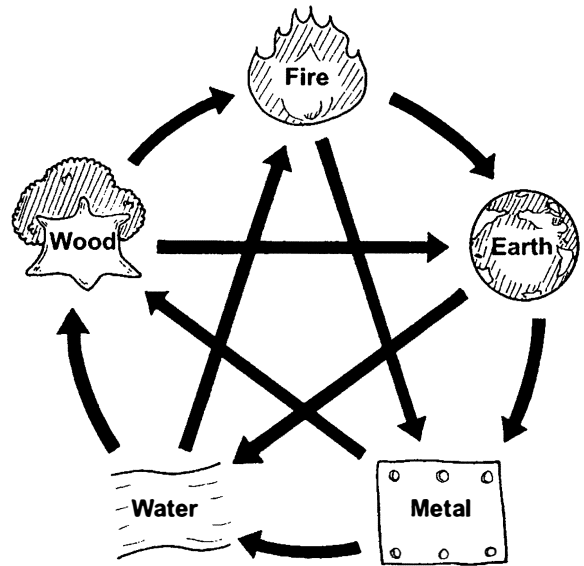


Figure 1.9 The Five Elements (Five Phases)

- 1. The Wood Element:** This Element is associated with the distinctions made by the mind in perceiving duality. It is energetically associated with curvature, straightness, and the active functions of birth in nature's growth stage of development. The energetic nature of this Element refers to expansion and harmony.

 - **Excess of Wood:** This refers to explosive growth.
 - **Deficiency of Wood:** This refers to deficient growth.
 - **Birth Season and Color:** The Birth Season of the Wood Element is Spring (February, March, and April), and its Color is Green-Blue.
- 2. The Fire Element:** This Element is associated with the activation of a newborn child's Shen and self-awareness. It is energetically associated with heat, ascent, and the maximum functional activity in nature's growth stage of development. The energetic nature of this Element refers to rising and illuminating.

 - **Excess of Fire:** This refers to intense daylight.
 - **Deficiency of Fire:** This refers to subdued light.
 - **Birth Season and Color:** The Birth Season of the Fire Element is Summer (May and June), and its Color is Red - Pink.
- 3. The Earth Element:** This Element is associated with the center, balance, and integrity through

transitions. It is energetically associated with sowing, reaping, and the function of stabilization in nature's growth stage of development. The energetic nature of this Element refers to completeness and transformation.

- **Excess of Earth:** This refers to richness.
 - **Deficiency of Earth:** This refers to instability.
 - **Birth Season and Color:** Depending on the specific Feng Shui system the priest is using, the Birth Season of the Earth Element is usually considered to be Late Summer (July and August), and its Color is Yellow - Brown.
4. **The Metal Element:** This Element is associated with the return of all things back to the harmony and oneness with the primordial Dao. It is energetically associated with adaptation, change and nature's declining functions of the growth stage of development. The energetic nature of this Element refers to alignment and leveling.
- **Excess of Metal:** This refers to hardness.
 - **Deficiency of Metal:** This refers to flexibility.
 - **Birth Season and Color:** The Birth Season of the Metal Element is Autumn (September and October), and its Color is Silver - White.
5. **The Water Element:** This Element is associated with the origin of life, and is identified as the internal seed of the individual's inherited constitution. It is energetically associated with moisture, descent, and the maximum state of rest in nature's growth stage of development. The energetic nature of this Element refers to quiet and obedience.
- **Excess of Water:** This refers to overflowing.
 - **Deficiency of Water:** This refers to evaporation of flow.
 - **Birth Season and Color:** The Birth Season of the Water Element is Winter (November, December, and January), and its Color is Purple - Dark Blue - Black.

Daoist Five Element theory was used to explain the classifications, characteristics, and laws of the universal cycles (Creating, Controlling, Invading and Insulting). These interactions are still studied today in Traditional Chinese Medicine, used to assist the doctor in diagnosing and comprehending the growth and development of



Figure 1.10. The Dragon Horse of the Hetu River Chart

the body's energetic anatomy, physiology, disease processes, and symptom development. They are also studied in Daoist Feng Shui theory. These esoteric theories are traditionally applied in order to promote energetic balance, by Increasing, Reducing, or Destroying the Qi currently active within the land sites environment.

THE CREATIVE CYCLE

The Creative Cycle (Xiang Sheng), is also known as the Generative Cycle. Within this magical pattern, each of the Five Elements is either creating or being created. In other words, the "Creative Cycle" is life-giving, as one Element gives birth to the next Element.

When arranged within a circle, the Creative Element is called the "Mother," and the Element created by the Mother Element is called the "Child." This is traditionally known as the "Mother and Child" relationship.

The "River Chart" ("Hetu") is an ancient Daoist graph of the Five Elements, expressing the energetic function of Heaven and Earth as they exist within the Prenatal "Yang" Element Creative order. Legend has it that during the reign of Fu Xi, a magical Dragon Horse emerged out of the river with the specific patterns of the Prenatal Five Elements on its back (Figure 1.10).

The diagram inscribed on the back of the magical Dragon Horse was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements, and the unveiling of creation. It was organized with numbered patterns associated with specific directions and energetic powers (Figure 1.11). It was from this special magical pattern that Emperor

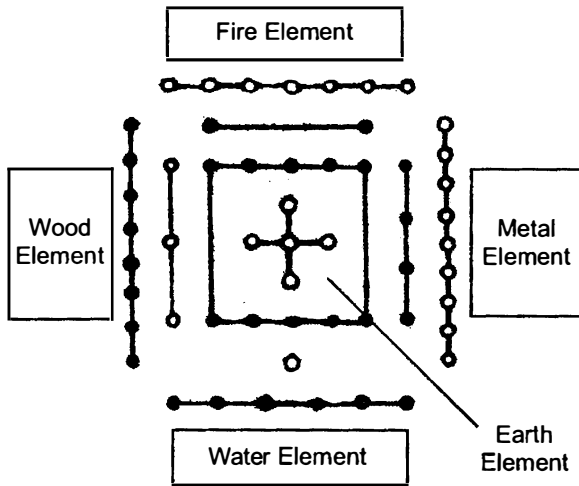


Figure 1.11. The Five Element "Yang" Creative Cycle According to the Design of the Hetu River Graph

Fu Xi received the inspiration to formulate the design for the Prenatal Bagua (Eight Trigrams). This special diagram is also considered to be a secret mathematical model of the universe, and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization.

The Hetu Chart is designed as a system of congenital opposites, of Yin and Yang copulating; wherein the Elements of Fire and Water, Wood and Metal are joined in pre-creative union in order to produce and generate life. Therefore, the Hetu Chart represents Heaven and is regarded as the physical aspect and the congenital structure of matter, energy and spirit.

The Creative Cycle is generally used for Tonification, as the stimulation of one Element enhances the function of the next (Figure 1.12). The Five Element Creative Cycle and its internal organ correspondences are as follows:

1. **The Wood Element:** Wood is the Mother of Fire; therefore Wood Qi is used to create Fire Qi. Within the body, if the Wooden Mother (Liver) becomes Stagnant, its Fire Child (the Heart) will suffer. Energetic manifestations include indecision, timidity, lack of courage, palpitations, and early morning insomnia.
2. **The Fire Element:** Fire is the Mother of Earth; therefore Fire Qi is used to create Earth Qi. Within the body, the Qi of the Fire Mother (Heart) pushes the Blood, thereby helping the Earth Child

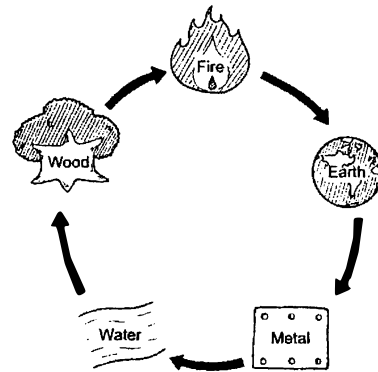


Figure 1.12. The Five Element Creative Cycle

(Spleen) in its function of transporting. If the Fire Mother (Heart) becomes stagnant, the Earth Child (Spleen) will suffer, creating a Spleen Yang Deficiency. Energetic manifestations include chills, weakness in the limbs, and loose stools.

3. **The Earth Element:** Earth is the Mother of Metal; therefore Earth Qi creates Metal Qi. Within the body, the Qi of the Earth Mother (Spleen) helps to provide Gu Qi (Nutrient Energy) to the Metal Child (Lungs), where it combines with air (energy from Heaven) to form Gathering (Zong) Qi. If the Earth Mother (Spleen) becomes Deficient, the Metal Child (Lungs) will suffer, creating Phlegm which obstructs the Lungs. Clinical manifestations include Phlegm in the chest, coughing, and general weakness.
4. **The Metal Element:** Metal is the Mother of Water; therefore Metal Qi creates Water Qi. Within the body, the Qi of Metal (the Lungs) sends energy down to feed and nourish the Water Child (Kidneys). If the Metal Mother (Lungs) becomes Deficient, the Water Child (Kidneys) will not receive enough energy, and will also become Deficient. Energetic manifestations include breathlessness, loss of voice, coughing, and asthma.
5. **The Water Element:** Water is the Mother of Wood; therefore Water Qi creates Wood Qi. Within the body, the Yin Qi of the Water Mother (Kidneys) nourishes the Wooden Child's Blood (Liver Blood). If the Water Mother (Kidneys) become Deficient, the Wooden Child (Liver) will suffer. Energetic manifestations include headaches, trembling hands or feet, blurred vision, dizziness, dry eyes, and vertigo.

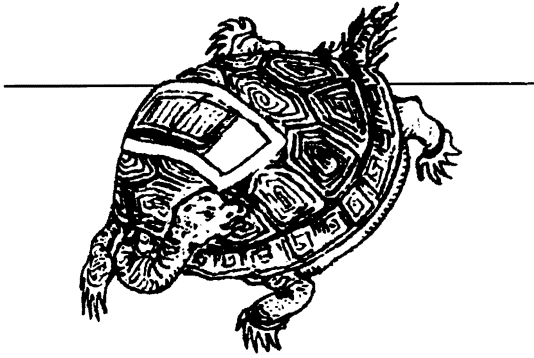


Figure 1.13. The Luo patterns imprinted onto the back of a turtle.

THE CONTROLLING CYCLE

The Controlling Cycle (Xiang Ke), also known as the Restrictive Cycle, is a system where one Element "Controls" or restrains a corresponding Element, thus ensuring that a dynamic balance is maintained among the Five Elements. In the process of growth and development, both Creative and Controlling patterns are needed. Without creation, growth would have no origin, and growth without control can create harm.

The Element that restricts is considered successful when the Element being controlled is kept in check. It is commonly referred to as "the strong (Yang) controlling the weak (Yin)" and is generally used for sedation and to ensure that the Creative Cycle does not over-create and cause imbalances.

The ancient River Chart (Lou Shu) is an ancient Daoist graph of the Five Elements, expressing the energetic function of Heaven and Earth as they exist in the Postnatal "Yin" Controlling Element or "Destructive" order. The Lou Shu configuration is also known as the "Magic Square of the Yellow River." Legend has it that the specific magical patterns were derived from the markings on the back of the shell on a turtle (Figure 1.13) that crawled out of the river when Emperor Yu was draining off the flood waters (2200 B.C.).

The diagram inscribed on the back of the shell was believed to contain the spiritual template of Heaven, Earth, Yin, Yang, the Five Elements, and the unveiling of life; it was organized with numbered patterns associated with specific directions

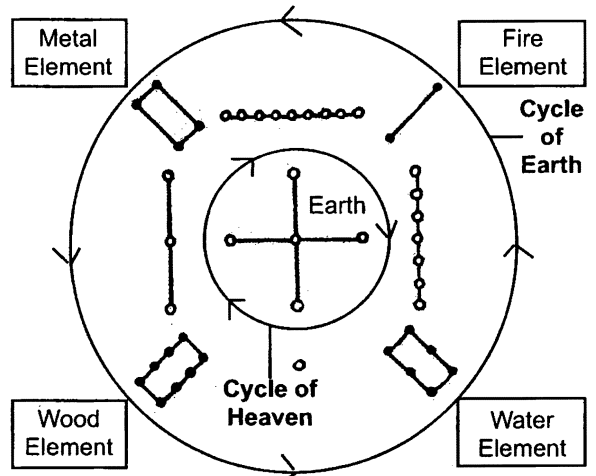


Figure 1.14. The Five Element "Yin" Controlling Cycle, according to the design of the Luo River Graph

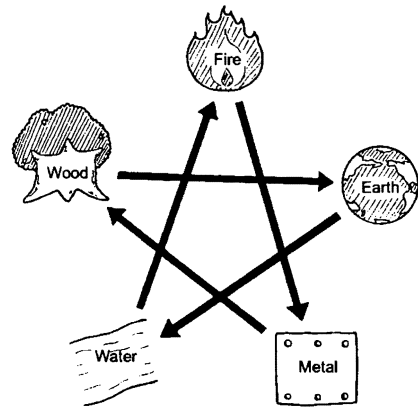


Figure 1.15. The Five Element Controlling Cycle

and energetic powers. It was from this magical pattern that Emperor Wen received the inspiration to formulate the design for the Postnatal Bagua. The diagram is also considered a mathematical model of the universe and is widely accepted as one of the most ancient of symbols, dawning from the beginning of the Chinese civilization (Figure 1.14). The Lou Shu Chart is designed as a system of understanding evolution and the exchanges of Yin and Yang, wherein the application of the Elements of Wood, Earth, Water, Fire, and Metal bring about the growth and development of the universe. Therefore, the Luo Shu Chart represents Earth and is regarded as the applicational aspect and the acquired structure of matter, energy, and spirit.

In the Postnatal “Yin” Controlling Element Cycle, when arranged within a circle, the Element prior to the Mother is commonly referred to as the Grandmother. Generally, in the ancient Chinese culture, as well as within the Controlling Cycle, it is the Grandmother who controls the Child (Figure 1.15).

Whenever a particular Element’s energy grows too strong, it tends to exert an excessive stimulating influence over the following Element in the Creative Cycle (like a domineering Mother over a Child). At this point, the Grandmother Element, which regulates and controls the excessive energy, subjugates the domineering Mother and restores harmony. If the Wood Element, for example, flourishes to an Excess state, providing so much fuel that the Fire burns out of control, the Metal Element steps in and cuts down the supply of Wood, thereby allowing the Fire to return to normal balance. The Five Element Controlling Cycle and its organ correspondences are explained as follows:

- 1. Wood Controls Earth:** The Qi of the Wooden Grandmother controls the Qi of the Earth Child. In the body, the Wooden Grandmother (the Liver’s Hun) Controls the Qi of the Earth Child (the Intent & Intellect of the Spleen’s Yi).
- 2. Earth Controls Water:** The Qi of the Earth Grandmother Controls the Qi of the Water Child. In the body, the Earth Grandmother (the Spleen’s Yi) Controls the Qi of the Water Child (the Will Power of the Kidney’s Zhi) .
- 3. Water Controls Fire:** The Qi of the Water Grandmother Controls the Qi of the Fire Child. In the body, the Water Grandmother (Kidney’s Zhi) Controls the Qi of the Fire Child (the Thoughts & Emotions of the Heart’s Shen).
- 4. Fire Controls Metal:** The Qi of the Fire Grandmother controls the Qi of the Metal Child. In the body, the Fire Grandmother (Heart’s Shen) Controls the Qi of the Metal Child (the Animal Nature of the Lung’s Po).
- 5. Metal Controls Wood:** The Qi of the Metal Grandmother Control the Qi of the Wooden Child. In the Body, Metal Grandmother (Lung’s Po) Controls the Qi of the Wood Child (the Corporeal Soul of the Hun).

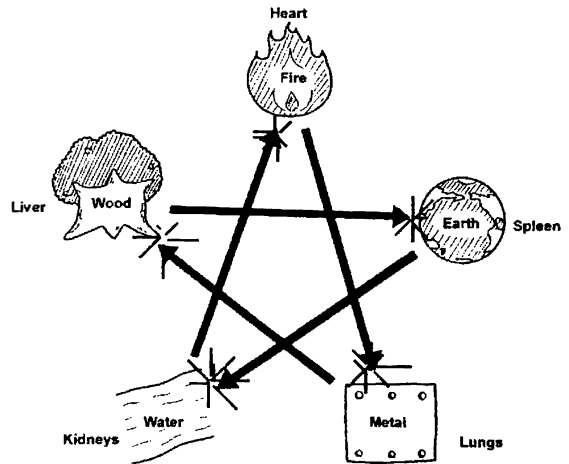


Figure 1.16. The Five Element Overcontrolling Cycle

THE OVERCONTROLLING CYCLE

The Overcontrolling Cycle, also known as the Invading Cycle (Xiang Cheng), is a condition where an Element “over-controls” and invades the Element it is supposed to keep in check (Figure 1.16). Instead of the role of controlling and restraining, the Element severely attacks the other Element, stealing Qi from its energetic pool. This is generally observed in cases of Excess or Deficient conditions contained within a land site or room. The Five Element Overcontrolling Cycle and its organ correspondences are as follows.

- 1. Wood Overcontrols Earth:** The Wooden Grandmother Overcontrols the Earth Child. In magical Feng Shui, this can sometimes be observed as the over dominance of green and blue colors, wooden carving, etc.
- 2. Earth Overcontrols Water:** The Earth Grandmother Overcontrols the Water Child. In magical Feng Shui, this can sometimes be observed as the over dominance of brown and yellow colors, etc.
- 3. Water Overcontrols Fire:** The Water Grandmother Overcontrols the Fire Child. In magical Feng Shui, this can sometimes be observed as the over dominance of black, dark blue and Purple colors, waterfalls, fish aquariums, etc.
- 4. Fire Overcontrols Metal:** The Fire Grandmother Overcontrols the Metal Child. In magical Feng Shui, this can sometimes be observed

as the over dominance of red and pink colors, etc.

5. **Metal Overcontrols Wood:** The Metal Grandmother Overcontrols the Wooden Child. In magical Feng Shui, this can sometimes be observed as the over dominance of white colors, metal carving, etc.

THE WEAKENING CYCLE

The “Weakening Cycle,” is also known as the “Reduction Cycle,” and the “Draining Cycle.” In magical Feng Shui, it is a condition wherein the Child Element reverses its energetic relationship, with its Mother and begins to weaken and drain the Mother Element (Figure 1.17).

The Weakening Cycle is generally observed in cases of Excess or Deficiency within the Five Elements. The Five Element Weakening Cycle and its energetic correspondences are as follows.

1. **Wood Weakens Water:** The Wood Child has grown too strong and is now draining and weakening the Water Mother. The Water Qi within the environment has become “worn-out” by the excessive demands of the Wood Qi.
2. **Water Weakens Metal:** The Water Child has grown too strong and is now draining and weakening the Metal Mother. The Metal Qi within the environment has become “worn-out” by the excessive demands of the Water Qi.
3. **Metal Weakens Earth:** The Metal Child has grown too strong and is now draining and weakening the Earth Mother. The Earth Qi within the environment has become “worn-out” by the excessive demands of the Metal Qi.
4. **Earth Weakens Fire:** The Earth Child has grown too strong and is now draining and weakening the Fire Mother. The Fire Qi within the environment has become “worn-out” by the excessive demands of the Earth Qi.
5. **Fire Weakens Wood:** The Fire Child has grown too strong and is now draining and weakening the Wood Mother. The Wood Qi within the environment has become “worn-out” by the excessive demands of the Fire Qi.

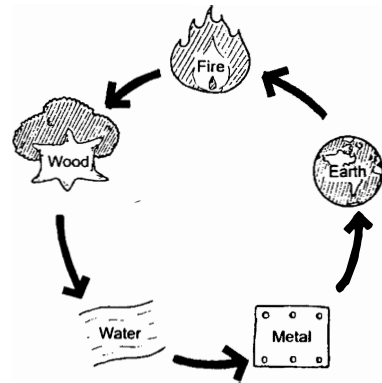


Figure 1.17. The Five Element Weakening Cycle

THE FIVE ELEMENT CLASSIFICATIONS

These special energetic patterns are traditionally used to explain, classify, and characterize all natural phenomena, and can be classified according to three levels of energetic manifestation and influence. These three levels of energetic manifestation and influence pertain to the crude, subtle and ethereal states of Matter, Energy, and Spirit, described as follows:

- **The Material Components of the Five Elements:** These relate to the gross material realm, and correspond to the waking state of consciousness. The material aspect of the Five Elements refers to the most dense and material forms of the Five Element natures; they affect the solid physical realm of matter, and the individual’s physical body.
- **The Energetic Components of the Five Elements:** These relate to the energetic realm, and correspond to the vibrational state of consciousness. The energetic aspect of the Five Elements refers to the subtle forms of light and vibration resonating within the Five Element natures; they affect the various energetic realms, and the individual’s energy body.
- **The Spiritual Components of the Five Elements:** These relate to the spiritual realm, and correspond to the dream state of consciousness. The spiritual aspect of the Five Elements refers to the most subtle of the Five Element natures; they affect the various spirit realms, and the individual’s spirit body.

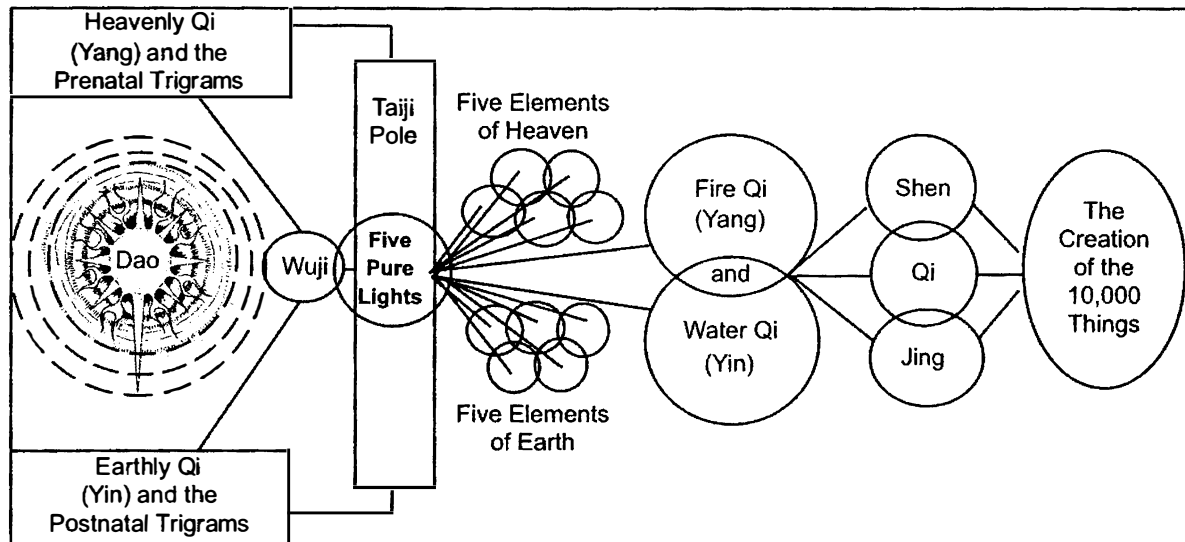


Figure 1.18. Stages of Energetic Transformation

THE FIVE PURE LIGHTS

According to ancient Daoists teachings, the original nature of the “True” Five Elements, exists as pure Elemental light, within the infinite space of the Wuji. According to ancient Daoist texts,

**“When Yin and Yang divided,
The Five Pure Lights shot forth;
Spontaneously born
from the infinite space of the Wuji,
they appear as rays of light
that came before the creation of the world.”**

The ancient Daoists believed that the energetic and spiritual components of the Five Elements existed as “Five Pure Lights,” which emanated as a subtle expression of the “primordial luminosity” of the Dao. The “Five Pure Lights” were considered the energies from which all other energies (including visible light) arose. As they transform to become the various dimensions of existence (matter, energy, and spirit) they form the different realms or worlds in which we exist (i.e., the mineral, plant, insect, animal, and human).

According to energetic embryology, at the time of conception an individual’s soul began the energetic accumulation of the Five Elements in order to construct the body’s physical tissues (Figure 1.18). As the Five Elements began to form

the physical body, the energetic and spiritual components of the True Five Elements (responsible for the creation and formation of prenatal tissues) establish their relationship with the forming tissues on a spiritual, energetic, and physical level.

Internally, the Five Pure Lights began to manifest into the Jing level of the various organs in order to become the Prenatal Wu Jing Shen (Five Original Spirits). The Prenatal Wu Jing Shen also inhabited the “five branches of the body” (i.e., the five fingers of each hand, the five toes of each foot, and the five internal senses). When properly trained, the energy of the Five Pure Lights existing within the human form can be directed by the priest’s mind and intention as “five energetic vapors.” These subtle energetic vapors are responsible for energizing and sustaining the body’s living tissues.

Externally, the Five Pure Lights radiate their various magical colors and sounds through subtle energetic manifestations, emanating from both the celestial realms and the terrestrial realms. The energetic function and magical purpose of Daoist Feng Shui is to locate the energetic pulses of these subtle magical forces within the environment, and harmonize them with the energetic fields resonating within and without the human body.

FENG SHUI COLOR

Understanding the unique esoteric theory of Five Element interaction, allowed the ancient Daoists to classify all tangible and intangible substances into five categories for observation and study, as well as create various diagnostic and treatment modalities. One important observation and study was the understanding that the environmental influences of various colors could affect an individual's energetic field.

Much of this subtle energetic influence, was attributed to the ever changing environmental colors, continually affecting the energetic fields of an individual's internal organs. For example, by understanding the dominant color patterns resonating within an individual's tissues (i.e., their Five Element Birth Color), and the current energy colors influencing their personal life (creating either auspicious or inauspicious Qi), the Feng Shui master could determine the correct magical correspondences through which to change the individual's living environment. Through adding to, neutralizing, or countering the various Five Element Colors resonating within the external environment, peace and harmony could be brought to the individual's life.

According to ancient Feng Shui teachings, the introduction to colors can always be brought into an individual's life, in order to assist them in achieving balance, healing, changing a particular energetic state, or achieving a particular goal.

THE HUMAN BODY AND COLOR

The human body produces light which is visible to both clairvoyants and most Daoist priests. In China, it was discovered that light therapy was effective in treating certain diseased conditions. This was due to the fact that the projected colored light was able to penetrate the patient's tissues and interact with their energetic fields.

Extending color energy is also an important part of a Daoist priest's ability to treat and heal patients. To treat patients with emitted light therapy, the Daoist priest must first focus his intention on visualizing, feeling, and cultivating a specific color energy. While meditating and visualizing the energetic components of a specific color, the priest will embody and activate a particular aspect of

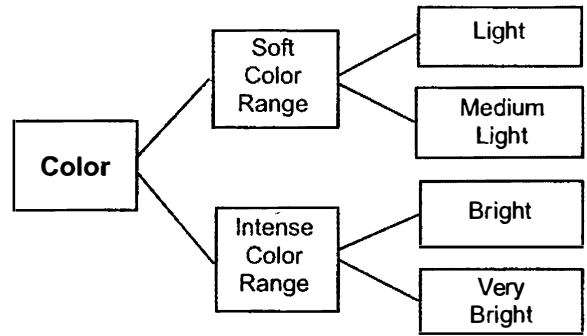


Figure 1.19. The Four Intensities of Colored Light

the subtle light energy contained within his own body. Next, the priest will focus on projecting this healthy activated colored light into a patient's internal organs, channels, and entire organ systems.

Energetic color therapy utilizes eight healing colors, ranging from low frequency (red) to high frequency (violet) and white. These energetic projections are associated with the colors emanating from the body's center core Taiji Pole, and range from dark to lighter color bands.

THE FOUR INTENSITIES OF COLOR

When observing the various color resonances, it is important to note that there are four levels, or intensities, of color gradations within each color (Figure 1.19). In the soft color range there are two levels: a light and a medium-light color. Both levels of color are used for creating a gentle, less potent energetic effect. These colors are usually good for healing and cleansing. Medium-light colors are especially effective for effecting the energy of young children and the elderly.

In the intense range, there are also two levels of intensity: a bright and a very bright color range, both of which are used for full-force energetic effect. These intense colors can either be used for neutralizing and countering the pathogenic factors created from dominant Element colors; or they can be used and strengthening and stabilizing a deficient Element color.

A bright color is initially used to begin with, and will immediately change the energy within an environment; later, a very bright color can be used in order to augment an Element's strength.

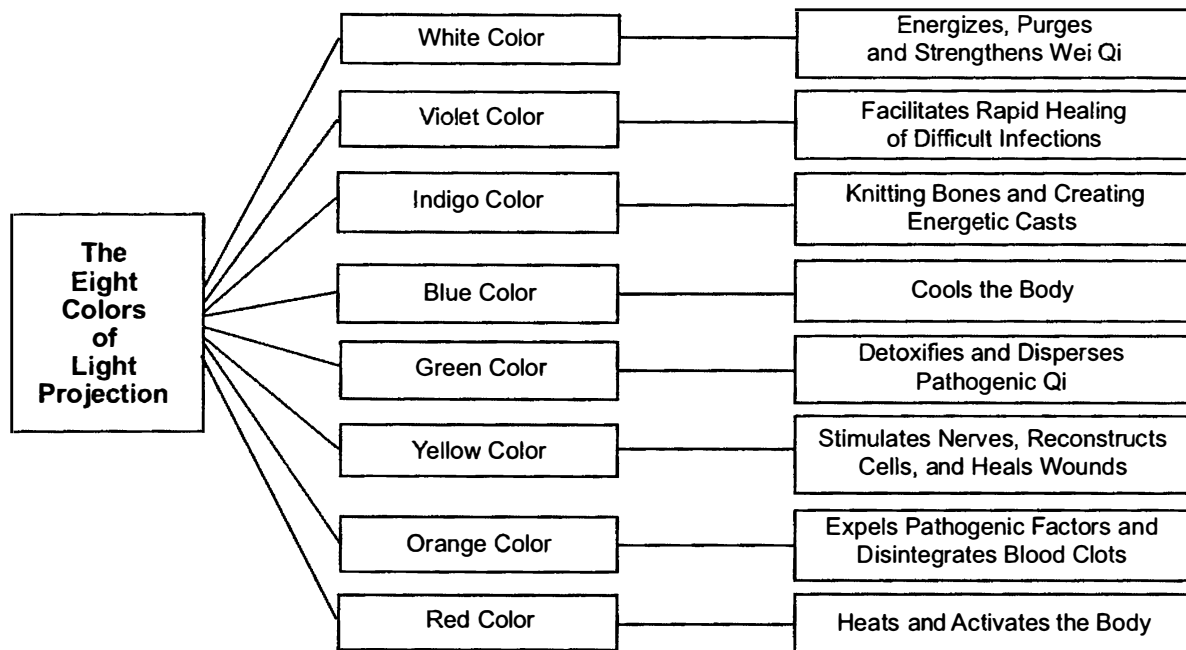


Figure 1.20. The Eight Colors of Light Projection

Clinical research has demonstrated that the use of color therapy can effectively change a patient's pulse rate, body rhythms, and depth of breathing. Therefore, in order to avoid overstimulating the individual's energy field, a Feng Shui master should start with a lighter shade of color first, and then increase the color's intensity until the desired affect is obtained.

Certain Daoist magical schools will use several of the following eight colors for energetic manifestation, healing, and energetic regulation: red, orange, yellow, green, blue, indigo (dark blue), violet, and white. Based on the modern understanding of the prismatic division of light, the energetic effect of color can be categorized and described as follows (Figure 1.20):

1. **The Red Color:** This color has the longest wavelength of the visible colors and is associated with physical and material forces. The color red is associated with the Fire Element and the heart. It is a very emotionally intense color, and has very high visibility spectrum.
 - **Dark Red** is associated with vigor, willpower, rage, anger, leadership, courage, longing, malice, and wrath.

- **Red** is traditionally associated with high energy, danger, strength, power, determination, passion, desire, hate and love.
- **Light Red** represents joy, sexuality, passion, sensitivity, and love.
- **Pink** signifies romance, love, and friendship. It denotes feminine qualities and passiveness.

Internally, the color red simultaneously heats and activates the body. It improves Blood circulation and can be used to stimulate the Small Intestine, Heart, Triple Burners and Pericardium organs and channels, as well as energize the body's Fire Element Qi. Red can be used to repair the body's tissues, Tonify Blood Deficiency, increase cellular growth, increase blood pressure, and increase the body's metabolic rate. Additionally, the color red can be used to vitalize the body's tissues, Blood, and the skeletal system. It can also be used for treating paralysis, broken Bones, and both internal and external wounds. The color red engenders strength, courage, passion and sensuality, and it counteracts depression, worry, and fear. It can have a positive influence in cases of debility and Blood disorders.

Contraindications: The Daoist priest and Feng Shui master must avoid using red colored Qi when working with individuals who have hypertension, external bleeding, or who are hemophiliacs. The use of the color red is strictly prohibited in cases of individuals who have chronic Excess Heart Fire.

Generally, the color pink is used to tonify the Heart in cases where the color red is too strong. Pink can be used to relax and neutralize aggressive behavior, however, prolonged exposure will cause irritability, aggression and emotional distress.

2. **The Orange Color:** This color combines the energy of red (Fire) and yellow (Earth). To the human eye, orange is a very hot color, so it produces the energetic sensation of heat. Nevertheless, orange is not as aggressive as red.
 - **Red-Orange** corresponds to desire, sexual passion, pleasure, domination, aggression, and thirst for action.
 - **Dark Orange** can mean deceit and distrust.
 - **Orange** is associated with enthusiasm, fascination, happiness, joy, creativity, determination, attraction, success, encouragement, and stimulation.
 - **Yellow-Orange** can be used to stimulate the Stomach and Spleen organs and channels, as well as the body's pancreas, digestive system and nervous system.

Internally, the color orange expels pathogenic factors and is often used for treating cysts and for disintegrating blood clots. Because of its Fire and Earth Element correspondence, the color orange can sometimes be used to stimulate the Spleen and Stomach organs and channels. Orange is associated with both Qi (energy) and Zhi (wisdom), and is considered to be a powerful tonic. The color orange engenders self-confidence, determination and optimism, and stimulates the visual expression of ideas. Orange increases oxygen supply to the brain, produces an invigorating effect, and stimulates mental activity.

Contraindications: The Daoist priest and

Feng Shui master must avoid overusing the orange colored when stimulating the Brain, eyes, or Heart. The color orange is extremely potent and may cause tissue damage when used improperly or in excess.

3. **The Yellow Color:** This color is associated with the Earth Element, the Spleen and the Yellow Court (Solar Plexus). In ancient China, the color of Golden Yellow was observed as the color of the Imperial Family. Anyone seen wearing the color would immediately be executed.
 - **Golden Yellow** evokes the feeling of prestige, illumination, wisdom, and wealth. Gold often symbolizes superior quality.
 - **Yellow** revitalizes and stimulates the Shen (spirit) and assists the mind in creating thoughts and visualizations. It engenders optimism, happiness, and a balanced outlook on life. The color yellow produces a warming effect, arouses pleasant feeling, cheerfulness, stimulates mental activity, and generates muscle energy.
 - **Light Yellow** is associated with intellect, freshness, and joy.
 - **Dull Yellow** represents caution, decay, sickness, and jealousy.

Internally, the color yellow stimulates the nerves, reconstructs cells, and heals wounds. Yellow or orange yellow can be used to stimulate the Stomach and Spleen organs and channels, as well as the body's pancreas, digestive system and nervous system. The yellow color can be used to energize the body's Earth Element Qi. Yellow is also used in the treatment of skin rashes.

Contraindications: When overused, yellow may have a disturbing effect; it is known that babies cry more in yellow rooms.

4. **The Green Color:** This color is associated with the Wood Element, the Liver, and is considered to be the color of nature. It symbolizes growth, harmony, freshness, and fertility. Green has great healing power. It is the most restful color for the human eye; it can improve vision.

- **Blue-Green** is associated with emotional healing and protection.
- **Dark Green** is associated with ambition, greed, and jealousy. Dark green is also commonly associated with money.
- **Green** has strong emotional correspondence with compassion, benevolence, safety, and suggests stability and endurance. It is associated with harmony and engenders peace, sympathy, and kindness.
- **Yellow-Green** can indicate sickness, cowardice, discord, and jealousy.

Internally, the color green is soothing to the nerves and can be used as a tonic for the Heart. It can also be used to detoxify and disperse pathogenic Qi. Green can stimulate the Liver and Gall Bladder organs and channels, and energize the body's Wood Element Qi.

Green is also used in combination with other colors. For example, shades of green are combined with shades of orange for treating tumors. Green color vibration is generally not as powerful as orange and may be used on elderly patients, young children, or for a more gentle type of healing.

5. **The Blue Color:** This color is often associated with depth and stability, and is commonly linked to consciousness and intellect. It symbolizes trust, loyalty, wisdom, confidence, intelligence, faith, truth, and Heaven.
 - **Dark Blue** represents knowledge, power, integrity, and seriousness. It is associated with depth, expertise, and stability.
 - **Blue** is considered beneficial to the mind and body. It slows human metabolism and produces a calming effect. Blue is strongly associated with tranquility and calmness.
 - **Light Blue** is associated with health, healing, tranquility, understanding, and softness.

Internally, the light blue color cools the body and is beneficial in soothing and calming anxiety. The light blue color can be used to stimulate the Urinary Bladder and Kidney organs and channels, as well as the body's reproductive system, skeletal system, throat, and thyroid gland. Light blue can also be

used to energize the body's Water Element Qi. The light blue color can be used as a mild anesthetic, and is also excellent for relieving inflammation, insomnia, headache, and fever. Additionally, the light blue color is used for slowing the metabolism, lowering blood pressure, perspiration, respiration and brain-wave activity. It is a spiritual color that engenders truth, devotion, serenity, peace, and religious aspirations.

Contraindications: The color blue suppresses the appetite.

6. **The Indigo Color:** This is the color of the deep midnight sky, and is sometimes associated with the kidneys and the Water Element. It symbolizes a mystical borderland of wisdom, self-mastery and spiritual realization. While blue is the color of communication with others, indigo turns the blue inward, to increase personal thought, profound insights, and instant understandings. Although the color of blue can effect the body's energy field quickly, the energetic influence of Indigo is almost instantaneous.

The color indigo is the color of intuition and perception, and is helpful in opening the third eye. It promotes deep concentration during times of introspection and meditation, helping you achieve deeper levels of consciousness.

Internally, the dark blue color has a deep penetrating property. It is generally used for knitting Bones, treating eye diseases, insomnia, mental disorders, nervous disorders, and for creating "energetic casts" (enveloping wounds and encapsulating specific internal organs). The dark blue indigo color can also be used to stimulate the Urinary Bladder and Kidney organs and channels, as well as the body's skeletal system, reproductive system, and pineal gland. The dark blue color can also be used to energize the body's Water Element Qi. The color indigo is a spiritual color that engenders inspiration and artistic creativity.

Contraindications: Indigo can have a negative effect when used during a depressed state, because it will deepen the mood.

7. **The Violet (Reddish-Blue) Color:** The difference between violet and purple is that violet appears in the visible light spectrum,, whereas purple is simply a mix of red and blue. Violet has the highest vibration in the visible spectrum. While the violet is not quite as intense as purple, its essence is similar. Both contain the energy and strength of red with the spirituality and integrity of blue. This is the union of body and soul creating a balance between our physical and our spiritual energies.

- **Dark Purple** evokes gloom and sad feelings. It can cause frustration.
- **Violet (or Purple)** is associated with royalty. It also represents stimulates the imagination and dreams, while spiritually calming the emotions. It can be used to inspire and enhance psychic ability and spiritual enlightenment. It symbolizes power, nobility, luxury, and ambition, and conveys wealth and extravagance. Purple is associated with wisdom, dignity, independence, creativity, mystery, and magic.
- **Light Purple** evokes romantic and nostalgic feelings.

Internally, the color violet has the shortest wavelength of all visible colors and is associated with spirituality, mysticism, intuition, psychic abilities, and enlightenment. It is known for its purifying force, which facilitates the rapid healing of difficult infections, such as pneumonia. It is also excellent for treating nervous disorders, mental diseases, neurosis, neuralgia, and epilepsy. Because of its ability to energetically dissolve into the Wuji, the color violet can sometimes be used to dissolve brain tumors (when used in short durations during treatment and then immediately removed).

8. **The White Color:** This color is associated with the Lungs and the Metal Element. It is a fusion of all other colors, and is therefore considered to be the most neutral. White is associated with purity, and is the most common color of light used by meditating Daoist priests. It is associated with Divine Light, goodness, innocence, purity, cleanliness, and perfection.

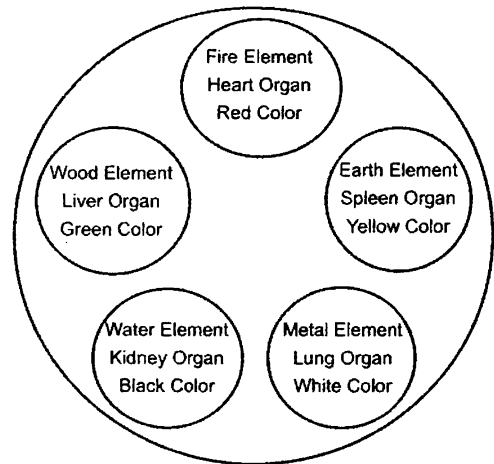


Figure 1.21. The Five Colors of the Five Yin Organs

Internally, the white color is useful for calming the mind, or for placing a protective field around the body or around a specific internal organ. White can be used to stimulate the Large Intestine and Lung organs and channels, as well as the body’s respiratory system. The white color can also be used to energize the body’s Metal Element Qi.

USING HEALING COLOR IMAGERY

Meditations emphasizing specific colors (Wood: Liver-Green/Blue; Fire: Heart-Red; Earth: Spleen-Yellow or Light Brown; Metal: Lungs-White; and Water: Kidneys-Black or Dark Blue) can be practiced in order to assist the priest in healing the body’s energetic fields (Figure 1.21). As the priest visualizes ingesting the colored vapors of specific organ colors , his body’s tissues will immediately respond to the implanted imagery. This type of meditation treatment technique can be successfully used for Tonifying, Regulating, or Purging all the body’s major organs, and is often combined with healing sounds.

When using colors in therapeutic imagery, it is important to first visualize the diseased organ as being dull, dark, and impure in color. In cases of Liver Heat, for example, a patients might imagine a dull, turbid brownish-green colored organ, tinged with red. For a Heart imbalance, the red color may be first imagined as a dull, weak or darkish red color, tinged with brownish-red or

purplish-red (like the color of stagnant Blood).

It is important to begin the color meditation by concentrating on exhaling the impure, toxic colors first. Then, when inhaling, imagine and feel a pure, vibrant color flowing into the body (from either the Heavens or the Earth), completely cleansing and energizing the tissues and energy fields of the body. As the meditation progresses, the priest will notice the energy of clean energy gathering within his internal organs and organ systems, replacing the toxic energetic color of the diseased areas.

EXPOSURE TO EXTERNAL COLOR FIELDS

In certain Five Element schools of color therapy, patients are required to sit and meditate in rooms painted in the color that relates to their specific condition. A healthy color is chosen in accordance with either the Five Element Creative Cycle or the Controlling Cycle, depending upon the nature of the patient's disease and which particular Yin organ (or organs) is involved. One example is using the Five Element Creative Cycle to tonify a patient's deficient organ. According to the theory of the Creative Cycle, one can stimulate and energize the "mother" Element in order to strengthen the "child" Element that follows it. A patient with a Liver imbalance, for example, can be placed in a dark blue room for tonifying the Kidneys (the Liver's "mother" organ). The Kidney (mother organ) color indigo (dark blue), is used to nourish the Liver (child organ). For a Liver Excess, use the Five Element Controlling Cycle and place the patient in a white room, allowing the Lungs' (the grandmother) white Metal color to control the Liver Wood (the child) organ (Figure 1.22).

Additionally, the patient can wear or surround him or herself with certain Five Element colors

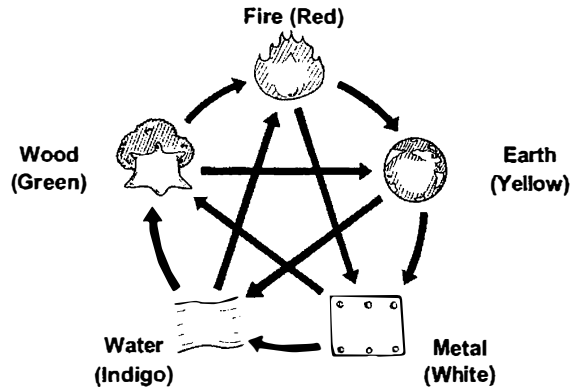


Figure 1.22. The Five Elements (Wu Xing)

to initiate healing (e.g., emerald green for Liver conditions).

FOOD AND COLOR

Another treatment method requires the presentation of food (diet) as a form of color and light therapy. In this treatment the doctor makes sure that the Five Element colors are present within the patient's food. Each color of the food can be used to target and treat a specific organ and organ system's energy field. For example:

- Green/Blue for Liver and Gall Bladder,
- Red for Heart and Blood,
- Yellow or Light Brown for Spleen and Stomach,
- White for Lungs and Large Intestines, and
- Black, Dark Blue, or Purple for Kidneys, Urinary Bladder and the Urogenital Organs

Modern nutritional research demonstrates that the presence of specific vitamins and minerals in food is often associated with the color of the food itself. When eating the food, the patient focuses his or her intention on ingesting the color, light, and energy of the food being eaten.

THE QI OF THE EARTH

The Chinese ideogram for Earth, “Di” is composed of two characters. On the left side is the ancient radical “Tu” meaning “Earth, soil, ground” expressing as the organic aspect of the earth that produces all things. The top line represents the surface soil, and the layer of humus through which life emerges (a sprout extending out of the ground); the bottom line represents the subsoil, the rock. On the right side is the phonetic “Di.” Together, both characters (Tudi) can be translated as Earth, soil, land, place, and territory (Figure 1.23).

The environmental energy (called Earth Qi) is influenced and controlled by Heaven Qi. The power of Earth Qi exists as the energy of the entire planet. It manifests through the energetic potential of the Soil, Water, and Wind. Through understanding the rules, patterns, and structure of the Earth, one can understand the natural formation of mountains, valleys, rivers, and plants, and the influences they have on human life.

Every human being is developed, structured, and influenced by his or her own unique geographic location within the Earthly realm. The Qi of any particular geographic location includes the energy of the plants, soil, water, animals, people, and atmosphere. All natural formations thus play a role in controlling or influencing the specific patterns and the overall quality of every person’s life-force energy.

The ability to consciously absorb energy from nature is an important skill in Daoist training and is a prerequisite for the cultivation of the internal strength necessary for advanced practitioners of Internal Alchemy. In ancient China, it was believed that the barriers that exist between the external universe of the cosmos and the Daoist priest’s internal universe must first be dissolved before the mystic could effectively absorb energy from the environment and utilize it to replenish the body’s Qi.

The Earth is the source of the natural forces and rhythms of nature. It contains the basic elements and energies that compose the material world of soil and water, mountains and valleys, oceans and rivers, and plants and animals. The Chinese believed that the Earth is the realm that



Figure 1.23. The Chinese Character for Earth “Di”

predetermines the abundance of harvest, as well as the temperance of Man’s physical stamina. Both harvest and Man’s physical stamina are dependent upon the cyclic changes of the five seasons and their relationship to the Five Phases (birth, maturation, peak, decay, and death). Through the cyclic transformations of nature, the Earth provides a material basis for the Five Elements as they shape the human body’s physiological form and govern the biological functions of the tissues.

THE EARTH’S THREE LAYERS

According to western science, the Earth itself has three distinct physical layers: The Crust, the Mantle, and the Core.

The Crust

The Earth’s crust is the relatively thin layer of soil and rock comprising the surface of the Earth. The physical structure of the Earth’s crust is only 43.5 miles deep at its thickest part. Beneath the oceans, the crust is much thinner, rarely more than 4.3 miles deep. The Earth’s crust is broken up into 12 “panels” called plates. As the edges of two plates collide, they crunch together to form mountain ranges.

The Mantle

The Earth’s mantle is about 1,800 miles thick. Liquid molten rock circulates in huge, slow moving currents inside the mantle.

The Core

The Earth’s Core is divided into 2 parts, the Outer Core and the Inner Core, described as follows:

- **The Outer Core:** The Earth’s Outer Core is about 1,400 miles deep, and it is composed of a superheated hyper-fluid, made of molten iron and nickel. The Outer Core spins in one direction, creating the Earth’s electromagnetic fields. The generated heat of the Earth’s Inner

Core causes the churning of the liquid Outer Core. The Earth's rotation transforms the Outer Core into a liquid whirlpool that swirls around the planet's axis, producing a magnetic field roughly aligned with that axis.

- **The Inner Core:** The Earth's Inner Core is about 2,510 miles across (about three-quarters the size of the moon), and it is composed of a super-hot, semi-solid iron sphere. The Inner Core is surrounded by the Outer Core of rolling liquid metal. Recent findings suggest that potassium is a substantial radioactive Heat source in the Earth's Inner Core. Research scientists Xiaodong Song and Paul G. Richards of the Lamont-Doherty Earth Observatory in Palisades, New York have discovered that the Inner Core rotates in the same direction as the rest of the planet (about 1 to 2 degrees faster per year than other parts of the planet).

THE EARTH AS YIN

According to ancient Daoists, the energetic quality of the Earth itself is considered Yin (as opposed to the Yang energetic quality of Heaven). The center core of the Earth is similar to the center core of our physical body (Taiji Pole), and is considered Yang (containing fire, heat, and light). This Yang energy creates Yin energy by transforming the surrounding material into liquid. Surrounding the Earth's core is a composition of liquid metal acting both as an antenna and as a transistor for Yin energy (Figure 1.24).

Constantly interacting with the Primal Dao, the inner core of the planet releases energy outward (transmitted through its mantle) in order to sustain life. As the Earth's energy expands out from its core, it is evenly distributed throughout the planet via a network comparable to our body's circulatory system. This energetic network is made up of veins of metal ore that run through the Earth's crust and that energetically feed the environment with Yin energy.

In ancient China, it was believed that the Earth Spirits (Nature Spirits) fed on the energetic nature of the Earth's metal Yin elements. That is why, in the ancient Daoist traditions, deep caves that pooled the Earth's Yin energy were sought after as places for transformational meditation.

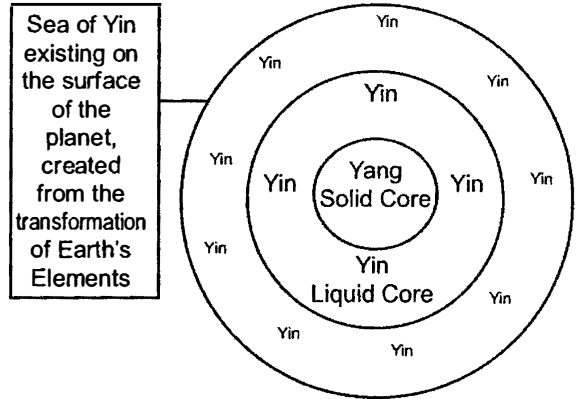


Figure 1.24. The Yin and Yang Energetic Qualities of the Earth

THE EARTH'S HEAT AND LIGHT

The Earth manifests heat and light on external and internal levels, described as follows:

- **Externally:** The greater the intensity of the sunlight that is absorbed into the surface of the Earth, the greater the amount of heat and light that is radiated back from the Earth's surface. Cloudy days diminish the sun's thermal influence, and thus tend to bring coolness.
- **Internally:** Heat, light, and other natural forces are contained within the Earth itself. The Sun's intense energetic fields draw heat and light away from within the Earth, which are then reflected back to the Earth by the atmosphere.

The Earth's air extends only a comparatively short distance from the Earth's surface, and the effects of the heat rays decrease as they leave the Earth's surface and ascend toward the outer regions of the atmosphere. As the air becomes less dense, there is less reflection.

This heat and light trapped within the earth's atmosphere form a protective energetic field around the Earth's surface similar to the body's Wei Qi field. The higher one ascends into the atmosphere, the cooler the air becomes. When one has reached the limit of air, one has reached the limit of the Earth's heat. Once one has reached the limit of refracted heat and light, one reaches what is called in Daoist mysticism, "the Great Cold." This cold is considered far more solid than steel, and in ancient China it was believed that this Great Cold is pressing down upon the Earth's energetic field and atmosphere with an almost irresistible force, holding them together.

INTERACTIONS OF HEAVEN AND EARTH

There is a continuous interaction between Heaven and Earth due to the constant exchange of Yin and Yang energies. When the Earth Qi is in balance, plants grow and animals thrive. Power, in the form of energetic fields, is created by the harmonious integration of the Three Powers of Heaven (Sun, Moon, and Stars) with the Three Powers of Earth (Soil, Water, and Wind). This power directly and indirectly affects the body's electromagnetic fields and the formation and regulation of the body's tissues. This can be understood by visualizing the Earth's energy as Qi resonating and emitting from the Earth itself. It travels within and through the ground and manifests itself in changes and differences in the physical features of a place or region (topography), such as the rise and fall of mountains, valleys, and deserts. This energy includes various electromagnetic fields, subterranean radiations, and thermoluminescence (light and heat emitting from the center of the Earth).

The closer the Daoist Mystic bonds physically, mentally, emotionally, and spiritually with the Earth and nature, the easier it is for him or her to tap into the Earth's energy and vibration. The development of Earth Qi in the body and the body's connection to the energy of the Earth are mutually supportive. The first step in internal cultivation involves focusing the mind on the Lower Dantian (with the aid of breathing techniques) to enhance the mind-body connection; this interactive connection enhances the student's relationship with the Earth Qi.

To the ancient Daoists, the Earth was considered to be the "center" (Zhong), and the ground or platform on which we stand looking outward into the six directions of space. Just as Heaven defines our movement through life in terms of time, Earth defines the space in which we live, providing the energetic field for our unfolding within the boundaries of time.

In Chinese symbology, the Earth is represented by the image of the square whose walls face the four cardinal directions (N.S.E.W.); Heaven is symbolized by the image of the circle, eternally enveloping the energetic field of the Wuji. This concept of the energetic interaction of Heaven and Earth was so fundamental to ancient Chinese philosophy that the coinage of the

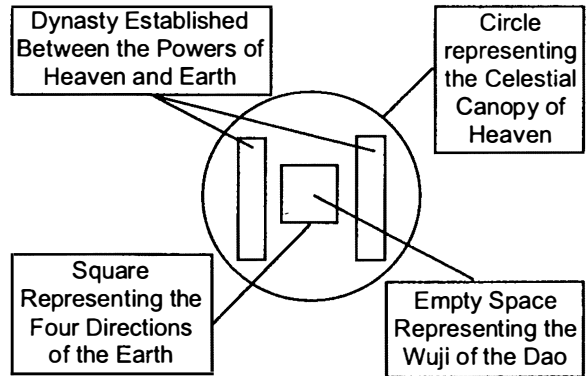


Figure 1.25. The concept of the energetic interaction between Heaven (symbolized by the circle) and Earth (symbolized by the square) is symbolized by the design of the ancient Chinese coin.

imperial realm reflected this interconnection. The circumference of the coin represented the canopy of Heavenly energy surrounding the Earth and expressing itself as the cycle of timelessness, with no beginning or end, only eternity. The square (fang) center representing the Earth is left empty. This represents the infinite space (Wuji) of the Dao, from which all things on Earth manifest (Figure 1.25).

It was also believed that the internal surface of Heaven acts upon the external surface of the Earth, thus provoking the various manifestations of terrestrial power. The action of Heaven (known as the Celestial Yang) moves as a centripetal force causing an energetic contraction resulting in condensation, mist, vaporous clouds, and rain. This creative action of Heaven is referred to in the *Huang Di Su Wen (Yellow Emperor's Simple Questions)* in the passage that states, "The breaths of Heaven, descending, become rain."

The Earth's response to the action of Heaven can also be seen to manifest in the formation of clouds, specifically those clouds that are formed by mists rising from the ground; this was considered in ancient China as the "Exhalation of the Earth." This creative action of the Earth is referred to in the *Yellow Emperor's Simple Questions*, in the phrase, "The breath of Earth, rising, becomes clouds."

An ancient Chinese text states, "the Earth bears and the Heavens cover." In ancient Chinese

cosmology, the Earth and the Heavens together resembled a chariot (Earth) with a canopy (Heavens) (Figure 1.26). The Earth was believed to be connected to the circular contour of Heaven by the Eight Pillars, which in turn correlate to the Eight Winds and Eight Trigrams.

Additionally, the ancient Chinese believed that the Soul of the body was borrowed from Heaven and Earth, hence the round shape of the human head represents Heaven and the square form of the feet represent the Earth.

According to the *Chapter on the Energy of Form*, from the *Treatise on the Primal Order of All Things*, written during the Jin Dynasty (265 - 420 A.D.), "There is a great gate in the universe, and from this opening Qi gushes forth and is gathered and channeled into the land. Certain mountains and rivers are alive with the true vibrations of life. In order to determine whether a landform has the true vibrations of life, we must first examine the power of its energy. Energy changes as it moves through the Earth, which causes changes of energy to occur in the Heavens. Energy changes as it moves through the Heavens, which also causes changes of energy to occur in the Earth. Heaven's energy moves above the Earth, affecting the destiny and behavior of all people. People's actions generate consequences, affecting the energy of the Heaven."

THE EARTH'S ENERGETIC GRIDS

Similar to the Heavenly energetic grid system imprinted in the cosmos, there exists a massive interconnected Earthly grid extending throughout the entire planet. This Earthly grid connects the planet's eight energetic directions into one energetic field. There are pockets of Earthly energy which are akin to energetic points, as well as subtle frequency pathways which are similar to energetic channels, that follow a progression of environmental order. Examples of the Earth's axial grid system in Western folklore are the "Ley lines," which are energetic pathways that connect energy vortices or places of power on the planet. This understanding of an Earthly energetic grid system is also reflected in traditional American Indian and South American cultures.

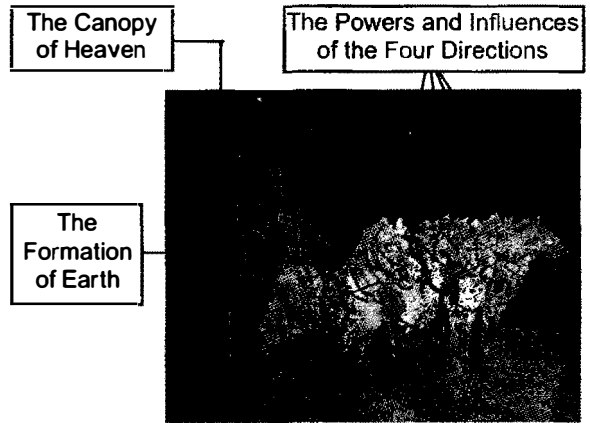


Figure 1.26. The Ancient Chinese perspective of Heavens and Earth was reflected in the Chariot.

The energetic form of the Earth's material body (its physical form) can be seen as a macrocosm of the human body. It contains an Upper Dantian and Baihui area (the North Pole), a Lower Dantian and Huiyin area (the South Pole), and a Middle Dantian (located at its center core). The Earth's Taiji Pole is representative of the core energetic field that links all of the body's three Dantian areas together. Likewise, the Earth's Wei Qi field manifests as the electromagnetic and gravitational fields that surround the Earth's surface.

The Earth's Spiritual field extends throughout the entire solar system. Included within the Earth's energetic and spiritual bodies are what was known in ancient times as the "Earth's Planetary Memory." This "memory" includes a record of all events that have taken place in Earth's history.

The ancient Chinese Daoists believed that the energetic grid enveloping the Earth contained various densities or sub-planes of existence into which all human beings enter after they leave their physical bodies. These worlds were believed to be energetic and spiritual realms where individuals existed within their energetic and spiritual bodies after the death of the Physical Body. Ordinary people were believed to exist in the lower realms of the Earth's energetic grids, whereas individuals who have adequately refined their Qi and Shen could exist within the Earth's higher realms and live as Earth Immortals. After an individual's

physical death, his or her spirit would ascend to a higher plane or descend to a lower plane according to his or her level of spiritual development. The more refined and virtuous the individual, the greater the refinement of his or her energetic and spiritual bodies.

The energetic and spiritual planes contained within the Earthly Grids are also inhabited by many other spiritual beings. These energetic and spiritual planes are located directly behind the Physical World of matter. All ethereal beings, both positive and negative, exist within the Earthly Grids and freely move about its energetic and spiritual realms.

In ancient Daoist esoteric teachings, as soon as an individual has achieved complete mastery over the energetic and spiritual planes existing within the various levels of the Five Elements, he or she can continue practicing advanced Qigong and Shengong training in order to proceed to the next level of mastery. This practice includes entering into the energetic and spiritual grids of the Earth in order to expand in knowledge, wisdom, and ability by communicating with the terrestrial guardian immortals that exist within the higher energetic and spiritual realms of the Earthly Grids.

THREE REALMS OF EARTH ENERGY

The Earth's energetic matrix is composed of three interconnecting realms: The Physical Realm, Energetic Realm, and the Spiritual Realm. These three realms are described as follows (Figure 1.27):

- **The Physical Realm:** The ancient Daoists believed that the physical or "material" body exists within the physical realm (the Third Dimensional World of matter). This is the level of experience that has both form and substance and is accessible through the ordinary senses. The physical realm expresses itself through the interactions of people, things, and events. The physical realm appears to be solid because it vibrates on the same frequency as matter. Everything that exists in the physical realm has an energetic and spiritual counterpart.
- **The Energetic Realm:** The ancient Daoists believed that the energetic body exists within

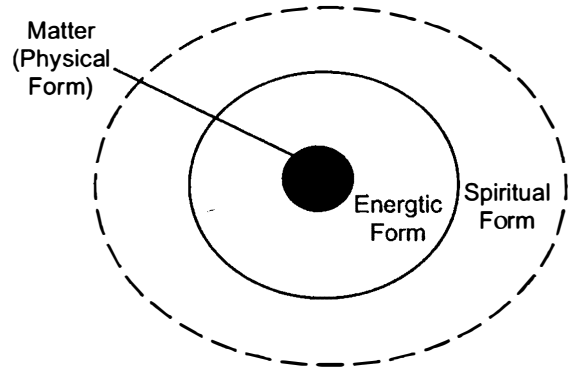


Figure 1.27. As the human body is made of a Material Body, Energetic Body and Spiritual Body, there is also a Material Universe, Energetic Universe and Spiritual Universe.

the energetic realm (the Fourth Dimensional World). This is the level of experience that has form but no substance (e.g., dreams, thoughts, desires) and substance but no form (e.g., energy). The energetic realm exists and expresses itself through the energetic manifestations of sounds, lights (colors), and electromagnetic fields.

The energetic realm is also considered as a type of material realm existing within an accelerated energetic state. It is considered to be a world that exists at a higher level of vibration than the material realm.

The Energetic World cannot exist by itself, as its energetic field lives as an infinite malleable substance. This energetic dimension is constantly being programmed and shaped through thought and intention. Everything that exists within the Energetic World must have within itself a spiritual aspect because energetic matter or substance cannot obtain shape or color unless it acquires it from the Spiritual World. The Energetic World is like a mirror that can have no shape unless it is joined to the Spirit World which shapes it. The Energetic World can be conceived of as a blank sheet of paper upon which everything in the Material and Spiritual Worlds is reflected. Likewise both the Physical and Energetic Worlds are mirrors that reflect what is within the Spiritual World.

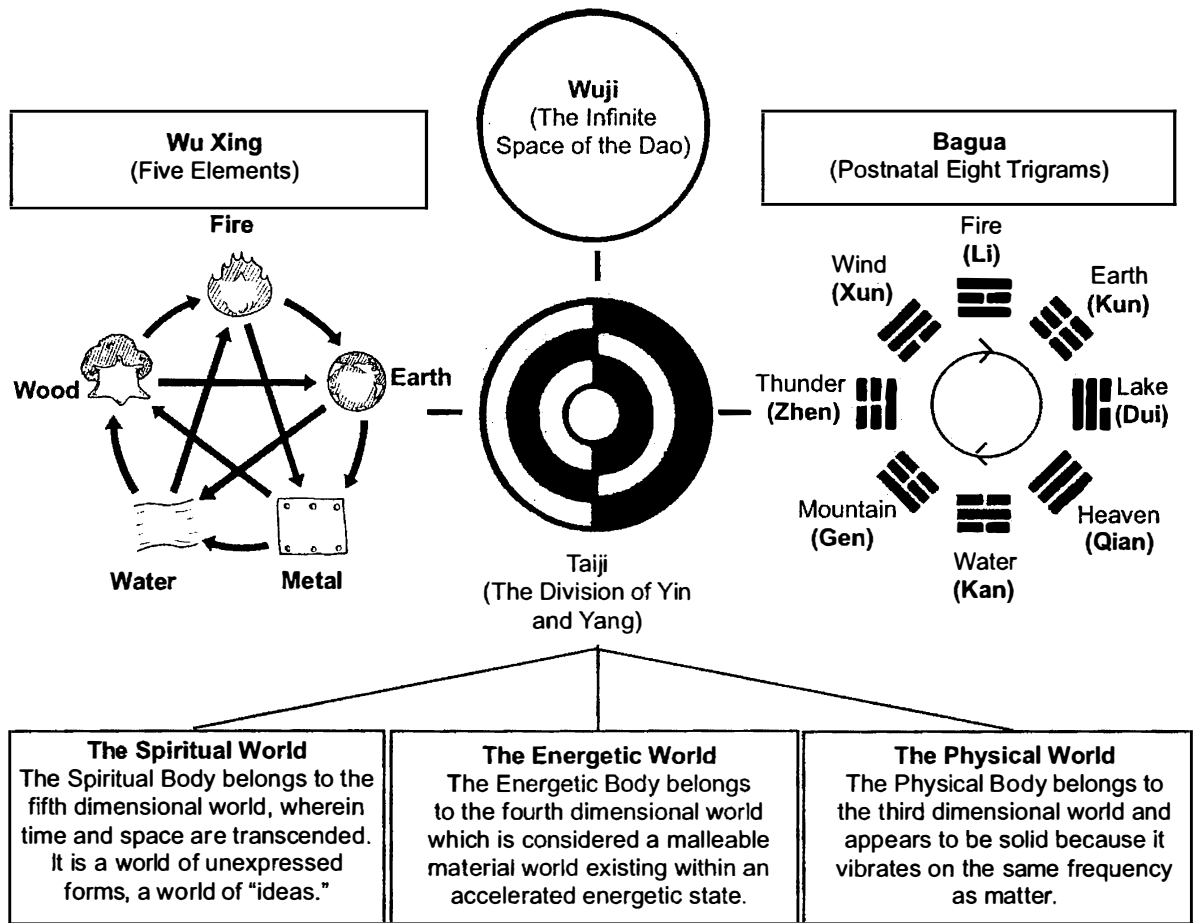


Figure 1.28. The Energetic Evolution of the Universe

- The Spiritual Realm:** The ancient Daoists believed that the spiritual body exists within the Spiritual World (the Fifth Dimensional World). This is the level of experience that has neither form nor substance. The Spiritual World resonates at a more subtle and accelerated state than does the Energetic World. The Spiritual World is the realm of the Dao, in which time and space are transcended.

The ancient Daoists studied the visible energy contained within the Physical Earth by observing

the movement of Qi through the various land and mountainous formations, as well as the natural changes occurring during the seasons. The ancient Daoists also studied the invisible energy contained within the energetic and spiritual realms that influenced the physical realm. Through these observations, specific classifications were developed in order to determine which types of energy could be considered to be positive, neutral, or destructive. These specific classifications gave birth to the Form School of Feng Shui (Figure 1.28).

THE FIVE ELEMENT PATTERNS OF EARTH

It states in the *Shu Jing (Book of History)*, that Heaven decreed the order of the universe in the "Great Plan," with its Nine Divisions. The first of these divisions is the Five Elements. The concept of the Five Elements was not so much a series of five types of fundamental matter, as it was an understanding of the relationship of five energetic processes. In any individual substance or phenomenon, all of the Five Elements are present in greater or lesser proportions.

The ancient Daoists viewed the Earth as being alive and filled with the vital energy of the Five Elements. They observed the energetic patterns manifested by these Five Elements and determined that the Qi of Nature was similar to the Qi of Man, in the following manner:

- **Skeleton:** The topographical and geological formations of the Earth represent the Earth's skeletal system.
- **Blood:** The watercourses represent the Earth's blood and life veins.
- **Heat:** The fire emanating from the Earth's inner core represent the body's internal warmth that creates the Wei Qi fields.
- **Breath:** The Air/Wind circulating the globe represent the breath of the Earth.
- **Mind:** The energy existing within and throughout the infinite space (Wuji) of Earth's material form was considered the consciousness of the Earth.

Within the human body, Earthly Qi relates to the "acquired" energetic strength and power developed within the internal organs, muscles, nerves, and skeletal system that takes place after birth. In fact, all cell and tissue development is influenced by the environmental energetic fields. Environmental energy includes all the Qi radiating from the surrounding minerals and soil, plants, animals, and humans. It also includes the energy carried into and away from an area by Water and Wind.

THE THREE TREASURES OF EARTH

The power of Earth's Three Treasures consists of the Yin and Yang interaction of energy and light emitted, absorbed, and reflected back from the land, water, and Wind. The energetic manifestation of Yin and Yang can assume various forms. It can blow as Wind, ascend to become clouds and mist, or descend as rain to become water, streams and rivers. The ancient Daoists observed the changing terrains, cloud formations, and Wind currents in order to both scientifically and esoterically understand the Three Treasures of Earth.

The Three Earthly Treasures are brought about by the waxing and waning of the five Yin and Yang climatic transformations (the five seasonal growth cycles), which in turn are caused by the Sun, Moon, and Stars. Each seasonal change brings a life transforming gift that affects the mind, body, emotions, and spirit (Figure 1.29). The Wind (weather) reflects the various conditions and

Natural Earthly Correspondences					
Season	Elemental Factor	Element	Transition	Temperature	Organ
Spring	Wind	Wood	Germinating	60° - 70° F	Yin - Liver Yang - Gall Bladder
Summer	Heat	Fire	Growing	Above 90° F	Yin - Heart Yang - Small Intestine
Late Summer	Damp	Earth	Transforming	75° - 90° F	Yin - Spleen Yang - Stomach
Autumn	Dry	Metal	Gathering	60° - 70° F	Yin - Lungs Yang - Large Intestine
Winter	Cold	Water	Storing	Below 60° F	Yin - Kidneys Yang - Urinary Bladder

Figure 1.29. Chart of Natural Earthly Correspondences

transformations of energy in the sky and is viewed as an Earthly manifestation of Heaven's moods.

The Three Treasures of Earth, as they were seen in ancient China are described as follows:

1. **Di (Soil or Earth Qi):** This treasure consists of the Yin and Yang interactions of energy and light that manifest as hot and cold energy originating from the Earth's surface. Earth Qi travels under the ground through energetic veins, accumulating and manifesting in the form of environmental vegetation, soil, mountains, and volcanoes.
2. **Shui (Water Qi):** This treasure consists of the Yin and Yang interactions of energy and light that manifest as hot and cold energy originating from the vast oceans, lakes, hot springs, and rivers of the world.
3. **Feng (Wind Qi):** This treasure consists of the Yin and Yang interactions of energy and light that manifest as hot and cold air circulation created from the interaction of the Sun's heat and the surface of the planet. This interaction includes all cloud and barometric pressure formations, such as tornadoes, hurricanes, lightning storms, etc.

BIOMETEOROLOGY

The study of the energetic interactions that occur between the Three Powers of Earth (Soil, Water and Wind) and their environmental influence on Man is known as Biometeorology. Biometeorology focuses its research on examining how the atmosphere and its weather conditions affect the human body. For example, the passage of cold and warm fronts can alter the blood pressure and affect the body's acid/alkaline levels. This in turn affects the body's ability to retain water, influencing the body's weight, which can result in aching joints, bunions, and headaches.

Even the body's white blood cells (leukocytes) are affected by this change in pressure. For example, white blood cells tend to rise with the onset of cold polar fronts and fall with the passage of warm tropical fronts. Biometeorology is taken so seriously in Germany that certain medical procedures such as surgery are scheduled according to certain forecasts.

The energetic states created by weather are dominated by four main conditions, each relating to a specific Element, Trigram, and season. For example:

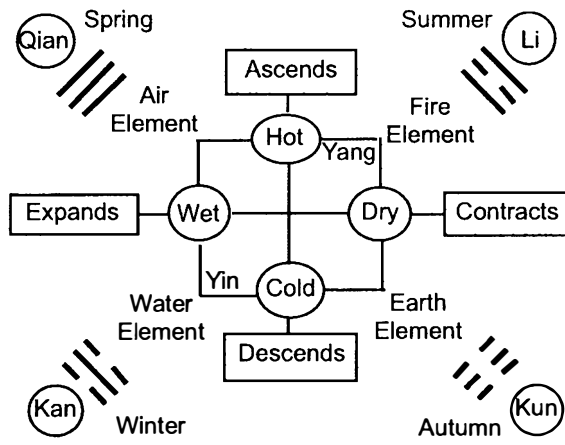


Figure 1.30. Four Main Weather Conditions

- Spring, the Qian Trigram (Heaven), the Wind / Air Element, manifesting through Wet and Hot temperature (Figure 1.30).
- Summer, the Li Trigram (Fire), the Fire Element, manifesting through Hot and Dry temperature.
- Autumn, the Kun Trigram (Earth), the Earth Element, manifesting through Dry and Cold temperature.
- Winter, the Kan Trigram (Water), the Water Element, manifesting through Cold and Wet temperature.

According to ancient Daoist teachings, the energetic tides that flow during the day time and influence the human body, are fundamentally different from the energetic currents that flow during the night. Because these energetic currents always change, the ancient Daoists believed that the particular types of energy that were flowing during the year, month, day, and hour when an individual took their "first breath" (known as the Four Pillars) would define the individual's personality, and outline their particular fate during the course of their life. Because of this understanding, in magical Feng Shui, all of the various combinations of energy that fused together during the time of an individual's birth are taken into consideration when formulating the most auspicious colors, shapes, and patterns needed in order to balance and positively influence the individual's life.

PATTERN (LI) AND ENERGY (QI)

In ancient China, it was believed that the Dao manifests as “Li” (Pattern) and “Qi” (Energy). Therefore, it is important for the Daoist priest to have a firm understanding of the energetic components of Li and the patterns of Qi (Figure 1.31).

According to the *Collected Works*, written by famous Daoist Master Zhu Xi, “Throughout Heaven and Earth there is Li and Qi. Li is the Dao (organization) of all forms from above and the root from which all things are produced. Qi is the instrument (composition) of all forms from below and the tools and raw materials with which all things are made. Therefore men and all other things receive this Li at the moment of their coming into being and thus get their special nature; so also must they receive this Qi and get their form.”

Li and Qi are interdependent; one cannot exist without the other. While Li determines the order and pattern of a person, place, or thing, Qi animates it so that it is capable of maintaining energetic manifestation. Qi is identified with Yin and Yang as they operate in the changing of the seasons, climate, and landscape. Qi comes and goes in a continuous energetic flow. The study of the continuous and yet often irregular accumulation and dispersion of Earth Qi is the foundational root of Feng Shui.

By observing the Li of the land, a Daoist priest who has mastered Feng Shui can observe where the Qi accumulates or disperses. He or she understands that shallow, fast flowing rivers disperse Qi,

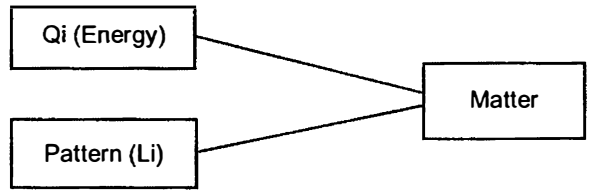


Figure 1.31. In ancient China, the Daoist priest understood that the Li and Qi of all physical matter was organized and maintained through the energetic and spiritual components of the Dao.

as do hills that are exposed to strong Winds; and he or she also knows that low-lying valleys and pools of water encourage Qi and are sources of peace and quiescence. The ideal site for training and energetic cultivation is protected, peaceful, and open to soft, gentle Winds that allow Qi to circulate.

Additionally, the trained Feng Shui master also understands that Earth represents the people, health, and spiritual clarity, while Water (Shui) represents wealth, and movement of energy. Therefore, each time you remodel, you change the energy of the house. However, because of energetic patterning, if all of the houses on a street are facing the same direction, it is sometimes difficult to change the energetic flow of the land site surrounding one specific house, even if it is externally remodeled.

The following diagram is an example of Five Element correspondences used in ancient Daoist sorcery for categorizing the natural Li and Qi of the Earth (Figure 1.32).

	Earth	Water	Fire	Wind/Air
Earth Element	Earth Earth Rocks, Boulders, Mountains	Earth Water Quicksand, Mud, Clay	Earth Fire Lava	Earth Wind Sand Storms
Water Element	Water Earth Ice, Glaciers, Tsunamis	Water Water Streams, Pools, Lakes, Seas	Water Fire Steam, Geysers, Hot Springs,	Water Wind Fog, Mist, Clouds, Hurricanes
Fire Element	Fire Earth Hot Coals	Fire Water Alcohol, Oil, or Grease Fires	Fire Fire Natural Fires	Fire Wind Dry Lightning Storms
Wind/Air Element	Wind Earth Air Pockets	Wind Water Water Spouts, Rain, Hurricanes	Wind Fire Explosions, Back-Draft Fires	Wind Wind High Velocity Winds, Tornados, Jet Streams

Figure 1.32. The natural Five Element energetic correspondences attributed to ancient Daoist magical Feng Shui teachings



The scaly creatures and all fish are represented by the Green Dragon (East)



The furry creatures and all mammals are represented by the White Tiger (West)



The feathered creatures and all birds are represented by the Red Bird (South)



Creatures with shells and all invertebrates are represented by the Black Tortoise/Snake (N)

Figure 1.33. The Four Sacred Animals represent the 4 Powers of the 4 primary directions

THE FOUR SACRED ANIMALS

In ancient Feng Shui, it was taught that each area of land was surrounded by the energetic presence of four animal spirits, the Green Dragon, White Tiger, Red Bird, and Black Turtle/Snake. The fact that these four animal spirits correspond to the Four Directions, the Four Seasons, and the Elements of Wood, Metal, Fire, and Water makes them an essential aspect of Daoist Magical Feng Shui. These Four Animals are described as follows (Figure 1.33):

- **The Green Dragon:** The Green Dragon is the energetic representation of all fish and scaly creatures. In ancient Feng Shui, the Green Dragon was said to bring wealth and prosperity. The Green Dragon also corresponds to the Wood Element, Spring, the direction of East, and the planet Jupiter. In ancient Daoist alchemy, the Green Dragon corresponds to the energetic influences of the body's Hun (Ethereal Soul) and Imagination.
- **The White Tiger:** The White Tiger is the energetic representation of all mammals and furry creatures. In ancient Feng Shui, the White Tiger was said to bring protection against the dark forces. The White Tiger corresponds to the Metal Element, Autumn, the direction of West, and the planet Venus. In ancient Daoist alchemy, the White Tiger also corresponds to the energetic influences of the individual's Po (Corporeal Soul) and Sensation.

- **The Red Bird:** The Red Bird is the energetic representation of all birds and feathery creatures. In ancient Feng Shui, the Red Bird was said to bring opportunity and recognition. The Red Bird also corresponds to the Fire Element, Summer, the direction of South, and the planet Mars. In ancient Daoist alchemy, the Red Bird corresponds to the energetic influences of the individual's Shen (Spirit) and Intention.
- **The Black Turtle/Snake:** The Black Turtle/Snake is the energetic representation of all invertebrates and creatures with shells. In ancient Feng Shui, the Black Turtle/Snake was said to bring patronage and support. The Black Turtle/Snake also corresponds to the Water Element, Winter, the direction of North, and the planet Mercury. In ancient Daoist alchemy, the Black Turtle/Snake corresponds to the energetic influences of the individual's Zhi (Will) and Attention.

In Daoist Magical Feng Shui, the Four Animals are considered to be energetic guards that must coordinate their powers with one another. These animals are placed around a site or dwelling to balance the Five Elements and the forces of Yin and Yang. When the animal spirits are in balance, the energy of the site will be harmonious and auspicious. However, if one animal becomes too powerful or too weak, problems can result. For example, if the White Tiger becomes too powerful for the Dragon to control, it is believed that the White Tiger will emerge to harm those in the house.

UNDERSTANDING THE LANDSCAPE

In ancient China, where the Daoist priest choose to cultivate his Jing, Qi, and Shen was considered to be extremely important. The ancient Daoists believed that the energetic patterns set up by the intertwining currents of Wind and Water constantly affected the energy existing within a priest's body, mind, spirit, and fate.

The ancient Daoists believed that the forces of the landscape were in a continual state of energetic flux. The energetic forces of Yin and Yang, the Five Elements, the Bagua and 64 Hexagram powers, the Five Planets, the star constellations, and the Ten Thousand Things existing between Heaven and Earth constantly interact and change according to the various cycles of life. In practical terms, this constant energetic interaction manifests in eight basic categories in Daoist Magical Feng Shui: The Movement of Water, The Topographical Flow, Normal and Abnormal Landforms, The Location of Sha Qi, The Location of the Residence, Understanding the Mountain Dragon, The Dragon's Pulse, and The Dragon's Lair. Each of these eight basic landscape categories are described as follows:

THE MOVEMENT OF WATER

The quality and movement of the watercourse or pools flowing through or close to an area indicate the energetic potential of the site. It also indicates the energetic quality of the soil, minerals, plants, and trees in the surrounding environment. For example, sluggish or stagnant water can affect the energetic field of a site, especially if it is an area where Sha Qi can accumulate.

THE TOPOGRAPHICAL FLOW

The "topographical flow" refers to whether the energetic flow of the surrounding water and mountains is "moving with" or "being at odds with" the flow of Qi. This is one of the most important Feng Shui principles of balance and harmony. Although mountains are static by nature, their beauty lies in their energetic motion and flow of Qi. The term "flow" refers not only to the direction of the mountain range or watercourse, but also the direction that a coastline runs. This energetic pattern also applies to the moving force of a river, street, highway, or pathway.

- **Moving with the Flow:** This is defined as energetically flowing in the same direction as the energy of the mountain range or watercourse is moving. For example, mountains are considered to "move with the flow" if they are largely flat, straightforward, with little undulations and curves. In similar fashion, water that runs directly away from a land site without being checked is considered to "move with the flow."

Additionally, if all of the houses are the same, and facing the same direction (e.g., a "track home"), it is more difficult to change the energetic pattern of the house.

- **Being at Odds with the Flow:** This is defined as energetically flowing in opposition to the direction that the energy of the mountain range or watercourse is moving. For example, mountains that are full of rises and falls, peaks and valleys, curves and turns are considered "to be at odds with the flow." In similar fashion, a watercourse can be "checked" by the presence of mountains, stones, or islands, which being "at odds with the flow," cause the force of the water to slow down, stop, and pool, or turn around and become redirected. The ancient Daoists have a saying, "Water is mobile, when checked it will keep the Qi; when unchecked, it will run away with the Qi."

As a general rule, a Daoist mystic looks for specific land sites that are "at odds with the flow" of energy in areas that are largely "moving with the flow" of energy, and vice versa. Knowing how to find these secret auspicious areas allows the priest to position him or herself in the most powerful places for gathering and cultivating Qi and Shen. The ideal situation is to find a terrain that goes with the watercourse while having some mountains downstream that check the water flow and cause it to turn, slow down, and pool. This allows the environmental energy time to build up within the pool, and makes it easier for the Daoist mystic to absorb the naturally collected Qi.

Additionally, if the water flows from the right to the left of a site (this observation is performed while standing in the center of the site and looking outward), look to the left (downstream) to see if there are high mountains. If not, see whether there are large, tall trees positioned in that direction. Such mountains or trees are considered to be good protec-

tors and are called “Promoting Spirits.” The taller they are, the better the Feng Shui of the area will be. If however, mountains or trees are positioned on the right (upstream), they are considered to be “Demoting Spirits” and will have a bad impact on the area.

NORMAL AND ABNORMAL LANDFORMS

According to the ancient Feng Shui teachings, any type of energy directed at a home or land site can create either auspicious or destructive energy. Auspicious land sites are most easily found by looking for abnormalities existing among normal landforms. Most abnormalities are considered to be auspicious, since the majority of “normal” sites tend to be commonplace and lack the magical influence that extraordinary sites contain. An “abnormality” is defined as being uncharacteristic in feature. If any area in a flat landform is raised or lowered, that area is considered to be abnormal in comparison. Likewise, in a mountainous area that normally contains undulation in its landform, a flat area would be considered abnormal.

In the same fashion, an area of dry land found in a country abounding in rivers is considered to be abnormal, and an oasis of water and trees found within the desert is considered to be abnormal.

To the ancient Daoists, locating the abnormal within the normal was akin to finding the Yin within the Yang, or the Yang within the Yin. This principle of normality and abnormality also includes finding the contrast between long and short (i.e. in an area where long mountains abound, look for the auspicious short mountain), high and low (i.e. in an area where high mountains abound, look for the auspicious areas located in relatively flat lands), etc., as such relationships of Yin and Yang cause a desirable pooling or dispersing of energy.

THE LOCATION OF SHA QI

The Chinese word “Sha,” (meaning “Evil” or “Killing”) is the term used to describe the unusual and inauspicious formations of Earth, mud, or sand found within a land site or river bank. The ancient Daoists believed that although Qi produces life, its energetic nature is sometimes subject to decay. This is especially true if there is an absence or weakness in any area that allows Sha Qi to enter and manifest. Sha Qi can appear as the result of one Element (i.e., the energetic

manifestations of Wood, Fire, Earth, Metal, and Water) overpowering or destroying another Element.

Sha Qi can also be imagined as a “cold Wind” that blows from the Earth through the hollows of the land, piercing gaps in ridges or outcrops that energetically protect a site. This type of Sha Qi saps life and distributes malignant influences.

FOUR ESOTERIC TYPES OF SHA QI

There are four esoteric types of Sha Qi that can adversely affect the natural energy within a monastery, temple, home, or living quarters. All four of these types of Sha Qi can cause loss of wealth, illness, loss of loved ones, loss of reputation, etc., and are described as follows:

- **Jue Ming Sha Qi (Terminal Killing Qi):** This type of Evil Qi causes the residents to suffer total loss in every aspect of their lives. It is known as the most harmful type of energy to inflict upon a residence, and if not corrected or dispersed it will cause the occupants to lose their wealth, health, happiness, good name, descendants, and property.
- **Liu Sha Qi (Six Killings Qi):** This type of Evil Qi bring the individuals living in the residence bad luck, and it can cause loss of wealth, health, loss of loved ones, loss of reputation.
- **Wu Gui Qi (Five Devils Qi):** This type of Evil Qi bring the individuals living in the residence bad luck, can cause loss of wealth, health, loss of loved ones, loss of reputation.
- **He Hao Qi (Hostile Qi):** This type of Evil Qi brings the individuals living within the residence a mild form of bad luck, and can cause the loss of wealth, health, the loss of loved ones, and /or the loss of reputation.

PROTECTING AGAINST SHA QI

It is common knowledge that the ancient Chinese sorcerers who had mastered the art of Feng Shui could also use the supernatural forces of Sha Qi in order to harm an enemy. Through the manipulation of the Earth’s energetic currents, both physical and psychological harm could be initiated upon the victim living inside the targeted residence. Therefore, a “shield wall” was traditionally constructed surrounding most living quarters, to prevent any noxious vapors emanating from evil spirits (which always travel in straight lines) from entering into the house.

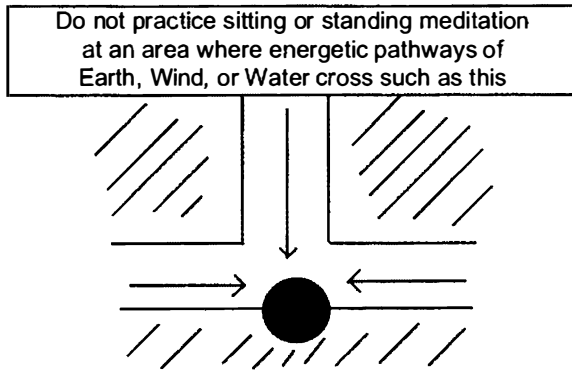


Figure 1.34. Avoid the energetic piercing of "Movement Confrontation"

The following are examples of situations in which Sha Qi gathers into specific areas. Since any amount of Sha Qi can adversely effect the energetic fields of people, places, and things, it is especially important to avoid practicing energetic and spiritual cultivation in or around these areas.

Movement Confrontation

In ancient times, standing at the junction of a "T" or "X" shaped intersection (e.g., the energetic flow of a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of the energetic piercing of a spear (Figure 1.34).

According to the ancient Feng Shui teachings, house targeted by an oncoming road is analogous to a sitting animal, with a hunter's arrows flying straight towards it. This type of energetic pattern, is sometimes known as the "Arrow Piercing Heart" configuration. In this special pattern, it is difficult to keep Sha Qi in check. Because of the endless energetic agitation occurring within the Earth Qi at such a site, the inhabitants of the house are sometimes referred to a being equivalent to little boats being violently rocked back and forth amidst stormy, turbulent waves. People living in such houses often become very temperamental. Many times accidental deaths, suicides, or homicides can result.

In order to counter the turbulent Sha Qi created from such a site, some Feng Shui masters advise constructing a large Protection Wall at the end of an onrushing road, in order to ward off the destructive energy (Figure 1.35). Traditionally, the Protection Wall is constructed before any type of houses is built

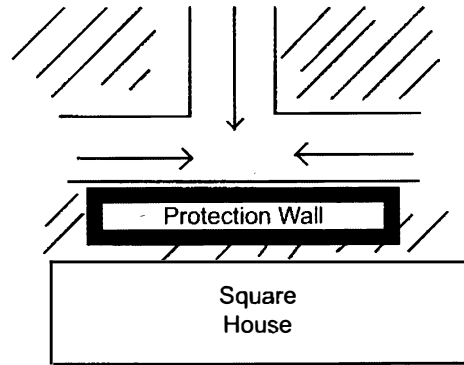


Figure 1.35. To counter the oncoming flow of Qi, place a Protection Wall to stop the direct assault of energy.

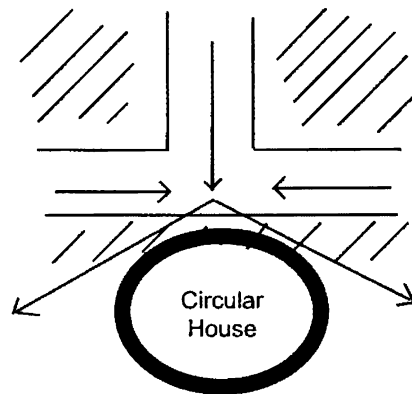


Figure 1.36. To counter the oncoming flow of Qi, design the energetic pattern of the building to be circular.

onto the land site. The energy of the Protection Wall acts like a powerful dam, preventing a direct attack of the Earth Qi. It can also be used in order to sedate the turbulent environmental energy.

Another successful Feng Shui technique that can be used in order to minimize the agitation of onrushing Qi, caused by the approaching road, is to design the shape of any building located on such a land site to be circular (Figure 1.36). The circular structure energetically divides and diverts the Sha Qi into two streams, causing the energy to flow away from the building, to the left and right.

According to Daoist Feng Shui Master Qing Chen, one traditional method used to counteract the onslaught of energy from a road, is to install a semicircular pool in the front yard (Figure 1.37). It is important that the semicircular pool have the outside curves of the pool facing the oncoming road. This

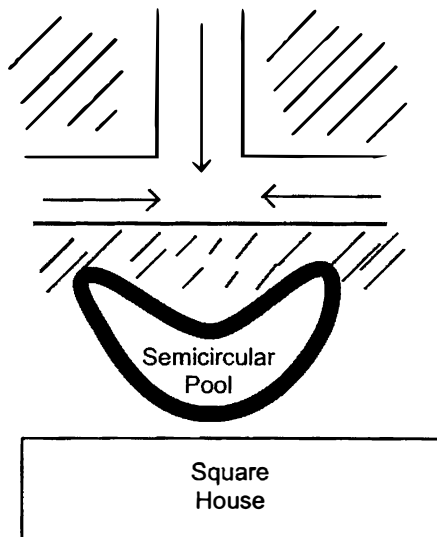


Figure 1.37. Another way to counter the oncoming flow of Qi, is to place a Semicircular Pool in front of the land site to stop the direct assault of energy.

allows the curvature of a semicircle to ward off the onrushing Sha Qi. The water contained within the pool is also used in order to neutralize the Sha Qi. The semicircular pool must always be 80% full of water.”

According to Daoist Feng Shui Master Sheng-Yen Lu, when using various methods to rectify the presence of Sha Qi, it is better to first offer “Countermeasures” methods as a first solution. If the problem cannot be resolved in this way, then Master Lu suggest that the inhabitants of the land site relocate. If relocation is not possible, then Master Lu employs “Spiritual Remedies.”

According to Daoist Master Qing Chen, one Spiritual Remedy that can be used in order to minimize the agitation of onrushing Qi (caused by the approaching road), is to use a magical talisman. The talisman is performed in the following manner:

- First, find a piece of green bamboo.
- Then, remove the green peel, and draw on it a magical talisman that stops Sha Qi from onrushing roads.
- Select a date marked on the Chinese lunar calendar as “Ding,” and bury the magical talisman in the ground in front of the house.

The Dead-End Streets

Standing at an energetic junction of a “dead end” shaped intersection (e.g., the energetic flow of

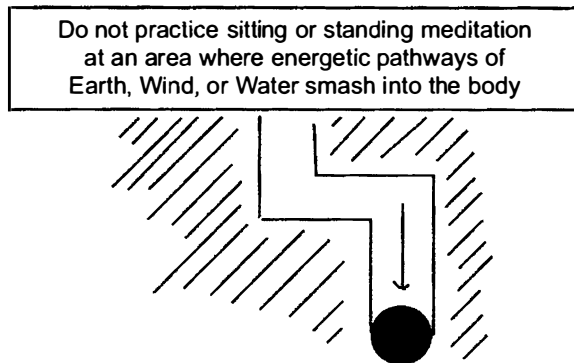


Figure 1.38. Avoid the energetic pattern of “The Dead End Street”

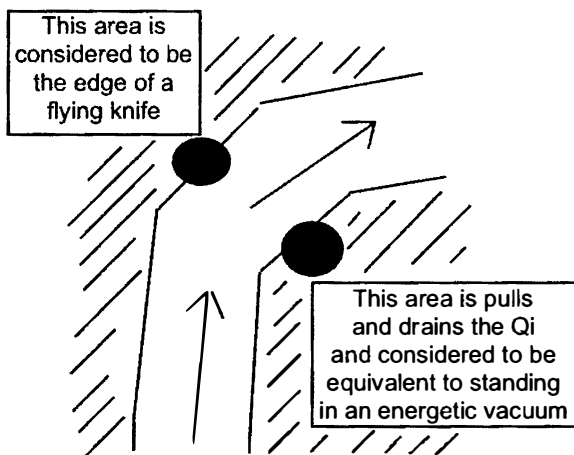


Figure 1.39. Avoid both sides of the energetic pattern of “The Opposite Bow”

a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of the energetic fury of a rushing wave smashing into a rock (Figure 1.38).

The Opposite Bow

Standing at a energetic junction of an “Opposite Bow” shaped pathway (e.g., the energetic flowing of a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of either an energetic flying knife or an energetic vacuum, depending on where one was standing. In ancient China, the area subject to the energetic attack of the “Flying Knife” was sometimes known as the “River That Cuts the Feet.” (Figure 1.39).

FENG SHA AND SHUI SHA

According to ancient Daoist Feng Shui teachings of Master Sheng-Yen Lu, living within an Earth site that has too high a terrain (i.e., High Peak Sites) invites exposure to “Feng Sha” (Evil/Killing Wind); while living within an Earth site that has too low a terrain (i.e., Low and Overshadowed Sites) invites exposure to “Shui Sha” (Evil/Killing Water).

HIGH PEAK SITES AND FENG SHA

Living in a dwelling space located within an unprotected High Peak Site will cause the inhabitants to become extremely vulnerable to Pathogenic Wind Invasion. The ancient Chinese noted that living in an unprotected High Peak Site opens the individuals to the blowing winds originating from all eight directions of the Bagua, resulting in an energetic exposure to “Feng Sha” (Evil/Killing Wind). It is said that living within a High Peak Site, is like being exposed to all of the various Elements, without any form of energetic protection or support (Figure 1.40).

Because of the constant exposure to strong winds within a High Peak Site, the Earth Qi usually does not gather, therefore the environmental energy is quickly dispersed. Because the Earth Qi is quickly blown away, it is unable to circulate within the environments energetic field. This lack of energetic accumulation creates a weak energetic field for the individuals who inhabit the site.

It is important to note here that, according to ancient Daoist teachings, there is only one exception when a High Peak Site is considered to be a good choice for building a monastery or place for living. This extremely rare exception is when the Earth Qi travels in an upward, spiralling path, and the energy radiates out the top of the mountain peak site (Figure 1.41). At this special site, when the soil of the Earth is uncovered, it will display a five-colored (i.e., greenish blue, reddish brown, yellow, white, and black), variegated spiralling pattern. However, such an energetic pattern manifested within the soil is considered to be extremely rare among tall peak sites.

In modern Feng Shui theory, the same energetic principle is also applied to houses that are built

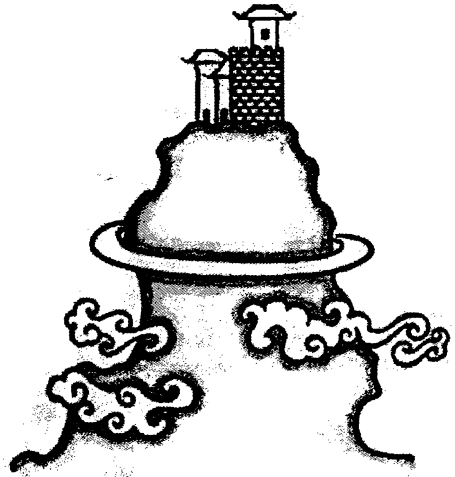


Figure 1.40. An unprotected High Peak Spot Causes the inhabitants to become extremely vulnerable to Pathogenic Wind Invasion

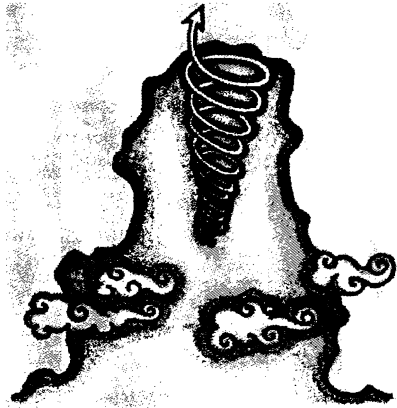


Figure 1.41. A High Peak Spot where the Earth Qi travels in an upward, spiralling path.

onto level ground. For example, if the inhabitants of a certain dwelling are living within a large structure that is considered to be “head and shoulders” above everyone else within the surrounding street or neighborhood, the individuals living within this dwelling are considered to be living in a High Peak Site (Figure 1.42). According to ancient Daoist teachings, if the individuals living within this house are people without influence and status, it is considered to be extremely inauspicious for them to live within a house that is taller than all

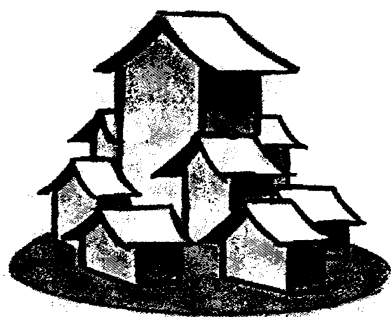


Figure 1.42. A High Peak Spot is a large house, that is taller than the other surrounding houses

surrounding houses. Because of the energetic imbalance (i.e., there should be a correlation between the status of a house and the status of its inhabitants), the individuals living within this dwelling will incur many disasters and great failures.

LOW AND OVERSHADOWED SITES & SHUI SHA

According to ancient Daoist teachings, living in a dwelling space located within a Low and Overshadowed Site will cause the inhabitants to become extremely vulnerable to Pathogenic Damp Invasion. Low and Overshadowed Sites are considered to be areas containing powerful Yin (dark and damp) energy, where disembodied spirit entities and ghosts like to converge (Figure 1.43).

Additionally, homes that are built in the hollows located at the foot of boarding mountains (Figure 1.44) tend to quickly accumulate water and drain slowly during the rainy season.

The energetic overshadowing experienced by individuals living within these areas can often lead to feelings of great frustration, anxiety, and depression and can sometimes lead to situations of suicide. The ancient Daoists believed that because such living spaces are energetically located in an inferior position, individuals living within such sites tend to develop emotional blockages and often have trouble fulfilling their personal dreams and ambitions. Due to this frustrated emotional state, they often fail to find peace or maintain happiness in their life.

In Feng Shui training, if a dwelling site is completely lacking of any surrounding vegeta-



Figure 1.43. A Low or Overshadowed House

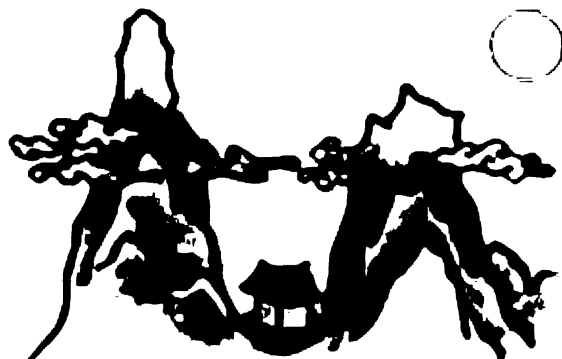


Figure 1.44. A House built in the hollows at the foot of two mountains is overshadowed by the mountains

tion, it is especially important to plant various trees and bushes outside the house. However, if the trees are too tall or dense, it can create a dismal atmosphere. When tall and dense trees block out sunlight, the Yin energy of the house increases, and the dwelling becomes a space that naturally invites the presence of ghosts and spirit entities. Living in such an overshadowed house produces depression and adversely affects an individual's health.

Windows should also be installed based on the principle of providing sufficient air ventilation and optimal sunlight into the house. Too many windows are just as bad. If the house is too bright, Qi dissipates; if the house is too dim, decaying Qi gathers and invites the presence of evil spirits.

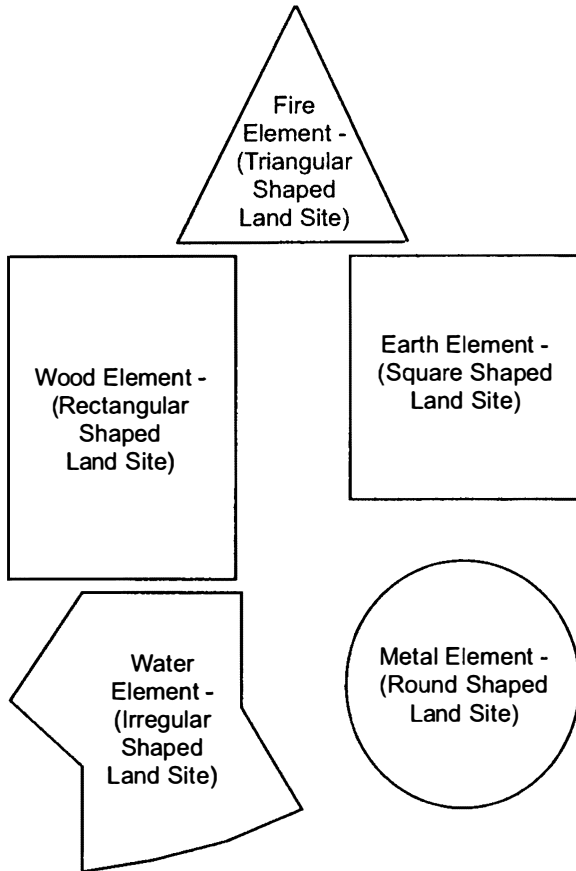


Figure 1.45. Five Element Land Sites

FIVE ELEMENT LAND SITES

Each land site can be divided and categorized into five basic shapes, with each pattern corresponding to one of the Five Elements. According to ancient Daoist teachings, the Five Element Feng Shui Land Sites are described as follows (Figure 1.45):

- **Wood-Rectangular Shaped Land Sites:** All rectangular shaped land sites are associated with the Wood Element.
- **Fire-Triangular Shaped Land Sites:** All triangular shaped land sites are associated with the Fire Element.
- **Earth-Square Shaped Land Sites:** All square shaped land sites are associated with the Earth Element.
- **Metal-Round Shaped Land Sites:** All round shaped land sites are associated with the Metal Element.

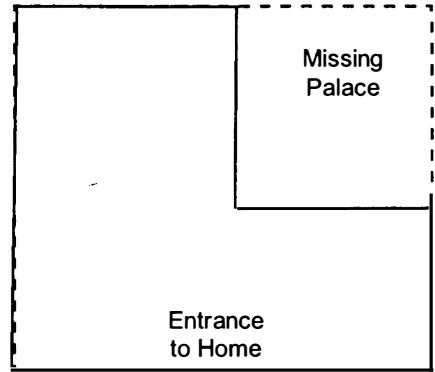


Figure 1.46. The "Missing Palace" is one of the worse patterns used for a House, Building, or Land.



Figure 1.47. A House built on a triangle shaped land site is not considered to be suitable for living

- **Water-Irregular Shaped Land Sites:** All irregularly shaped land sites are associated with the Water Element. One of the worst energetic patterns commonly observed in magical Feng Shui practice, is the "Missing Palace" or "L" Shaped pattern (Figure 1.46)

FIRE AND WATER LAND SITES

According to ancient Daoist teachings, the presence of too many angles within a land site invites harm to oneself or others. In modern times, most urban areas contain many land sites that are either designed according to the Fire Element pattern (triangular shaped) or Water Element pattern (irregular shaped). Neither of these energetic patterns is considered to be suitable for living (Figure 1.47).

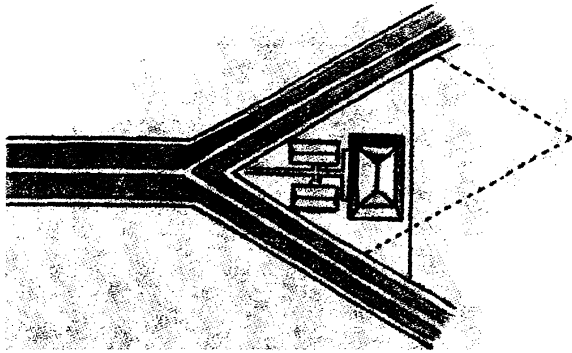


Figure 1.48. A triangular land site pointed towards the front of the street, invites the invasion of "Huo Sha Qi" (Evil/Killing Fire Energy), and its two sides invite the invasion of "Feng Sha Qi" (Evil/Killing Wind Energy)

Traditionally, both the Fire Element and Water Element shaped land sites are believed to invite terrible Sha Qi (Evil/Killing Energy). For example, the triangular shape of a Fire Element land site, especially one with the tip of its apexes positioned toward the front of the street (Figure 1.48), will create "Huo Sha Qi" (Evil/Killing Fire Energy). The sides of the land site (i.e., the left and right sides of the triangle), both invite the invasion of Feng Sha Qi (Evil/Killing Wind Energy). Additionally, it is important to avoid having the front door open onto a path or road that has a "Y" configuration (" also known as the "Three Fork Form"), as this energetic pattern will scatter energy and can both take away wealth and confuse the mind regarding which direction to go.

Once the individuals living inside the irregularly shaped land site areas become overshadowed by the noxious energetic influences of the land site pattern, the energetic fields of their three bodies (i.e., spirit body, energy body, and physical body) will eventually become fragmented.

According to ancient Feng Shui teachings, the form and shape of a land site and house can be compared to the form and shape of the human body. The front of a house corresponds to a person's facial features. The left and right sides of the house are compared to the upper and lower limbs of the body. The kitchen corresponds to the owner's liver, the living room to the heart, the dining room to the spleen, the bedroom to the lungs, and the bathroom to the kidneys (Figure 1.49).

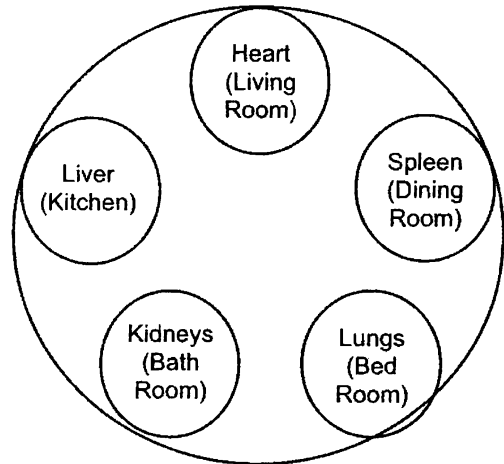


Figure 1.49. The internal energy of a house corresponds to the energy of the owner's body

Any type of irregularly shaped land site is analogous to an individual who is either missing certain body parts, or has developed deformed limbs and facial features.

A common element shared by most irregularly shaped land sites is the presence of one or more protruding features. All protruding features are associated with extremely strong energetic forces, causing all of the inhabitants who live in such land sites for extended periods of time, to inevitably come under the influence of its unstable energetic pattern. Once this begins to occur, the personalities of the individuals will display extreme shifts in both their mental and emotional qualities.

The subtle energy fields of these land sites are traditionally considered to be powerful and fluid, yet extremely chaotic. Because they embody violence and chaos, the Fire and Water Element patterns are both known to increase the risk of accidents for the inhabitants living within these land sites. If the energy contained within the land site is left unchecked, and allowed to continually flow in an inauspicious direction, it will result in horrible crimes caused from the chronic bombardment of chaotic energy. However, if the strong subtle energy can be guided into an auspicious direction, it can inevitably be transformed into a healthy dynamic, energetic vitality.

ENERGY, PEOPLE, AND HOUSES

According to ancient Feng Shui teachings, after living in the same house for many years, an individual gradually takes on the energetic characteristics of that house. This is because, once an individual living inside a land site area becomes overshadowed by its energetic influences, the individuals three bodies (i.e., spirit body, energy body, and physical body) eventually succumb to the subtle energetic effects resonating within both the house and the land site.

When observing the energetic patterns of a particular house and land site area, the Daoist priest needs to understand that these important energetic patterns can be categorized according to Energetic Circulation, Energetic Field, Energetic Influence, and Energetic Balance, described as follows (Figure 1.50):

- **Energetic Circulation:** The pathway of Qi circulation moving inside any home or building will always affect its inhabitants.
- **Energetic Field:** An energetic field is automatically created whenever a building, temple, or house is built onto Earth Qi. Because the human body itself is also composed of an energetic field, whether both energetic fields (i.e., the human and the land site) are compatible and harmonize, or clash and repel each other, is a key factor in choosing to live inside that particular home or neighborhood.
- **Energetic Influence:** The inhabitants of a land site area are always subjected to the energetic influences of the Earth Qi, and the natural environmental energy of the land upon which the house is built. If the overall energy of the Earth Qi is active, clean and vigorous (i.e., there are lots of healthy trees, plants, animals, and water), then the people living within the auspicious land site will prosper. However, if the overall Earth Qi is weak and deficient (i.e., no foliage, barren ground, no birds or animals, lack of water, etc.), then the energy of the occupants will tend to become deficient. A beautiful environment naturally leads to beautifying the mind and spirit. When an individual's mind and spirit are in a calm state of peace and harmony, he will tend to succeed in most of his endeavors.

Because a house has form (Li) and spirit (Shen), it energetically contains and disposes

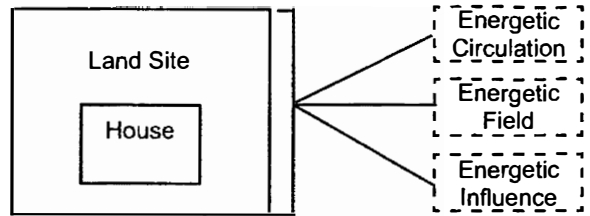


Figure 1.50. The energetic patterns existing within a land site can be categorized according to Energetic Circulation, Energetic Field, and Energetic Influence

either good or bad luck to its inhabitants. When the energetic form and pattern of a house or land is altered, its energetic influence is also altered.

In ancient China, building an extension onto the West side of the house, for example, was considered to be extremely inauspicious, and could lead to the death of the owner. This was because, the Western direction was believed to be the "Realm of Superiors and Elders" (i.e., the "Seat of the Honoured"); while the Eastern direction was viewed as the "Realm of the Inferiors and Youngsters." The Superiors and Elders are the Masters, and the Inferiors and Youngsters are their Assistants. The Masters are to be few, and Assistants are to be many. According to ancient Daoist Feng Shui texts, "There can be no two Superiors above; however, there can be a hundred Inferiors below." Therefore, when an addition to the Western dwelling is made to the Master and the dwellings of the Assistants is not increased, the action is considered to be "contrary to justice," and deemed energetically unbalanced and unstable.

- **Energetic Balance:** It is important for the priest to observe the energetic balance existing between the land site and the size of the house. For example, a larger sized house should be constructed onto a land site that contains strong Earth Qi. Likewise, a small sized house should be constructed onto a land site that contains Earth Qi that matches its smaller sized dimensions. The ancient Chinese considered building a small house onto a land site that contained powerful Earth Qi a waste of energetic potential. Likewise, constructing a large home onto a land site that is small or contains extremely weak Earth Qi quickly drains the areas natural environmental energy.

THE LOCATION OF THE RESIDENCE

The residence (Zhai) is considered to be the actual site or dwelling place. This includes a training area, office, house, tomb, or burial ground. When a dwelling is built on a particular site, the energy of that area (such as Warm Wind coming from the South, or Cold Wind coming from the North) is gathered and integrated into the edifice, affecting the inhabitants. From an ancient Chinese Daoist perspective, the flow of energy within any given region changes from year to year and season to season. This can be seen manifesting through patterns of clouds, mist, rain, snow, flights of birds and other natural phenomena.

A master of Feng Shui is able to examine the form of the land and determine if the energy of a specific region is beneficial or destructive. Traditionally, it was believed that if a house or tomb was not correctly sited, evil effects were likely to befall the inhabitants of the house or the descendants of the dead.

In Daoist Magical Feng Shui, a palace, house, structure, cave, training area, field, or park used by the living is referred to as a "Yang House," while a tomb, grave, mausoleum, or other such site used by the dead is referred to as a "Yin House." Yin Houses and Yang Houses require different, sometimes opposite, applications of Feng Shui principles. For example, the placement of the Green Dragon and White Tiger as guardians changes, depending on whether the Feng Shui master is performing a Yang Domain Feng Shui, used for an individual's residence (a "Yang House"); or a Yin Domain Feng Shui, used for an individual's burial site (a "Yin House").

According to ancient Feng Shui teachings, for a living residence (Yang House), the most important factor for the priest to consider is the site's ability to gather and retain life force energy. For a burial site (Yin House), however, the most important factor for the priest to consider is the site's ability to absorb Earth Qi.

In a Yang Domain Feng Shui, the location of the Green Dragon and White Tiger was determined by standing outside and facing away from

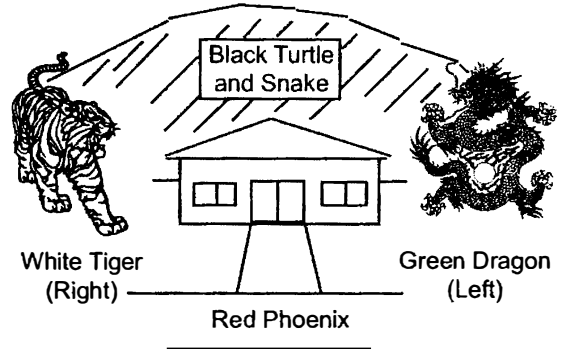


Figure 1.51. The Form School Placement of the Green Dragon and White Tiger used in Yang Domain Feng Shui

the front door or entry space of the individual's residence. In this situation the Green Dragon was placed on the left side of the house, while the White Tiger was positioned on the right side of the house (Figure 1.51). For a "Yang House" the Four Animals are arranged as follows:

- **The Green Dragon:** When observing a Yang dwelling of the living, the Green Dragon is positioned to the left of a house (if you are inside the residence, facing the front yard). As a guardian of the property, the Green Dragon assures good luck and prosperity.
- **The White Tiger:** When observing a Yang dwelling of the living, the White Tiger is positioned to the right of a house (if you are inside the residence, facing the front yard). The White Tiger should appear to be more gentle and smaller than the Green Dragon (an overly large tiger can cause bad luck and strife).
- **The Red Bird:** The Red Bird (commonly accepted as the Red Phoenix) is positioned to the front of a dwelling. It should be able to fly unencumbered, so the area must be flat and open. The Red Bird assures joy and honor in life.
- **The Black Turtle/Snake:** The Black Turtle/Snake is positioned to protect the back of a dwelling and assures serenity, stability and safety.

BALANCING THE DRAGON & TIGER

According to ancient Daoist teachings, one important aspect that a priest needs to take into consideration when performing Feng Shui on a particular house, is the energetic power existing between the "Dragon Side" and the "Tiger Side" of the house (Figure 1.52). When standing at the front door facing towards the outside entrance, the Dragon Side is positioned towards your left, and the Tiger Side is positioned towards your right. Traditionally, the most auspicious and harmonious type of house shape, will have an energetically and visually balanced Dragon and Tiger.

When energetically balancing the front of the house, a "Tall Dragon" may be balanced by a "Long Tiger" (Figure 1.53), or a "Long Dragon" may be balanced by a "Tall Tiger" (Figure 1.54).

All Feng Shui masters traditionally consider the energy contained within a taller or longer dragon to be quite auspicious, while the energy contained within a taller or longer tiger to be inauspicious (Figure 1.55). According to one ancient Feng Shui proverb, "When a sharp peak emerges from a White Tiger Hill, the wife will definitely abuse the husband." This ancient proverb describes an energetic imbalance, in which the White Tiger (Yin) is taller than the Green Dragon (Yang).

The proverb also implies that the Yin energy of the house will manifest to a point where a servant may dominate his master, or there may be a reversal of roles between the male (Yang-Dragon) and female (Yin-Tiger), resulting in the Yin (female-Tiger) overpowering the Yang (male-Dragon). As a result, the environment within the house may create energetic disharmony and imbalance, with the energy of the Earth Qi creating great misfortunes. Because a taller or longer White Tiger signifies the presence of an overpowering force, most individuals living inside places with a high White Tiger Hill will gradually develop nervousness, power cravings, and competitiveness. They may also start harboring dark insidious intentions, and begin to plot various schemes against others. In short, for individuals living within a house where the White Tiger is taller than the Green Dragon

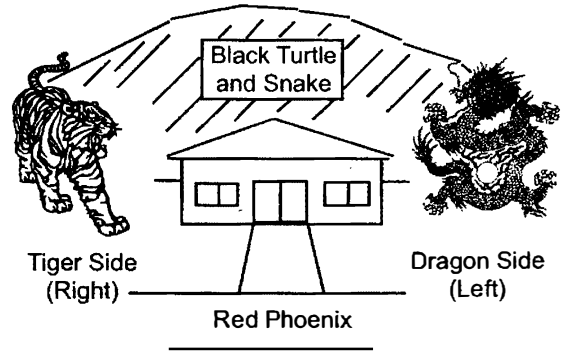


Figure 1.52. Balancing the Green Dragon and White Tiger

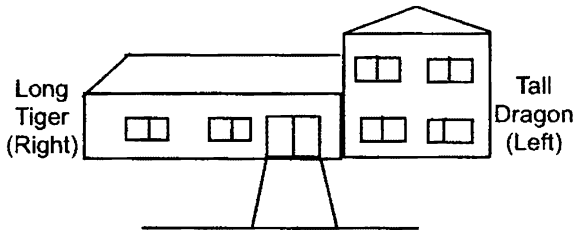


Figure 1.53. A Tall Dragon is balanced by a Long Tiger

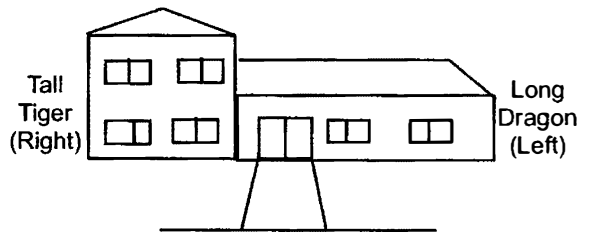


Figure 1.54. A Tall Tiger is balanced by a Long Dragon

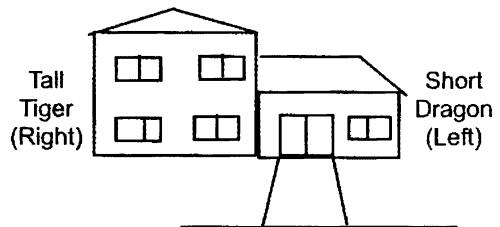


Figure 1.55. The Tiger is taller than the Dragon

(see Figure 1.55), there will be no auspicious Qi flowing and neither peace nor tranquility will come to the house.

TYPES OF SOIL

According to Daoist teachings, soil that is considered to contain a good amount of “healthy” Earth Qi, is constructed of part clay and part ordinary soil. There should be enough cohesiveness contained within the loose surface material of the soil for it to form a clump when it is held within the priest’s hand and clenched into a ball.

The ancient Daoists believed that land sites that contained an absence of “Nurturing Earth Qi” could cause more harm than good. For example, when desiring to locate a specific land site in which to construct a house, it is not advisable to choose places where the soil is predominantly sandy. According to ancient Feng Shui teachings, in areas containing sandy soil the Earth Qi dissipates quickly. Therefore sandy places tend to lack an abundance of Earth Qi.

Land sites that contain rocky ground are also rejected as auspicious land sites, because the Earth Qi contained within these hard areas also dissipates quickly (Figure 1.56).



Figure 1.56. The Earth Qi will disperse quickly in land sites containing a high quantity of sand or rocky soil

TYPES OF LAND SITES

When observing the energy of a particular land site, the Daoist priest should always take into consideration the energetic geometry of the Earth Qi moving within the front, sides, and back and the area.

- **Front of the Land Site:** When positioning the front of the house, a desirable view originating from inside the house, is one that consists of a long, wide, distant view. If the front of the house is flat and / or slightly sloping forward, or if the view included a calm, scenic lake in the distance, then the front land site view was considered to be quite auspicious.

However, if the front view contained various broken cliffs or any type of deep hollow, the front view was considered to be inauspicious (Figure 1.57).

Having other houses positioned directly across from the house, slightly obstructing the front view, was considered to be fine, as long as the front door did not directly face any of the corners of these houses.



Figure 1.57. Avoid living in land site areas where there are broken cliffs or deep hollows located in the front of the house.

- **Sides of the Land Site:** Before constructing the house, the priest should inspect both areas to the right and left sides of the land site for any geographical “Armrests.” The energetic presence of these “Armrests” represent powerful “guardians,” as well as energetic “benefactors.” In ancient China, they symbolized the storing and accumulation of Earth Qi, and indicated that help would come to the owner of the land site in many forms.
- **Back of the Land Site:** According to ancient Daoist Feng Shui teachings, it is best if the rear portion of the land site is slightly more elevated than the front part of the property.

Such a geographical feature energetically indicates the presence of a “back support.” It also energetically represents having a “proper receptacle” for receiving the converging powers of the Earth Qi. Houses constructed on such land sites are said to be naturally sitting on great energetic “chairs,” that have been auspiciously provided by the internal grace of the Earth God.

OUTSIDE AND INSIDE BOWS

According to ancient Feng Shui teachings, when there is a curve located in front of the land site that has either been caused by the construction of a road or pre-existing river, it is traditionally referred to as a “Bow.” The energetic influence of a Bow will vary, depending on whether a house is located Inside the Bow or Outside the Bow (Figure 1.58).

- **Living Outside the Bow:** Any house placed outside the curve of the street is considered to be living “Outside the Bow.” In Feng Shui terms, this particular house is believed to energetically generate Great Misfortune. The reason for this Great Misfortune is explained as follows:

In ancient China, when a warrior raised his bow and mounted an arrow onto the bowstring, the area pointed at by the arrow-head was considered to be “outside the bow.” Therefore, houses that are located on the outside of a curve created by landforms or other structures are in the path of energetic forces shooting off the curve. In other words, houses located “Outside the Bow” are considered to be “targets,” aimed at by energetic arrows. These houses are constantly coming under the assault of malign forces from all directions. In terms of Earth Qi, such inauspicious land sites are directly confronted by Sha Qi (Evil/Killing Energy) from all sides.

When living within these inauspicious land sites, an individual will encounter great disasters or major accidents. Additionally, the energy of the people living within the land site will quickly decline due to the constant energetic attack of passing cars.

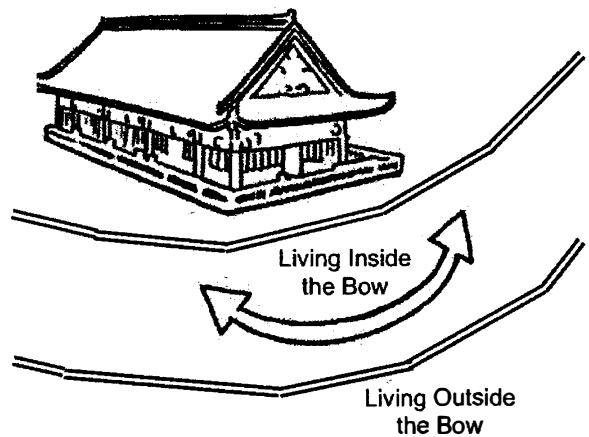


Figure 1.58. The Inside Bow and Outside Bow

- **Living Inside the Bow:** Any house placed inside the curve of the street is considered to be living “Inside the Bow.” In Feng Shui terms, this particular house is believed to energetically generate Great Auspiciousness. The reason for this Great Auspiciousness is explained as follows:

In ancient China, when a warrior raised his bow and mounted an arrow onto the bowstring, the originating power responsible for containing and releasing the energy of the weapon is located “inside the bow.” Therefore, houses that are located on the inside of a curve created by landforms or other structures energetically direct the forces of the curve.

When located within these most auspicious positions, the energy of the people living within these houses quickly see great prosperity.

However, if the energetic “traffic” flowing through the curve of the bow is too great (chronically strong and fast), it will create an energetic vacuum, and have an adverse effect of draining the Qi of the individuals of the house.

Additionally, if the road or river is too close to the house, then it will energetically “Cut the Feet” of the individuals living within the house.



Figure 1.59. The Front Door was considered to be the Main Qi Entrance to the House

THE ENERGY OF THE FRONT DOOR

According to ancient Feng Shui teachings, all doors are considered to be energetic portals through which people enter and leave a home. Therefore, any type of main door, such as the front door, was always considered to be the Main Qi Entrance into the living energy of the house (Figure 1.59).

To the ancient Chinese, the front door was the "mouth." Similar to the way we take food into our bodies, the front door was responsible for taking in the energy and vitality of the home. The ancient Feng Shui masters had a saying, "just as a person's mouth can have a great impact on his life, so too does the front door of a house play a critical role in dictating the lifeline of the house." If the path leading into the house was blocked by obstacles or clutter, then it was more difficult for Qi to enter into the home (Figure 1.60).

If there are several doors leading into the house, the owner must decide which door to use as the Main Qi Entrance. Having two main entry doors can often cause unnecessary bickering and arguing among the occupants of the house. This is why it is important to only use one primary door to enter and leave the home.

For people living in modern apartment buildings, the Main Qi Entrance into the residence is located on the ground floor. This is considered to be the main energetic portal to all of the residences



Figure 1.60. If the path to the front door was blocked by obstructions or clutter, it was more difficult for Qi to enter into the house.



Figure 1.61. A Chinese Round Red Lantern

living within the apartment complex. However, the entryway leading into each apartment is considered to be the Minor Qi Entrance.

The front door should be constructed of good material and be pleasing to the eye. Traditionally, a solid front door is always preferable to a glass-paneled one. It is important to remember, that aesthetic beauty is an important aspect of Feng Shui design.

Additionally, in ancient China, if a house possesses large windows and small doors that face the North, round red lanterns were traditionally hung outside the windows in order to repel malignant energetic influences (Figure 1.61). Traditionally, all windows located above the third floor of a house would be protected by these types of round red lanterns, regardless of the direction that they faced.

THE SIZE OF THE FRONT DOOR

The size of the front door should be designed in proportion to the size of the house. If the front door is too large, it can cause financial difficulties resulting in great opportunities slipping away. If the front door is too small, it can cause disharmony within the household resulting in petty arguments.

Because door frames are considered to be the supporting poles of the family, they should be straight and sturdy, so that the family fortunes will grow.

Generally speaking, a front door should be bigger than the back door. This will encourage more Qi to enter into the home, circulate, and a minimal amount of Qi to disperse.

THE COLOR OF THE FRONT DOOR

According to the ancient teachings of the Compass School of Feng Shui, the colors of the front door should reflect the specific compass direction that it faces, according to the Five Element pattern. These unique colors must also be in harmony with the specific Elemental properties of the energies of the sector where the door is located, described as follows:

- **South (Fire):** Reds, pink, burgundy.
- **Southwest (Earth):** Yellows or browns.
- **West (Metal):** White, silver, copper or gold.
- **Northwest (Metal):** White, silver, copper or gold.
- **North (Water):** Blacks or blues.
- **Northeast (Earth):** Yellows or browns.
- **East (Wood):** Greens.
- **Southeast (Wood):** Greens.

According to many Form School Feng Shui teachings, the color red is commonly referred to as the “power color,” and is the main color choice for the front door. This is because red is strongly associated with good fortune, high energy, and embodies strong protection attributes. However, other popular choices for the front door include green and black.

QI DIRECTLY IN FRONT OF THE FRONT DOOR

On the outside of the house, directly in front of the front door, it is important to make sure that the name or number of the house is clearly visible by day and night. This is important in order to maintain harmonious relationships with all visitors.

The ancient Chinese believed that placing lamps outside the front door is similar in function to placing powerful guardians in the yard. How-



Figure 1.62. Chinese Round Red Lanterns were used to light long corridors that lead to city wall gates

ever, these lamps must be placed in such a way that they do not block the energy leading to the door, nor create the production of disharmonious Qi. In ancient China, the round red lanterns were traditionally used to light the long corridors that lead to certain doors located in the city walls. This special design was especially popular at night in locations such as the imperial palaces (Figure 1.62).

Also, any form of clutter, including Fire pits, toilets, etc., located either on the outside or directly inside the energetic line of the front door must be strictly avoided, as this will adversely affect the health and harmony of all those living within the house. Additionally, poorly placed posts (or trees) surrounding the house can cause financial loss and illness.

Additionally, having the front door directly facing the energetic structure of a graveyard, hospital, asylum, funeral parlor, jail, church, temple, or monastery can sometimes make the home vulnerable to the infestation of ghosts and Yin Spirits that inhabit such places. It is less difficult a problem when the religious building or cemetery is located towards the sides or back of the land site.

It is also considered to be inauspicious to have the front door face a narrow space, located between two buildings. This is because the Qi moves through the narrow space very fast, and can initially cause many problems, adversely effecting your health.

THE PATHWAY OF QI TO THE FRONT DOOR

According to ancient Feng Shui teachings, the pathway leading towards the front door of a house should not be completely straight. Instead, it should be slightly curved in order to prevent ghosts and spirit entities from following people to and from the residence.

If healthy green grass, brightly colored flowers, vibrant green vegetation, and beautiful trees are planted beside the pathway that leads to the front door (or in a garden located beside the front door), it will attract benevolent spirits and counter any evil influences that may be present in the land site.

The introduction of beautiful vegetation in front of the main door and along the pathway towards the main door is essential for bringing Auspicious Qi into the living space. Remember that every place on Earth has a certain energetic terrain and climate that is always influenced by the ever changing climate of the four seasons. Both of these energetic factors determine the nature of everything that grows or lives within that area. For this reason, the Southern tropics produce different types of vegetation, fruits, and animal life than those found in the Northern countries. Because the energy of the soil affects human beings in definite ways, the direction of an individual's house in relation to the Earth's magnetic poles, the amount of sunshine it receives, its proximity to water, and its vulnerability to the wind, will also affect his fortune in a profound way. Additionally, his personal and business life, as well as his family's fortune, may all prosper or decline under these energetic influences.

QI DIRECTLY INSIDE THE FRONT DOOR

Because the front door is the Main Qi Entrance into the energy of the house, it is important that it opens inward, to allow beneficial Qi to enter into the home.

The front door must constantly be well maintained and clean. It is essential that the front door open easily, without obstacles or difficulties. Any and all broken door frames must immediately be replaced, and all hinges should be oiled regularly.

According to ancient Feng Shui teachings, the following inside conditions must always be avoided, especially when they occur directly inside the front door:

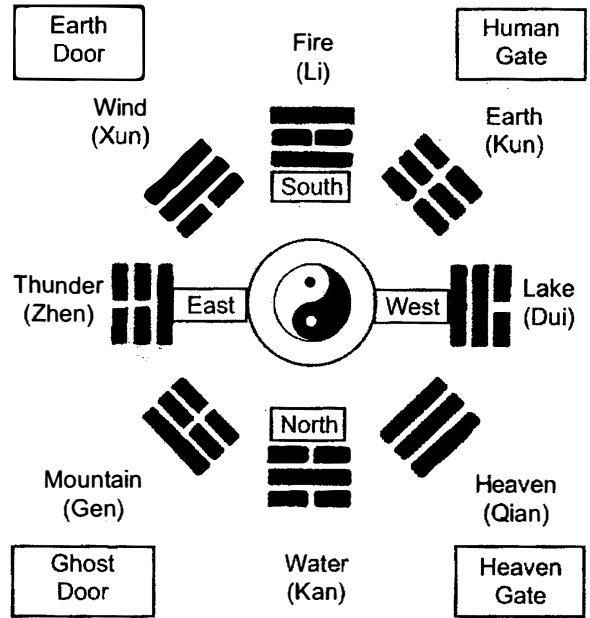


Figure 1.63. The North-East and South-West positions are sometimes viewed as Ghost Doors.

- Houses where the front door leads directly to the back door. In this situation, the Qi of the house slips away as soon as it enters the door. Because the energy cannot be stored, and quickly disperses, people living within the home will have financial problems.
- Houses where the Qi enters the door and is stopped by a staircase or a wall that is too close, or the space between the front and back of the house is too narrow. In this situation, the Qi of the house will become chaotic. Families living in these type of houses will experience disharmony, and will fail to accumulate wealth.
- Houses where the Qi enters the door and faces a "knife-edge," or a directly pointing beam, bed, fireplace, or toilet. In this situation, the people living inside the home will quickly become agitated, hot-tempered, and accident-prone. They will also become afflicted by illnesses or strange diseases.

GHOST DOOR POSITIONS

When choosing where to place the Main Qi Entrance into a house, the North-East (Ghost

Door) and the South-West (Earth Door) areas were both viewed as being “Ghost Door” positions. Therefore, the ancient Chinese traditionally never placed the Main Qi Entrances in any dwelling place along the lines of these two directions (Figure 1.63).

The Gen Trigram (North-East) position on a Feng Shui compass is traditionally associated with the presence of ghosts. Therefore a front door that has been installed at the North-East position of a residence is known as a “Ghost Door.” According to ancient Daoist Feng Shui teachings, a front door located at a North-East position allows ghosts to enter into the house. This is because none of the “Three Yangs” (Heaven, Fire, and Thunder) shine their radiant light upon that specific spot. In Daoist magic, it is taught that through Extreme Yin energetic portals, many ghosts enter and converge. Once inside a residence, they make noises within the walls, create all types of disturbances, and cause great mischief in all dark places.

Many Feng Shui teachers believe that even if an individual has positioned his bed correctly inside the master bedroom, if the front door is still positioned as a Ghost Door, the owner will still experience unrestful sleep and constant nightmares (i.e., dreams of demons and evil monsters would continually plague his mind). The presence of ghosts converging within a house will steal the inhabitant’s Qi, and can leave everyone in a weakened state of complete exhaustion.

The ancient Daoists believed that if the front door was located in the North-East position, and someone within the house became pregnant, it was possible that the woman would have an unusual pregnancy, or give birth to a deformed baby. The child could be born mute or deaf. In certain cases, a woman would think that she was pregnant, but instead, would find a large tumor or cyst growing within her belly.

Additionally, the situation could become even more serious if, along with having a North-East front door, the house was also a large mansion that did not receive much sunlight. In this case, the energy of the house could also become a ghost market, with many ghosts converging into the



Figure 1.64. The front door of the house should be placed in accordance with the owners Birth Year.

home in order to do business. Therefore, in cases where the front door is located in the North-East position, it is best to remove the Ghost Door.

FINDING THE MAIN ENTRANCE ACCORDING TO THE OWNER’S BIRTH POSITION

According to ancient Feng Shui teachings, the front door to a house should always be installed in accordance with the corresponding energetic orientation of the birth year of the head of the household (Figure 1.64).

Many Feng Shui instructors teach that the location of a front door facing East is most appropriate for businesses or commercial properties. This is because the Eastern direction is associated with the rising of the Sun, the increasing of Yang Qi, and energetic vitality.

Additionally, a front door facing South is sometimes chosen in order to benefit politicians, religious leaders, and industrialists. Historically, Chinese Emperors built their palaces facing the Southern direction.

The only exception in choosing the Eastern or Southern direction for placing the Main Qi Entrance, is when the owner’s birth orientation happens to be incompatible with these two directions.

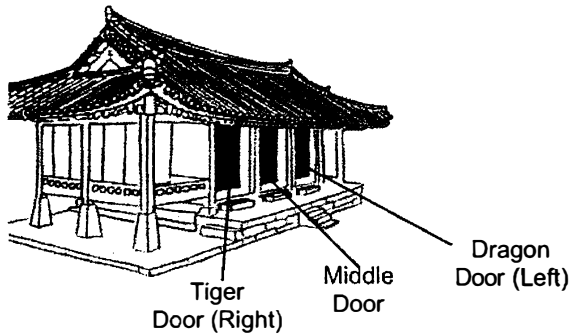


Figure 1.65. There are three choices as to where to position the Front Door

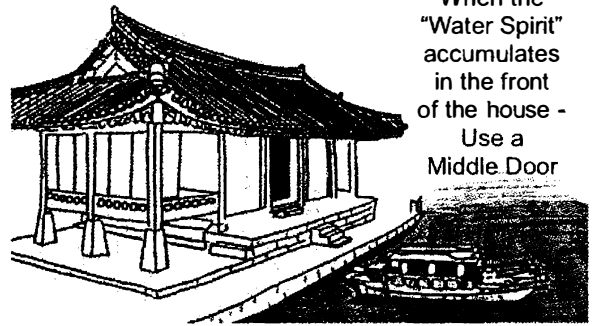


Figure 1.66. The Middle Door Position (In front of a Lake or Ocean)

When the "Water Spirit" accumulates in the front of the house - Use a Middle Door

THREE FRONT DOOR POSITIONS

According to Daoist Feng Shui Master Qing Chen, the positioning of the front door should always be determined by the flow of "Shui Shen" (Water Spirit), which is manifested within the land sites watercourse.

Traditionally, there are three main choices the priest can make when determining where to place the front door, The Middle Door Position, the Dragon Door Position, and the Tiger Door Position, described as follows (Figure 1.65):

- **The Middle Door Position:** The front door should only be placed at the Middle Door Position of the house, if the energy of the Water Spirit accumulates within the front area of the house. For example, if the front of the house faces a lake or ocean (Figure 1.66). Additionally, the front door can also be placed at the Middle Door Position of the house when a house is being built on flat ground, or where the land is without hills or sloping inclines.
- **The Dragon Door Position:** The front door should only be placed at the Dragon Door position of the house, when the energy of the Water Spirit flows from the right Tiger Side to the left Dragon Side (Figure 1.67). Additionally, the front door can also be placed at the Dragon Door Position of the house when, if from the inside of the house looking out, the land to the right is more elevated than the land to the left.



Figure 1.67. The Dragon Door Position

When the "Water Spirit" flows from the right Tiger Side to the left Dragon Side - Use a left Dragon Door

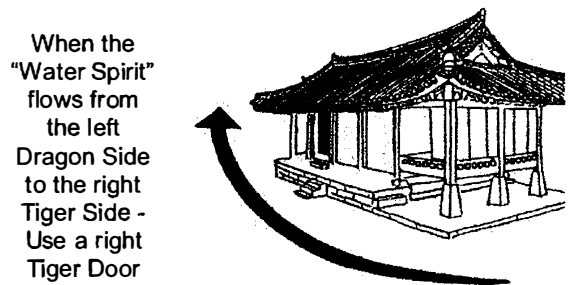


Figure 1.68. The Tiger Door Position

When the "Water Spirit" flows from the left Dragon Side to the right Tiger Side - Use a right Tiger Door

- **The Tiger Door Position:** The front door should only be placed at the Tiger Door position of the house, when the energy of the Water Spirit flows from the left Dragon Side to the right Tiger Side (Figure 1.68). Additionally, the front door can also be placed at the Tiger Door Position of the house when, if from the inside of the house looking out, the land to the left is more elevated than the land to the right.

CORRECTING THE FRONT DOOR POSITION

According to Daoist Feng Shui Master Qing Chen, if a house has a Dragon Door, but, because of the energetic flow, should instead have a Tiger Door, the priest can remedy this condition by applying the following:

- Place a stone tablet (i.e., a large flat rock) onto a selected spot in front of the house, so that the energy of the “water spirit” flowing from the Tiger Side to the Dragon side collides with the stone tablet, and is rerouted into the house via the Tiger Door (Figure 1.69).
- Written into the stone tablet, should be the following saying, carved in large letters:

“The Stone Dares to Withstand!”

- By utilizing the “rebounding” force, the auspicious energy of the “water spirit” no longer passes away from the house. Instead, this special energy is redirected and diverted into the house, when it strikes against the stone tablet.

This form of an energetic redirection (i.e., the placement of a large stone slab) was commonly used in ancient China, and sometimes served as a powerful form of energetic protection. It was often observed in ancient China opposite the entrance of a street or alley (which energetically opened into another street), and was traditionally used to protect the house against the threat of rushing “Sha Qi” (“Killing Energy”), especially if the energy of the road came directly at the house, via a long, straight angle.

The placement of the stone slab was commonly positioned by the local Daoist Feng Shui Master. He was traditionally commissioned by the land owner to place the stone slab on to the most auspicious spot. The primary goal being to avert any dangerous situations, and to energetically increase the wealth and prosperity of the residence of the home.

In certain land sites and houses, the images of powerful tigers, turtles, phoenixes, or dragons were sometimes carved on to the top of the stone slabs. These special icons were used in order to enhance the magical exorcising



Figure 1.69. The Dragon Door Position

powers of the stone slabs. Other times, the words “Mount Tai” were carved just before the words “Dares to Withstand,” signifying that the Daoist sacred mountain “Tai Shan,” and its celestial guardians, have specifically chosen to protect this house and its residence.

It is important to note that, for the exact positioning of the stone table, the precise location of the placement of the stone requires the expertise of a true Feng Shui Master. Additionally, in order for the stone tablet to be energetically effective in enhancing benevolent energy into the home, it should also be installed using the appropriate Daoist magical rituals, with prayers and offerings presented to the Earth God.

THE BACK DOOR

According to Daoist teaching, a house’s front doors should always face the best direction, which is traditionally South, and its back doors should traditionally face North. In this way, the auspicious Southern winds will enter the house without obstruction. Because malignant winds arrive from the North, a barrier is traditionally built in front of the back door to prevent the Sha Qi from entering in to the home. This barrier could be a wall, a fence, or a line of trees. However, it is important to note that if a house is surrounded by fences or walls, these structures should not be too high, otherwise wandering ghosts will not be able to pass by freely.

THE LIVING ROOM

According to the ancient teachings, the Living Room is considered to be the Heart of a house. Because the energy contained within this special room represents the house's emotional and spiritual nature, it should never be kept too bright (i.e., too much Yang-Fire) nor too dark (too much Yin-Water).

According to Master Sheng-Yen Lu, there is a special area located within the Living Room, known as the Money-Reserve Spot. This special place, being the center of all energetic actions, exerts an important influence and control over all of the house's energetic state.

The Money-Reserve Spot is located at the corner diagonally across from the Living Room entrance. For example, if the entryway is located on the right side of the room, then the Money-Reserve Spot is located "kitty corner," on the left side of the room (Figure 1.70), and visa versa. However, if the Living Room entrance is located in the middle on the room, then both the left and right corners of the opposite wall are considered to be the Money-Reserve Spots.

According to ancient Feng Shui teachings, the Money-Reserve Spot is the special area within a house, that is most able to easily gather and store energy. Therefore, the energy stored within this special area must be "alive" and never contain "Dead Qi." The energy contained within the Money-Reserve Spot should continually flow in, accumulate, and gradually flow out of this area.

The Money-Reserve Spot should contain no windows, doorways, or other types of energetic passageways. For maximum energetic cultivation, it is best that no one be allowed to casually walk around and stir up the energy inside the Money-Reserve Spot. The Money-Reserve Spot is traditionally located inside a small nook or corner, formed between two walls. Many Feng Shui masters will place an evergreen houseplant that symbolizes vitality, vibrancy, and growth, within the Money-Reserve Spot in order to promote auspicious energy.

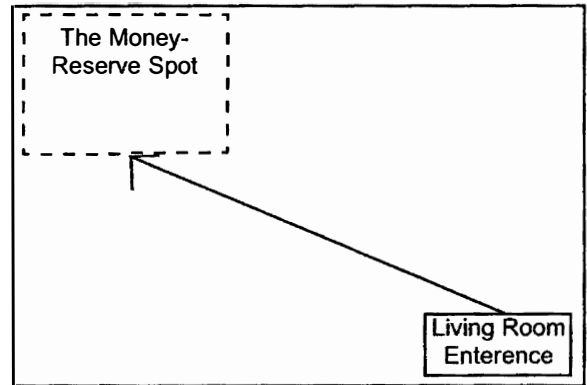


Figure 1.70. The Money-Reserve Spot is locate diagonally across ("kitty-corner") from the entrance of the Living Room.

THE MASTER BEDROOM

There is an ancient Chinese belief that states, "the energy contained within one's bedroom often impacts the energy of one's descendents." If the Qi within the bedroom was weak, lacking affection and spiritual light, it often indicated that there would only be a few or no offspring. However, the accumulation of energy within the bedroom, and the presence of affection and spiritual light, often reflected the energetic manifestation of plentiful offspring.

It was said that a bedroom contained more Yang than Yin Qi, it predisposed the family to give birth to sons; and if it contained more Yin than Yang Qi, predisposed the family to give birth to daughters. When the Yang and Yin Qi of the bedroom is equally balanced, it was said that there was an equal chance of having either sons or daughters.

PLACING THE BED

According to Daoist Feng Shui Master Qing Chen, when adjusting the position of the bed within the Master Bedroom, a priest should consider the following important facts first:

- **Over the Bed:** It is best not to have anything placed directly above the bed. For example, installing canopy-type decorations above the bed generates feelings of energetic oppression, and invites the presence of turbid influences.

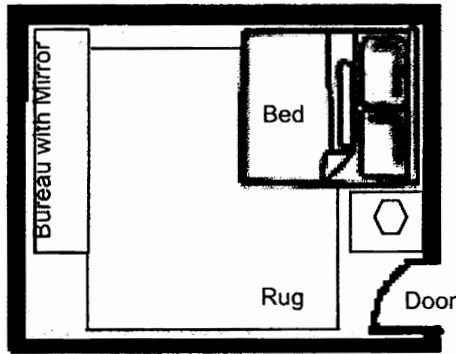


Figure 1.71. Avoid having the bed positioned on the same wall as the door

Always avoid lying under the strong energetic presence of any type of wooden, steel, or concrete beam. Especially if the beam is located directly above the bed. The “Cutting Qi” generated from overhead hanging beams can cause great harm. Therefore, both overhead transverse beams and overhead parallel beams should all be avoided.

When dealing with the “Flying Knife Evil Qi,” a 10 degree angle pointing at your body is considered to be bad, a 30 degree angle is considered to be harsh, and a 45 degree angle is considered to be the most harsh type of energetic attack.

Any pipes that are used for air conditioning and heating should also be avoided.

Additionally, it is not good to place a bed directly under any type of staircase or skylight.

- **View of the Door:** When lying down on the bed, it is important to always be able to visually see the bedroom door. This allows the individual to relax, energetically feel secure, be in control of the environment, and feel safe.

According to Feng Shui teachings, an individual who sleeps with his back positioned to the same wall as the bedroom door allows for Sha Qi to enter into the room unnoticed. This blind observation has an ill effect on the individual’s health (Figure 1.71). If the head of the bed is placed against the wall that has the door, when the individual sleeps, his head

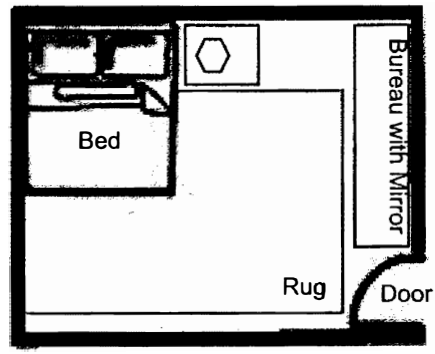


Figure 1.72. Position the bed in a corner - diagonal from the door

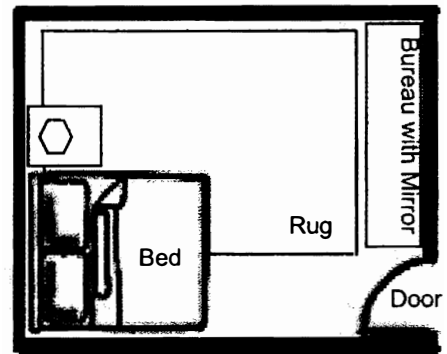


Figure 1.73. Avoid having the bed positioned directly facing the door

will face away from the door. This is therefore considered to be an incorrect placement of the bed.

It is said that the bed should be placed “kitty-corner” from the bedroom door, positioned to where the individual is able to observe the bedroom door without straining or contorting his head (Figure 1.72).

- **Placement of the Bed:** When placing the bed, always avoid positioning the location of the bed directly facing the bedroom door (Figure 1.73). This is because, when a bed faces the bedroom door, any energy that enters into the room will immediately rush straight towards the bed. It is therefore considered to be indicative of great misfortune and calamity to place a bed directly facing the door. The best place to

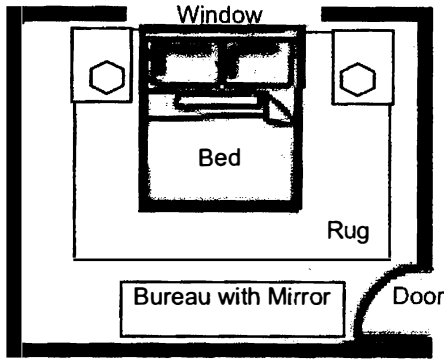


Figure 1.74. Avoid sleeping with a bed directly under a window

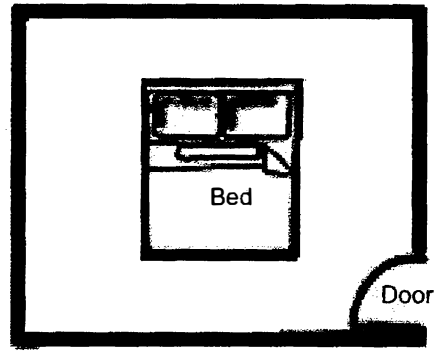


Figure 1.75. Avoid having the bed positioned so that its four sides are facing the four corners

position the head of a bed, is to place it in the corner, diagonal from the bedroom door (see Figure 1.72). Then, when energy first enters into the bedroom, it has a chance to settled down, and not act in a strong, harmful manner.

Additionally, the head of the bed must rest against a solid wall. To have the bed rest against a solid wall is to have energetic support.

The wall against which the bed leans on should not have a window directly above the head of the bed. Sleeping in a bed directly under a window can create disharmonious influences on one's health and wealth (Figure 1.74).

A bed must never be positioned so that its four sides are facing the corners (Figure 1.75). This inauspicious placement can energetically invite Sha Qi, serious injuries, and possible death.

HANGING MIRRORS WITHIN THE BEDROOM

Traditionally, mirrors are hung inside a Bedroom in order to serve two main purposes:

- First, they are used to enhance the depth of a room, and
- Second, they are used in order to repel things.

When appropriately applied, mirrors can be used in order to convey a sense of peace and happiness, and can positively enhance the spiritual dimensions in one's life.

Traditionally, a mirror is used in Feng Shui to reflect the energy of an item back onto itself. For example, if the house is positioned next to a

cemetery, a Feng Shui master will place a Magic Bagua Mirror on the side facing the burial ground. This technique is used in order to reflect and repel any ghost or evil spirit that may choose to leave the graveyard and try to enter into the house. The Magic Bagua Mirror is specifically designed to repel Evil Qi (Sha Qi), and is commonly used as an important magical tool in Daoist Feng Shui.

THE APPLICATION OF A MAGIC BAGUA MIRROR IN DAOIST FENG SHUI

Since ancient times, Feng Shui masters have used magic mirrors to help ward off bad luck, Sha Qi (Evil/Killing Energy), and Gui (ghosts, devils, or spirits) from houses, temples, and shrines. A mirrored plaque containing a Yin and Yang design drawn at its center and the Eight Trigrams positioned around its circumference was traditionally used to deflect negative energy or evil influences. Many times, Magic Bagua Mirrors were placed above doorways and main entry ways in order to repel evil spirits.

Because the Magic Bagua Mirror is considered to be an energetic gateway into the spirit world, it can also be used to capture and absorb all forms of bad energy existing within a house, temple, or shrine (Figure 1.76). This special type of Magic Bagua Mirror must be specifically dedicated for this purpose, and then only used for "space clearing" thereafter.

- Begin by first drawing an Activation Talisman with black ink on yellow paper.

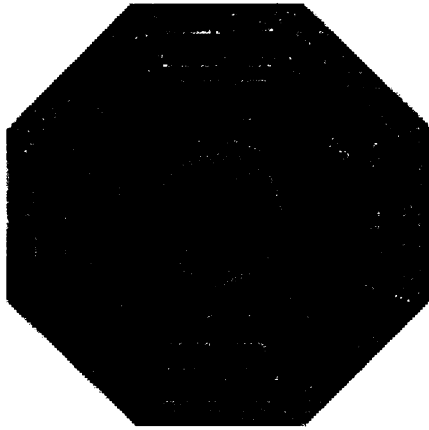


Figure 1.76. A Magic Bagua Mirror can be used as a gateway to capture and absorb evil energy.

- Next, chop the talisman on the top, middle, and bottom of the talisman.
- Burn 3 incense sticks, and dedicate them to the authority of the Three Pure Ones.
- Next, burn the magic talisman over the Bagua Mirror, and allow its ashes to fall onto the mirror.
- Hold the mirror in your left hand, stamp your back right foot, point to the Magic Bagua Mirror with your right Sword Fingers Hand Seal and repeat the following magic incantation:

**“From the Heavenly One’s Spirit
The Palace of Qian Heaven departs!**

**In Kan Water
There are Spiritual Springs,
In Gen,
the Dragon Mountain
beats the cinnabar pulse!**

**Zhen Thunder
Extinguishes Wicked Ghosts!
Xun Wind
Presses upon the Lofty Mountains!**

**The True Qi of the Li Gate
Contains the Spiritual Flame!**

**The Kun Earth is un-scarred,
To the Dui Heart
Come karmic threads
of the Immortal Method!**

**The Divine Treasure
sets the Eight Trigrams into motion!
This Method has Divine Soldiers!**

**Through the Method
of revolving Qian and Kun,
The Zheng Qi of Heaven and Earth
is gathered,**

**Divine Soldiers of the Eight Trigrams
of Celestial Unity arise!**

**Quickly, quickly,
in accordance with Imperial Law
It is commanded!”**

- Next, kowtow 3 times and then perform the “Nine Kowtows” to end the magic activation ritual.
- After performing the magical activation ritual, the priest will move around the various rooms in the house, temple or shrine, holding the mirror to reflect the walls and each corner. It is important to concentrate and focus the Magic Bagua Mirror on reflecting and absorbing all of the dark corners and places that are seldom used. Be especially thorough with the bathrooms and kitchens.
- After having gone through each of the rooms in the house, temple or shrine, soak the mirror in sea water or salt water for a few minutes. This serves to cleans and dissolve all bad energy collected in the mirror.
- After completing the ritual, wrap the mirror in a black silk cloth and keep it stored inside a closet or cupboard, away from the public.

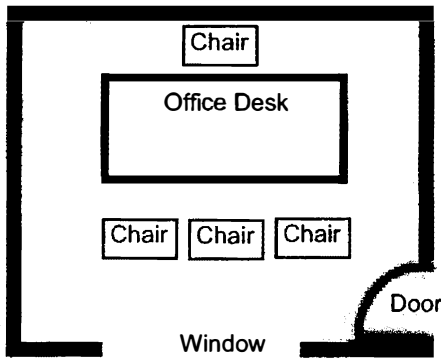


Figure 1.77. Position the Desk behind a solid wall - With the "visitors" sitting behind a window

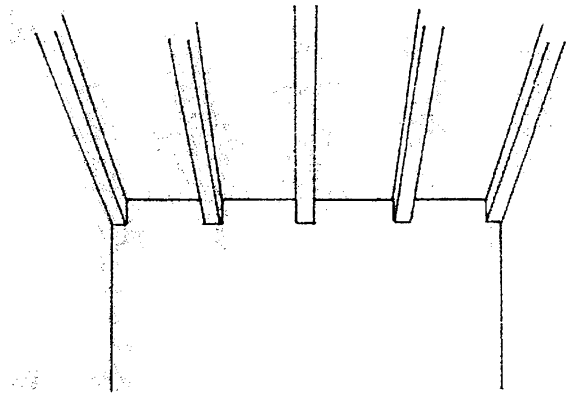


Figure 1.78. Beamed Ceilings Create "Cutting Qi"

THE OFFICE/STUDY

Sometimes, various homes will contain the special offices and personal studies of wealthy businessmen. According to Feng Shui teachings, the basic theories and energetic principles behind the arranging of all office desks are the same, whether they are located within an individual's workplace or are located in the home.

According to the Feng Shui teachings of Master Sheng-yen Lu, the Daoist priest must remember the following basic principles when setting up a business office, described as follows:

- **View of the Desk:** Similar in energetic application to the position of the bed, it is important that the office desk never directly face the office door (Figure 1.77). This is because, when a desk is in direct energetic pathway of the office door, any energy that enters into the room will immediately rush straight towards the desk, resulting in feelings of restlessness and agitation.

Avoid placing the desk in a position where the individual's back is placed against the same wall as the door. From a seated position, the individual should naturally be able to see people entering and exiting the office.

- **Placement of the Desk:** When placing the office desk, it is important to be able to sit in an office chair that contains a solid wall, that is positioned behind the individual's back. This allows for the solid energetic support of Earth Qi.

In addition to having a strong, solid wall behind the chair, the wall should be close to the

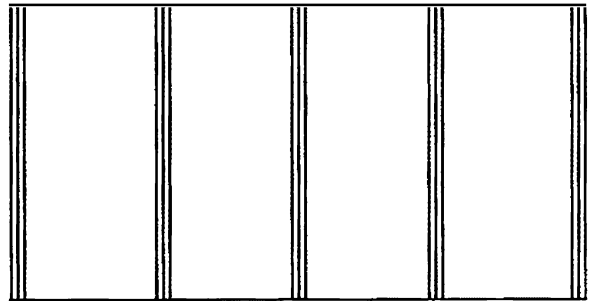


Figure 1.79. Wall Columns with sharp edges create "Cutting Qi"

chair in order to provide adequate support. It is also important to avoid having windows positioned behind the desk chair. To sit in a chair that is positioned in front of a large window is to sit insecurely on shaky ground. Without proper support, whenever the Earth Qi travels up to this place, it will quickly slip away, resulting in weak Earth Qi.

WALL COLUMNS & BEAMED CEILINGS

One common problem observed in house and office construction is the location of exposed beamed ceilings (Figure 1.78) and exposed wall columns with sharp edges (Figure 1.79). The sharp edges of these two items create harmful "Cutting Qi," that will adversely effect the occupants health and disrupt the harmony of the home or office. In an office or place of business, they will also harm the finances. I always advise the occupants of the house, whenever possible, to cover the exposed beams with sheetrock.

HOME CONSTRUCTION

According to ancient Daoist teachings, any time you modify or change the structure of a house, you also change its energy, and simultaneously effect the energy of Earth Spirits living within the land site. It was believed that because the Earth contains a limitless number of spirits, any excavations done by humans would disturb and anger these powerful spirit entities. Any worker who dug into the ground for any reason, was open to receive psychic attacks originating from the spirits they displaced. Such supernatural attacks could come in the form of bad luck, illness, insanity, accidents, landslides, or floods.

In ancient China, in order to avoid having trouble with these powerful Earth Spirits, carpenters would present special offerings and contact Daoist priests in order to perform magical rituals needed to appease the Earth Spirits for any damage that would be inflicted onto the soil.

Additionally, anytime a building is constructed, it alters the natural contour of the landscape. These man-made alterations may change the good luck of the land site for the worse. In ancient China, in order to avoid such negative transformations, all carpenters and builders would appease the Earth Spirits and the spirits of the eight cardinal directions by offering them special sacrifices before changing the landscape.

The following are special magical talismans used in ancient China by Daoist priests to pacify the Earth Spirits when performing various forms of construction. They are known as the famous "Change the Soil Tai Wei Talismans" (Figure 1.80).



Figure 1.80. The Change the Soil Tai Wei Talismans Used to change the negative energetic states of something existing within the Land Site's Soil



Figure 1.81. Talisman used to Summon Hehe Erxian (The 2 Patron Saints of Harmony and Union)

RITUAL FOR SELLING A HOME

In ancient China, when an individual wanted to quickly sell a home, and there are no immediate buyers, the seller would often get desperate. In order to expedite the sale of the house, the owner would sometimes hire a Daoist priest to hurry things along. In order to assist the owner in selling the property, the Daoist priest would proceed as follows:

- First, the priest would construct a magic talisman dedicated to Hehe Erxian (the Two Gods of Harmony and Union) and bury it in the ground, behind the property of the house (Figure 1.81).
- When burying the magical talisman, the priest would recite a magical incantation, and use his left hand to perform the Gang Star Stepping pattern according to the following numbered sequence (Figure 1.82).

- (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,
- (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."

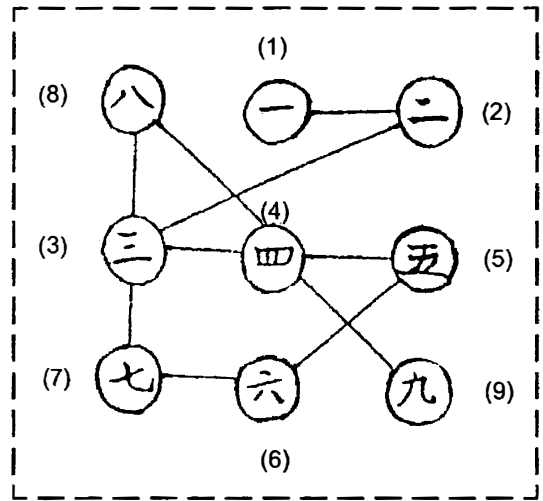


Figure 1.82. The "Gang Star Stepping" pattern is performed on the priest's left hand (first 3 fingers) While reciting the magical incantation.

Shortly after the magic ritual was performed, a buyer would often appear out of nowhere, fall in love with the energy of the property, and quickly purchase the house.

BUYING & MOVING INTO A NEW HOME

Before an individual begins to buy or rent a home, it is advisable to first thoroughly investigate what became of the last occupants who lived on the property. This is because, by studying the fate of the previous owners, the new owners will be able to quickly determine the type of energy and quality of luck the new house will bring to their future. If the last occupants moved up in life, then the luck of the new inhabitants will also improve. If the last occupants moved into worse dwellings, the new residents can expect to suffer the same fate.

Therefore, when moving into a new house, a Daoist priest will first take the precaution of making an altar and performing a cleansing ritual on the premises to expel all evil influences.

In addition, when entering the house for the first time, each member of the family will carry a peach (placed in the left hand) and an apple (carried in the right hand) to attract good luck and bring prosperity into the home. Each family member will then place the fruits on the altar table as offerings to the gods.

CHANGING THE ENERGY OF A HOME

When a house is blessed with prosperity, the Chinese say that “the happiness of its inhabitants is correctly proportioned.” This means that there is neither too much joy, nor too much suffering. Although bad things may happen, when they do, they are received as the beginning seeds of good fortune (i.e., “blessings in disguise”).

It is important to note, that the auspicious luck of any house or property can be energetically changed, sometimes permanently, by bringing unlucky objects or people into the home.

UNLUCKY OBJECTS

According to the ancient Daoist Feng Shui teachings, any time you bring something significant into the house or onto the property, you run the risk of energetically changing the existing energy of the home. In certain cases, this could be welcomed, in other cases, it could be disastrous.

In ancient China, children were constantly warned not to bring strange objects that they found in the streets home. This was because if some of these things belonged to individuals who were under the influence of bad luck or a curse, the unknowing children could absorb the bad luck by osmosis, or worse, contaminate the energy of the entire household.

Additionally, if someone purposely wished to cause harm to the family, they could leave a hexed object outside the house at night. If the child found the object and brought it into the home the next day, the enemy would have direct access into the home and could destroy the entire family from within.

In order to prevent this type of thing from happening, Daoist priests would often warn their children not to bring strange objects into the house until they were examined by the adults.

It is important to note, that if used furniture that has been tainted with bad luck is brought into the house, the priest must perform a purification ritual and sprinkle the furniture with Holy Water in order to erase any malignant influences that may be clinging to its energy field. This is especially important when antiques are purchased, because they may be contaminated with ancient hexes.

UNLUCKY HUMAN VISITORS

Occasionally, an unlucky person is brought into a house and contaminates the home’s energetic field with misfortune and bad luck. When this happens, the best way to transform this type of energy is through using incense smoke and Holy Water to purify the energy of the home and wash away the evil influences left by the visitor.

The Holy Water is used as a powerful cleanser of bad luck, and the incense smoke allows the priest’s prayers to imprint into the very core of the houses energetic structure.

When using this form of purification and transformation, the priest will sprinkle the Holy Water everywhere the person has been, including all of the things that he has touched, and places where he has sat and slept.

UNLUCKY SPIRIT VISITORS

Occasionally, an unlucky spirit is brought into a house and begins to contaminate the home’s energetic field with misfortune and bad luck. In ancient times, such energetic “hitch-hikers” were considered to be “ghosts of misfortune,” and would immediately be removed from the premises or completely eradicated.

When a Daoist priest wants to eliminate his house of unwanted ghosts, he usually performs a special Cleansing and Purifying Ritual on the first or fifteenth of the month. Even if there is no evidence of evil ghosts, the priest will always choose to clean the entire house at least once a year. This is traditionally performed during the New Year festival.

Before beginning this Purification ritual, a red ribbon is wrapped around a new broom, impregnated with Purification Incantations, and left on the altar table for three days. Next, early in the morning, the priest will begin by opening all of the doors and windows. He will then take the new broom and lightly sweep throughout the house, working his way towards the main door. The sweeping gesture used during the ritual symbolically represents expelling bad fortune into the street. The priest must take care to only sweep the floors and never the walls where harmless house spirits usually abide. It should only take a few minutes to energetically clean the house.

UNDERSTANDING THE MOUNTAIN DRAGON

Mountains (Shan) are the main carriers of Earth Qi, and they act as peak areas or collection points for energy. Mountains are considered to be the most important feature of the land, since their power can either create or destroy human fortune (the ancient Daoists defined human fortune as composed of health, wealth, and happiness). In ancient China, a mountain, together with the energy flowing along it, was known as a "Mountain Dragon."

Mountain ranges resemble the form of a dragon. Since the body of a dragon is Yang in nature, Yang energy is born when a mountain range meets another mountain range. Since a dragon is naturally attracted to water, when a mountain range meets water, it will not continue on its path. Dragons also move with the Wind, therefore, when mountain ranges encourage the movement of air, the Winds will quickly be whipped up. When mountains form a shelter, however, the Winds will cease. The dragon must have a lair before it can rest, therefore when a location is surrounded by land shaped like a womb, is cradled like a fetus, or is embraced by strong arms, energy will collect, forming a power spot."

The ancient Daoists also believed that when looking for energy centers in mountainous areas, it was necessary to follow the "spine" or "backbone" of the Mountain Dragons. The longer the Earth Qi travels uninterrupted along the "Mountain Dragon's spine," the more powerful the Qi will be (Figure 1.83).

THE DRAGON'S HEAD

The energetic pathways that leads the Mountain Dragon's Qi is known as the Dragon's Head. This area of the mountain is considered to be the best site for building a temple or home. Energetically, this location has the advantage of being the controlling position of the mountain. However, if the location of the building covers the eyes of the dragon, the individuals constructing the home may inadvertently blind the dragon and render it helpless.

Additionally, if the shape of a tiger can be seen in the configurations of the ground, the best site for constructing a building is to the rear of the tigers head. This location provides the individu-



Figure 1.83. The Dragon's Spine.
(Inspired from the original artwork of Robert Beer)

als living within the dwelling the best position to control the areas energetic actions.

THE DRAGON'S PULSE

The energetic pathways that follow the Mountain Dragon's spine are known as the "Mountain Dragon's Pulse," or the "Mountain Dragon's Veins." Mountain Dragon Veins are considered to be the embodiment of Yang (expansive) Qi.

In mountainous areas, Dragon Pulses (the peaks and valleys in the mountains) were considered to be more important than watercourses, due to the fact that the shapes of the mountains determine the Feng Shui of a location. The dragon is also considered to be energetically linear, in that it connects with and links every shape in the landscape to a line of other shapes. The twists, turns, and curves of its body can be seen in the physical features of a place or region. The formations of hills and mountain ridges are considered to be the dragon's veins and arteries through which its blood (Qi) circulates. Where the mountain ridge dips, the Mountain Dragon is said to inhale, and where the mountain ridge rises, the Mountain Dragon is said to exhale.

The watercourses are the dragon's capillaries and body fluids, and along with mountain ridges, they are the vital channels through which Yin and Yang Qi flow through the landscape. For example, Yin Qi flows downwards with the movement of the water, gathering and pooling energy within the valley floors; Yang Qi flows upwards, gathering and pooling energy as it moves along the mountain ridges. The higher the concentration of Qi through the arteries, the greater the energetic potential of a particular site. Therefore, the Daoist priest must identify and determine where the Qi of the dragon enters and leaves, where it gathers

and disperses, and where it condenses and collects. For example, if there are too many smaller channels located around a particular area that lead the Qi away from the site, the energy of that area can become easily dispersed or deficient.

The Daoist priest must also be able to determine the specific type and form of dragon that he or she is observing; whether it is lying straight, across, or riding a site. The specific area at which the forces in the landscape merge and have a powerful and positive effect is called the dragon point.

According to the *Chapter on the Energy of Form*, from the *Treatise on the Primal Order of All Things*, "Energy can gather, move, or remain in a certain space. When Earth energy is focused, it runs through the pathways of the Dragon Veins. When the Dragon's power is supreme, its ruling star will be strong. When the ruling star is strong, the land will hold tremendous energy. Observe the pattern of the Dragon Vein to evaluate its power. Observe the power converging at a site to determine whether the location contains the true vibrations of life.

THREE MOUNTAIN DRAGON VEINS

The ancient Chinese believed that there are three types of Mountain Dragon Veins: The Youthful Vein, the Mature Vein, and the Old Vein. The three types of Mountain Dragon Veins are described as follows (Figure 1.84):

- **The Youthful Vein:** These are high mountainous ranges with jagged peaks and steep rocky slopes. The Youthful Vein carries the strongest type of Earth energy; however, it is also considered to be wild and restless.
- **The Mature Vein:** These are medium mountainous ranges with rounded but defined peaks and gentle forested slopes. The Mature Vein carries a moderate type of Earth energy and is considered to be stable and nourishing.
- **The Old Vein:** These are low mountainous ranges with small peaks and eroded slopes. The Old Vein carries the weakest type of Earth energy and is usually associated with decay.

When locating a Mountain Dragon's Vein, the high peak of a mountainous formation represents the Mountain Dragon's head, the main trunk represents the Mountain Dragon's spine,

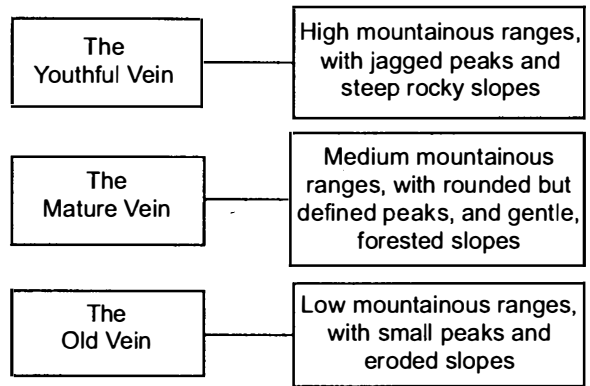


Figure 1.84. The Three Types of Mountain Dragon Veins

the branch ranges extending from the main trunk represent the Mountain Dragon's legs, and smaller spurs and escarpments extending from the branch ranges represent the Mountain Dragon's claws.

PRECAUTIONS

Not all mountain formations are considered to be Mountain Dragon Veins, as some branches are unconnected to any vein. Mountainous regions that contain steep ragged ridges or fast moving water drain away the natural flow of the Earth's Qi too quickly. An unsheltered plateau is also of no use in gathering Qi, as any strong Wind is capable of blowing the environmental Qi away. Additionally, mountainous regions that contain jagged rock formations are also known to carry destructive energy.

THE DRAGON'S LAIR

Finding an auspicious land site (known as a "dragon's lair") was considered an important necessity for masters of internal energy, as specific land sites are powerful reservoirs of Earthly Qi. The dragon's lair (Xue) refers to a site that is a well-protected place, such as a hollow, or a site that is shielded on three sides.

In ancient China, such a site was believed to be equivalent to a channel point on the human body (a place where Qi gathers). To further understand this, it is helpful to think of a mountain as a living entity. Consider the water as its blood, the various types of stones and mineral veins as its bones, and the different types of soil as its flesh.

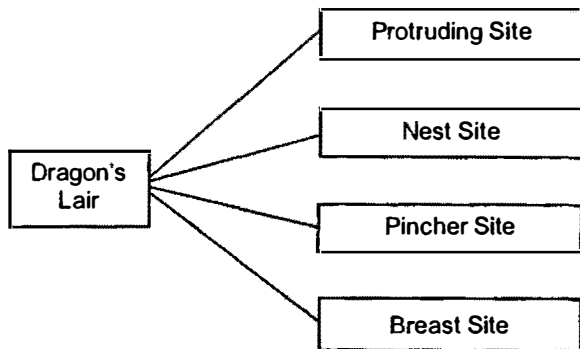


Figure 1.85. Finding an Auspicious Land Site

THE FOUR TYPES OF DRAGON'S LAIRS

The ancient Chinese also believed that in order for a land site to contain strong Earthly Qi it must be located close to curving or still water, be on high ground, or be surrounded by green mountains with lush foliage. This is in accordance with the belief that both water and mountains naturally stop, gather, and collect the leakage of Earth Qi as it travels through the soil.

The ancient Chinese classified Dragon Lairs into four basic categories: The Protruding Site, The Nest Site, The Pincer Site, and The Breast Site. These four types of dragon's lairs are described as follows (Figure 1.85):

1. **The Protruding Site:** This type of dragon's lair is characterized by a small protrusion of land in an otherwise flat area.
2. **The Nest Site:** This type of dragon's lair is characterized by flat land in front, with some type of protrusion in the back, and mountains positioned on both sides of the site for protection.
3. **The Pincer Site:** This type of dragon's lair is similar to the nest site but is characterized by a longer "embracing" mountain range on both sides of the site (giving the appearance of a crab's pincers).
4. **The Breast Site:** This type of dragon's lair is hidden between two tall mountain peaks (similar to the valley between a woman's breasts).

THE DRAGON'S LAIR IN THE MOUNTAINS

According to an ancient Chinese text entitled, *What Every Son Should Know About Geomancy*, auspicious sites in mountainous areas are found

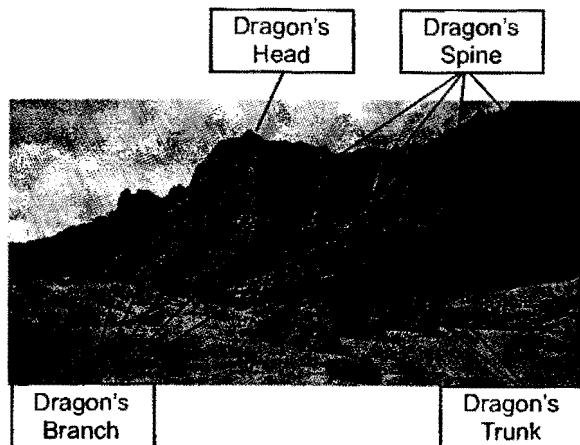


Figure 1.86. There are two types of Dragon Lair sites located within a mountain range

in relatively flat ground, the larger the space, the better the site (if it is too small, it is of little value). Ideally, it will be high in the mountains with plenty of sunlight and water nearby. A place with no sunlight is called a "Yin Portal," and is considered to be a hiding place for Gui (ghosts and spirit entities).

Generally, there are two types of Dragon Lair sites located within a mountain range: Dragon Lair's Located on Trunk Sites, and Dragon Lair's Located on Branch Sites. Both sites are described as follows (Figure 1.86).

Dragon Lair's Located on Trunk Sites: A Trunk site plays the central role in a mountainous area and is considered to be more powerful than its branches. The trunk of a mountain contains within itself enough strong Earth Qi to offset the stealing power of the Wind. According to ancient Daoist teachings, there is only one trunk site within the many miles of a mountain range, all other sites are considered to be Branch Sites.

A Trunk Site usually exists only within a long mountain range that has many branches, and has travelled over several hundred miles from its place of origin. The longer the distance, the more powerful the Earth Qi. All of the other mountain regions within the area are considered to be subordinate and obedient to

the Trunk Site, and the very purpose of their existence is to protect and serve the trunk of the mountain.

In order to find the Trunk Site, the ancient Daoist priest would first survey the landscape from some high point within the area. A group of mountains that form into the image of a "pair of scissors," generally exposes the Trunk Site. It will be located between the two scissor "legs," near the vertex. No matter how many pairs of concentric scissors there are, the Trunk Site will always be located in the "innermost pair," situated between the two legs. In ancient China, this image was described as being the head of state, surrounded by layers of ministers and bodyguards.

Dragon Lair's Located on Branch Sites: Each mountain range has a number of branch mountains. For every Trunk Site located within a mountainous area, there are many Branch Sites located within the surrounding area. A Trunk Site is less dependent on the surrounding mountains for protection than a Branch Site is. Therefore, although the Branch Site is considered to be auspicious, it does not contain as much Earth energy and power as the Trunk Site, and it is dependent on the protection of mountains.

In order to find the Branch Site, the ancient Daoist priest would first survey the landscape from some high point within the area. A group of branch mountains that form into the image of a "pair of scissors," generally exposes the Branch Site. It will be located between the two scissor "legs," near the vertex.

THE DRAGON'S LAIR IN THE FLATLANDS

According to the ancient writings of Daoist master Li Mozai, "locating the combination of Yins and Yangs is the key to pinpointing a dragon's lair." In other words, by locating an "abnormal" area of flat ground (Yin) within a mountainous area that predominantly contains undulations (Yang) within its landform, the priest can find the Dragon's Lair. In a "mobile" landscape, the priest must carefully observe the delicate changes

that occur between the rising (Yang) and falling (Yin) land sites. Any slight protrusion (it should only be three to five feet above the general level of the ground) found on a vast flat plane will reveal the Dragon's Lair. Likewise, any relatively flat plane (Yin) found existing on a dominantly undulating landscape, can reveal to the priest the location Dragon's Lair. Protrusions in the land represent concentrations or reserves of Qi, since Earth Qi is carried forward by dragons.

There is an ancient Daoist saying that states, "A flat country is like a vast ocean of energy, and the protrusions within it are like the energetic waves in the sea." In this instance, the ancient Daoists were describing the formation and flow of land in terms of the energetic movements of dragons moving under the plains (similar to whales surging under the water, and their movements generating waves). Occasionally, the submerged dragon lifts its head above the land, and its movement generates protrusions in the landform. Therefore, any protrusion found within a flat landform suggests auspicious Qi located underneath (the larger and higher the protrusion, the stronger the Earth Qi located beneath it).

If there are no protrusions, the priest should look for curves and snake-like patterns of slow moving water. The Water Dragon (as opposed to the Mountain Dragon), is considered to be "the dragon of the flat land." One of its main goals is to protect the Qi of the land from being carried away by the Wind. In order to find a Water Dragon, the first thing the ancient Daoists would do was observe the specific directions in which the water flowed, locating the Heavenly Door (where the water flowed into the site) and Earthly Door (where the water flowed away from the site). Next, the priest would look for any auspicious objects lying downstream to see if the watercourse was "checked." This esoteric information is actually hidden within the sixth chapter of the Daodejing, which states, *"The valley spirit never dies; we call it the mysterious female. The gates of the mysterious female - these we call the roots of Heaven and Earth. Subtle yet everlasting. It seems to exist. In being used, it is not exhausted."*



Figure 1.87. Progressive Dragon

FOUR TYPES OF MOUNTAIN DRAGONS

Traditionally, there are four kinds of mountain Dragons noted in ancient Feng Shui: the Progressive Dragon, the Lucky Dragon, the Retreating Dragon, and the Sick Dragon. Each of these dragons are defined by their relative height and forestry, described as follows:

- **Progressive Dragon:** This mountain formation is viewed as being progressive, gradually getting bigger and taller as the dragon advances into the foreground (Figure 1.87). When viewed from a specific location, the hills get higher and higher, one after the other, as they recede into the background. The ancient Daoist description of a Progressive Dragon is that it carries “stairs that lead into the Heavens.” Of all four dragons, the Progressive Dragon is considered to be the most desirable, and it contains the strongest type of Qi.
- **Lucky Dragon:** This mountain formation is viewed as still being in the auspicious group of mountains that surround a land site. The shape of a Lucky Dragon varies in height, as in an undulating landscape. Though the energy of the Lucky Dragon is considered to be auspicious, it is not as powerful as a Progressive Dragon. The dragon’s shape is viewed as being “alive,” if the group of mountains are



Figure 1.88. Lucky Dragon



Figure 1.89. Retreating Dragon

flexible and undulating in topography (i.e., the mountains are full of rising and falling elevations), abundant in trees or grass, have access to water, and are magnificent in appearance (Figure 1.88).

- **Retreating Dragon:** This mountain formation is viewed as a group of mountains or hills with the exact opposite characteristics of a Progressive Dragon (Figure 1.89). When viewed from a specific location, the mountains or hills decrease in progression, gradually retreating into the background. Because retreating means retiring, the ancient Daoist Feng Shui masters believed that energy of the Retreating Dragon can cause the residents to gradually lose their financial and social positions.

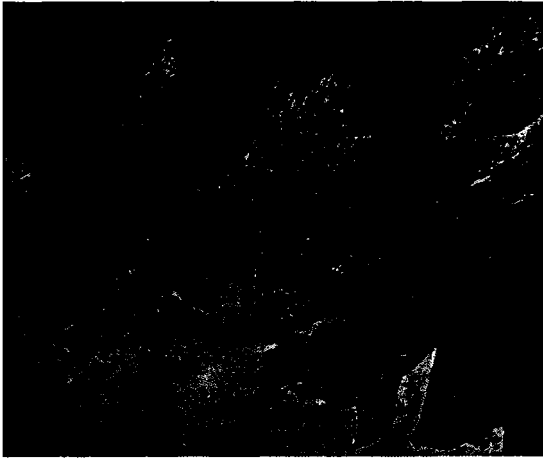


Figure 1.90. Sick Dragon



Figure 1.91. Dead Dragon

- **Sick Dragon:** This mountain formation is viewed as a group of mountains containing grotesque shapes that are barren, dry, or sandy. The Sick Dragon is the most undesirable type of mountain formation to be energetically exposed to. The structural formations of the mountains or hills of a Sick Dragon are scattered around loosely (Figure 1.90). Their appear skinny and lean to one side like sick men who are deficient of spirit and strength. They are sometimes formed in the shape of

inauspicious animal totems like a snake, wolf, or rat.

It is believed that the energy of a Sick Dragon will bring about disease and disasters. The dragon's shape is viewed as being "dead," if the group of mountains are flat and inflexible (the mountains all have the same height), barren (the mountains are devoid of trees or grass), dull (the mountains lack vibrant color), and are just plain ugly in appearance (Figure 1.91).

MOUNTAIN FORMATIONS

As the Earth's Qi travels over the tall mountains that are over 1,000 feet high and one square mile long, the flowing energy stops and pools within the structures of the smaller mountains. These smaller mountains act as energetic reservoirs. Ancient Daoist masters observed that certain changes within the mountainous forms would cause the Earth Qi to become stronger. When, for example, a mountain range approaches the ocean, an energetic reservoir will form at the junction where the mountain range stops and the ocean begins. This is because both mountains (Yang) and seas (Yin) are considered extremes, and are excessive. The junction between them is considered to be a location of an intense fusion of both Yin and Yang and can be a most auspicious place to gather energy.

The higher the mountain, the more the air is charged with electromagnetic potential, and such mountains were believed, in ancient times, to be imbued with "ethereal" vibrations from the Dao. This is why, for prayer and meditation, Daoist and Buddhist temples, shrines, and caves were constructed on energetic pockets high within the mountains of China. All high mountains that are far from human civilization are regarded as superior places for energetic cultivation due to the clarity of light and the extraordinary energetic potential they possess (including a very high negative ion count within the air). In ancient times, special mountains were believed to have righteous spirits guarding them, so senior herbalists making secret alchemical elixirs would only sojourn into those mountains armed with a talisman.

FIVE ELEMENT MOUNTAIN FORMATIONS

The ancient Daoists believed that the shape of any mountain or hill, and the direction of its watercourse, could be reflected in one of the Five Element energetic patterns. The Five Element Mountain formations are geological patterns that symbolize the material expression of the Five Element energetic patterns. The planetary and seasonal attributes of each of these Five Element energetic properties caused the Earth Qi in the various mountains to either wax or wane according to the seasons and positions of the planets, described as follows (Figure 1.92 and Figure 1.93):

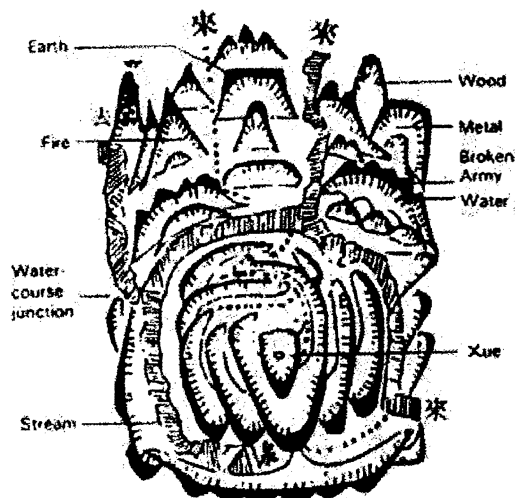


Figure 1.92. A Map displaying the Five Element Forms of Mountains, Hills, and Boulders

- **Wood Element:** A Wood Element Mountain Formation rises straight upward, and it is tall, slender, and steep, with its top being rounded or flat. Because it looks straight, high, and slim, it was sometimes known in ancient China as a "Pen Mountain." Its season of power is Spring, and its ruling planet is Jupiter.

The Qi of nature was most powerful in Wood Element Mountain Formations during the Springtime. Magical minerals and plants related to the Wood Element and the planet Jupiter were therefore harvested on Wood Element Mountain Formations during that time of the year, especially during the spring equinox. The springtime was also the most auspicious time to energetically train the Hun (Ethereal Soul) on Wood Element Mountain Formations, and to practice Thunder Magic (especially during the first thunder storms of spring), Dream Magic, and Sex Magic.

- **Fire Element:** A Fire Element Mountain Formation rises upwards coming to a sharp point like a peak. Because it has a broad base and pointed peak, it was sometimes known in ancient China as a "Seal Mountain." Its season of power is Summer, and its ruling planet is Mars.

The Qi of nature was most powerful in Fire Element Mountain Formations during the Summertime. Magical minerals and plants related to the Fire Element and the planet Mars were therefore harvested on Fire Element Mountain Formations during that time of the year, especially during the summer solstice. The summertime was also the most auspicious time to energetically train the Yuan Shen (Eternal Soul or Original Spirit) on Fire Element Mountain Formations, and to practice Cave meditation for the cultivation of the Immortal Fetus or Golden Child (i.e., Soul Travelling).

- **Earth Element:** An Earth Element Mountain Formation is squared and boxed, with the top forming a plateau. Because it has a round body and a flat peak, it was sometimes known in ancient China as a "Drum Mountain." Its season of power is Late Summer, and its ruling planet is Saturn.

The Qi of nature was most powerful in Earth Element Mountain Formations during the Late Summer. Magical minerals and plants that related to the Earth Element and the planet Saturn were therefore harvested on Earth Element Mountain Formations during that time of the year. The Late Summertime was also the most auspicious time to energetically train the Yi (Intention and proposed goal of fulfilling Heaven's Mandate) on Earth Element Mountain Formations, and to practice the cultivation of the magical transforming powers of the Yellow Court (used in all magical incantations and invocations).

- **Metal Element:** A Metal Element Mountain Formation is curved with the top being gently rounded. Because it is round on the top and broad at the base, it was sometimes known in ancient China as a "Bell Mountain." Its season of power is Autumn, and its ruling planet is Venus.

The Qi of nature was most powerful in Metal Element Mountain Formations during the Autumn time. Magical minerals and plants related to the Metal Element and the planet Venus were therefore harvested on

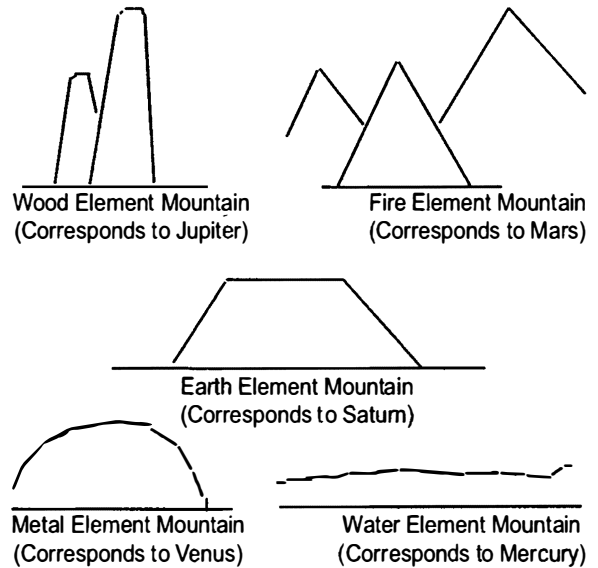


Figure 1.93. The Five Element Forms of Mountains, Hills, and Boulders

Metal Element Mountain Formations during that time of the year, especially during the autumn equinox. The Autumn time was also the most auspicious time to energetically train the Po (Corporeal Soul) on Metal Element Mountain Formations, and to practice Nei Gong (Internal Skill) cultivation techniques.

- **Water Element:** A Water Element Mountain Formation is wavy, with an irregular surface, and its contours resemble the movement of a lake or river. It has a flat top and was sometimes known in ancient China as a "Jade Belt Mountain." Its season of power is Winter, and its ruling planet is Mercury.

The Qi of nature was most powerful in Water Element Mountain Formations during the Winter time. Magical minerals and plants related to the Water Element and the planet Mercury were therefore harvested on Water Element Mountain Formations during that time of the year, especially during the winter solstice. The Winter time was also the most auspicious time to energetically train the Zhi (Will Power) on Water Element Mountain Formations, and to practice the cultivation and refinement of Jing Qi.

The Western Peak of
"Hua Shan"
("Splendid Mountain")
Shanxi Province
(Metal Element)
Planet Venus
Autumn Season

The Southern Peak
of "Nan Heng Shan"
("Balancing Mountain")
Hunan Province
(Fire Element)
Planet Mars
Summer Season



The Eastern Peak
of "Tai Shan"
("Tranquil Mountain")
Shandong Province
(Wood Element)
Planet Jupiter
Spring Season

The Central Peak
of "Song Shan"
(Lofty Mountain)
Henan Province
(Earth Element)
Planet Saturn
Season of Transition

The Northern Peak
of "Bei Heng Shan"
("Permanent Mountain")
Hebei Province
(Water Element)
Planet Mercury
Winter Season

Figure 1.94. "The Chart of the True Forms of the Five Sacred Mountains"

DAOIST FIVE SACRED MOUNTAINS

The ancient "Chart of the True Forms of the Five Sacred Mountains" (Figure 1.94), is attributed to the famous Daoist Master and Han Court Magician, Dongfang Shou, who made these esoteric talismans available to the world. Ancient Daoists would sometimes wear (and often ingest) these special magical talismans, and believed that they contained the "True Forms" (Zhenxing) of the sacred energy existing within the Five Sacred Mountains. It was believed that these special magical talismans would cause the Gods of the Mountains to protect the priests, and also give them command over the lesser nature spirits living within these mountains.

According to the secret teachings of famous Daoist Master Ge Hong, the "True Form of the Five Sacred Mountains" is carried, sewn into a cinnabar satchel and suspended around the neck. Each "True Form" talisman was traditionally accompanied by a secret inscription that revealed where the special mountain peak was located, which of the Five Element Planets it corresponded to, and what God ruled over it. Originally, in Daoist magic, the True Forms of the Five Sacred Mountains were more abstract and talismanic in design, later, they started to resemble the highlighted areas of magical significance within each sacred mountain peak. For example, the black shape represented the



Figure 1.95. The "Five Sacred Mountains" used in Daoist Thunder Magic

"True Form" of the mountain, while the lines and points inside indicated the sources and courses of its waterways; while the larger points indicated the location of the various grottoes.

Fantastic rock formations have always held a fascinating appeal for the human imagination. Various shapes of natural sculptured forms invoke mythological stories and legends from ancient folklore. In ancient China and Tibet, for example, natural spiralling rock structures (especially those that resemble the twisting shape of a conch shell, or that spiral upward to the right) were regarded as being highly auspicious.

However, not all mountains are considered to be "good." Some mountains have even been known to have high concentrations of "Evil Qi." The ancient Chinese believed that people living within the shadows of such evil mountains could easily become sick or fall into harm's path because of their constant exposure to such toxic energy. Some mountains are inhabited by malignant "Nature Spirits," that seek to harm anyone who trespasses onto their domain.

Conversely, other mountains were considered to be the sacred Earthly manifestations of the Heavenly Realm. These holy mountains were believed to be inhabited by benevolent spirit entities and Earth Immortals and were often visited by Celestial Immortals. These "Sacred Mountains" were held in high esteem by the ancient Daoists, and they were known as places of energetic and spiritual cultivation for use in both internal and external alchemy. The most famous of these cultivation methods was known as Thunder Magic, a complicated alchemical ritual that was practiced during the first days of spring, when the celestial energy of Thunder blended with the terrestrial energy of the Mountains.

The higher the mountain, the closer it is to Heaven. As the Earth continues to recede into the background, the energy and light of the stars approaches with increasingly powerful emissions of Celestial Qi and Ling Shen.

In ancient Daoism, sometimes the term "Nine Palaces of Yin and Yang" referred to the "Nine

Stars” and their spiritual doors. The hidden entry portals leading to these Nine Stars were believed to lead through an energetic abyss before opening into their celestial mansions. These nine magical portals were believed to be located within the Five Sacred Mountains (Tai Shan, located in Shandong; Nan Heng Shan, located in Hunan; Hua Shan, located in Shanxi; Bei Hengshan, located in Shanxi; and Song Shan, located in Henan) and the Four Holy Rivers (the Yalu River, located on the border between China and North Korea; the Yellow River, located in northern China; the Yangtze River, located in central China; and the Pearl River, located in southern China). Energetic and spiritual cultivation practiced at one of these nine magical locations assured the disciple of success in his or her alchemical practices.

When Yin and Yang energy of a Sacred Mountain merges and combines, pure energy radiates from the mountain in the form of a vibrant blue color. This can be observed during a moonlit night.

FIVE SACRED MOUNTAINS OF THUNDER MAGIC

The “Five Sacred Mountains” that are used in Daoist Thunder Magic are covered with trees (a rarity in China) and numerous Daoist temples have been erected at the summits of these special mountains (Figure 1.95). Almost every sacred mountain has its own Mountain God or “Guardian.”

In ancient times, the Chinese believed that the souls of the dead lived on these sacred mountains, and that each of the Five Sacred Mountains contained secret passageways into the Underworld. Therefore, Daoist priests and sorcerers would sometimes sojourn into special areas located inside these sacred mountains in order to perform magical invocation rituals, and summon deities from the Underworld.

According to Chinese mythology, the Five Sacred Mountains originated from the limbs and the head of Pangu, the first Man and creator of the world. Because of its eastern location, Mount Tai is associated with the rising sun which signifies birth and renewal. Due to this interpretation, it is often regarded as the most sacred of the Five Great Mountains. In accordance with its special position, Mount Tai is believed to have been formed out of Pangu’s head.

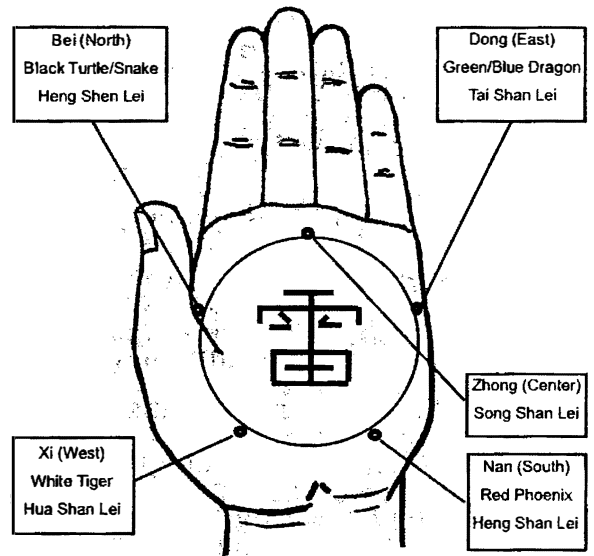


Figure 1.96. The Chinese character “Thunder” is drawn on the center of the left palm surrounded by the Five Thunder Mountains.

When performing Thunder Magic, the ancient Daoist priest would draw the Five Sacred Thunder Mountains on the center of his or her left palm, while reciting a magical incantation used to gather the power of the Guardians of each of the Five Sacred Mountains. The priest would then draw five circles around the center of a “Thunder” character (Figure 1.96) and speak the following incantation to call and dispatch the Five Thunder Generals from the Five Thunder Mountains:

- “Dong Qi Tai Shan Lei”
(The Eastern Energy of the Tai Shan Thunder);
- “Nan Qi Heng Shan Lei”
(The Southern Energy of the Heng Shan Thunder);
- “Xi Qi Hua Shan Lei”
(The Western Energy of the Hua Shan Thunder);
- “Bei Qi Heng Shan Lei”
(The Northern Energy of the Heng Shan Thunder);
- “Zhong Qi Song Shan Lei”
(The Center Energy of the Song Shan Thunder)”



Figure 1.97. Tai Shan (Peaceful/Tranquil Mountain)

- **Tai Shan (Peaceful/Tranquil Mountain):** Located in Shandong Province (near Tai'an), Tai Shan is the center of the five Daoist Sacred Mountains (Figure 1.97), is associated with the Planet Jupiter and the Spring Season.

The Emperor Lord of Tai Shan (Dōngyuè Dàdì) is the Supreme God of Mount Tai.

Also known as the Eastern Mountain Emperor, Lord of the East, and Emperor Tian Qi, he wears a green/blue robe and is associated with the Wood Element. According to one Daoist tradition, he is a descendant of Pangu.

Additionally, Bixia Yuanjun, also known as the "Heavenly Jade Maiden" (Tiānxiān Yùnnǚ) or the "Empress of Mount Tai" (Tàishān Niāngniāng), is the daughter of the Emperor Lord of Mount Tai. Statues of Bixia Yuanjun often depict her holding a tablet with the Big Dipper as a symbol of her authority.

Throughout history, emperors regularly visited Tai Shan, leaving behind many historic



Figure 1.98. Nan Heng Shan (Southern Balancing Mountain)

relics. Tai Shan is most famous for the sunrise over the sea of clouds that lies above the plain, and it is dedicated to the Jade Emperor. Confucius once said, "From the summit of Mount Tai, the Earth seems small."

- **Nan Heng Shan (Southern Balancing Mountain):** Located in Hunan Province (near Changsha), Nan Heng Shan is the place for the "God of Fire" in ancient Daoism (Figure 1.98). Nan Heng Shan is associated with the Planet Mars and the Summer Season.

The Emperor Lord of Nan Heng Shan is called Emperor Si Tian. Also known as the Southern Mountain Emperor and the Lord of the South, he wears a red robe and is associated with the Fire Element.

Historically, many officials and even emperors, came to Nan Heng Shan to pray for deliverance from the floods. Nan Heng Shan is more famous for its misty fog, endless oceans of green bamboo, and mountain capped clouds, than it is for its temples.



Figure 1.99. Hua Shan
(Splendid Mountain)

- **Hua Shan (Splendid Mountain):** Located in Shanxi Province (near Xian), Hua Shan is such a sharp mountain that it bends the Yellow River to the sea (Figure 1.99 and Figure 1.100). The literal translation of “Hua Shan” is “Flowery Mountain” or “Splendid Mountain.”

Hua Shan is associated with the Planet Venus and the Autumn Season.

The Emperor Lord of Hua Shan is called Emperor Jin Tian. Also known as the Western Mountain Emperor and the Lord of the West, he wears a white robe and is associated with the Metal Element.

For thousands of years, emperors of numerous dynasties came here to perform the



Figure 1.100. Hua Shan
(Splendid Mountain)

“Spring and Autumn” rites, praying for the prosperity and peace of their kingdoms as well as for their own longevity. It is believed that Qin Shi Huang, the first emperor of unified China, reached the summit of Hua Shan in his search for the fountain of youth.

As early as the 2nd century B.C., there was a Daoist temple known as “The Shrine of the Western Peak,” located at its base. Daoists believed that in this special mountain lives a God of the Underworld. The temple at the foot of the mountain was often used for spirits mediums to contact the god and his underlings. Unlike Taishan, which became a popular place of pilgrimage, because of its inaccessibility to the summit, Huashan only received Imperial and local pilgrims, and was not well visited by pilgrims from the rest of China.

Huashan was also an important place for immortality seekers, as many herbal Chinese medicines are grown and powerful drugs were reputed to be found there. Kou Qianzhi (365-448), the founder of the Northern Celestial Masters received revelations there, as did Chen Tuan (920-989), who spent the last part of his life in hermitage on the west peak. In the 1230s, all the temples on the mountain came under control of the Daoist Quanzhen School.



Figure 1.101. Bei Heng Shan
(Northern Permanent Mountain)



Figure 1.102. Song Shan
(Lofty Mountain)

- **Bei Heng Shan (Northern Permanent Mountain):** Located in Shanxi Province (near Datong), Bei Heng Shan used to be regarded as the final barrier between China and the barbarian tribes from the north (Figure 1.101). This ancient mountain is famous for its isolation and quietness.

Bei Heng Shan is associated with the Planet Mercury and the Winter Season.

The Emperor Lord of Bei Heng Shan is called Emperor An Tian. Also known as the Northern Mountain Emperor and the Lord of the North, he wears a black/purple robe and is associated with the Water Element.

- **Song Shan (Lofty Mountain):** Located in Henan Province (near Luoyang), Song Shan (Very High Mountain) has come to be called the "King of the Five Sacred Mountains," and it is said to be the most beautiful (Figure 1.102).

Song Shan is associated with the Planet Saturn and the Season of Transition.

The Emperor Lord of Song Shan is called Emperor Zhong Tian. Also known as the Center Mountain Emperor and the Lord of the Center, he wears a yellow robe and is associated with the Earth Element. He is sometimes associated with the Yellow Emperor.

From a geographical point of view, Songshan stands in the center of China. There is an ancient saying that goes, "Song Shan is positioned in the center, the other four Sacred Mountains are like the stars surrounding the Moon." As such, the ancient Chinese believed it to be located in the "center of the Nine Continents," and "directly opposite to the Center of Heaven."

According to ancient Chinese, the world was believed to be made up of nine continents. Songshan stood loftily in the middle of the "Central Continent" (in ancient Chinese culture, China was believed to be the center of the world), in the area that is now Henan Province. Its western neighbor is the ancient city of Luoyang (which was the capital city of nine dynasties), and its eastern neighbors are two other ancient cities Zhenzhou (which was the capital city for five dynasties), and Kaifeng (which was the capital city for seven dynasties). To its north is the Yellow River, and to its south the Yinshui River.

Additionally, around Songshan was the place where China's Three Huang (Emperors) and Five Di (Gods or Emperors) made their legendary great achievements and magnificent contributions to the development of the country.

THE 5 GUARDIAN SPIRITS OF THE DAOIST SACRED MOUNTAINS

The Five Guardian Spirits of the Daoist Sacred Mountains are described as follows (Figure 1.103):

- **The Northern Spirit Guardian of Bei Heng Shan:** The Emperor Lord of Bei Heng Shan is called Emperor An Tian. Also known as the “Northern Mountain Emperor” and the “Lord of the North,” he wears a black/purple robe and is associated with the Water Element, the Planet Mercury, and the Winter Season.
- **The Western Spirit Guardian of Hua Shan:** The Emperor Lord of Hua Shan is called Emperor Jin Tian. Also known as the “Western Mountain Emperor” and the “Lord of the West,” he wears a white robe and is associated with the Metal Element, the Planet Venus, and the Autumn Season.
- **The Southern Spirit Guardian of Nan Heng Shan:** The Emperor Lord of Nan Heng Shan is called Emperor Si Tian. Also known as the “Southern Mountain Emperor” and the “Lord of the South,” he wears a red robe and is associated with the Fire Element, the Planet Mars, and the Summer Season.
- **The Center Spirit Guardian of Song Shan:** The Emperor Lord of Song Shan is called Emperor Zhong Tian. Also known as the “Center Mountain Emperor” and the “Lord of the Center,” he wears a yellow robe and is associated with the Earth Element, the Planet Saturn, and the Season of Transition.
- **The Eastern Guardian Spirit of Tai Shan:** The Emperor Lord of Tai Shan (Dōngyuè Dàdì) is the Supreme God of Mount Tai. Also known as the “Eastern Mountain Emperor,” “Lord of the East,” and “Emperor Tian Qi,” he wears a green/blue robe and is associated with the Wood Element, the Planet Jupiter, and the Spring Season.

According to ancient writings of Daoist Master Ge Hong, in *The Master Who Embraces Simplicity*: “All mountains, whether large or small, have gods and spirits. If the mountain is large, the



Figure 1.103. The 5 Guardian Spirits of the Daoist Sacred Mountains (from left to right):
North - West - South - Center - East Spirit Guardian

god is great, if the mountain is small, the god is minor. If someone enters the mountain possessing no magical protection, he will certainly suffer harm. Some will fall victim to acute diseases or be wounded by weapons. When frightened and uneasy, some will see lights and shadows; others will hear strange sounds. Sometimes a large tree will fall, though there is no wind; or a cliff will collapse for no reason, striking and killing people. Sometimes the man will flee in confusion, tumbling down a cavern or into a gorge; other times he will encounter tigers, wolves, or poisonous insects that will attack men. Therefore, one cannot enter a mountain lightly!”

According to ancient Daoist teachings, this is why the priests would traditionally wear (and often ingest) the special magical talismans, believed to imitate the “True Forms” (Zhenxing) of the sacred energy contained within the special mountains they lived and sojourned. The ancient Daoists believed that these special magical talismans would cause the Gods of the Mountains to protect the priests, and also give them command over the lesser nature spirits living within the mountains.



Jia Zi (left)
& Jia Xu (Right)



Jia Shen (left)
& Jia Wu (Right)



Jia Yin (left)
& Jia Chen (Right)

Figure 1.104. The Six Jia Spirit Generals

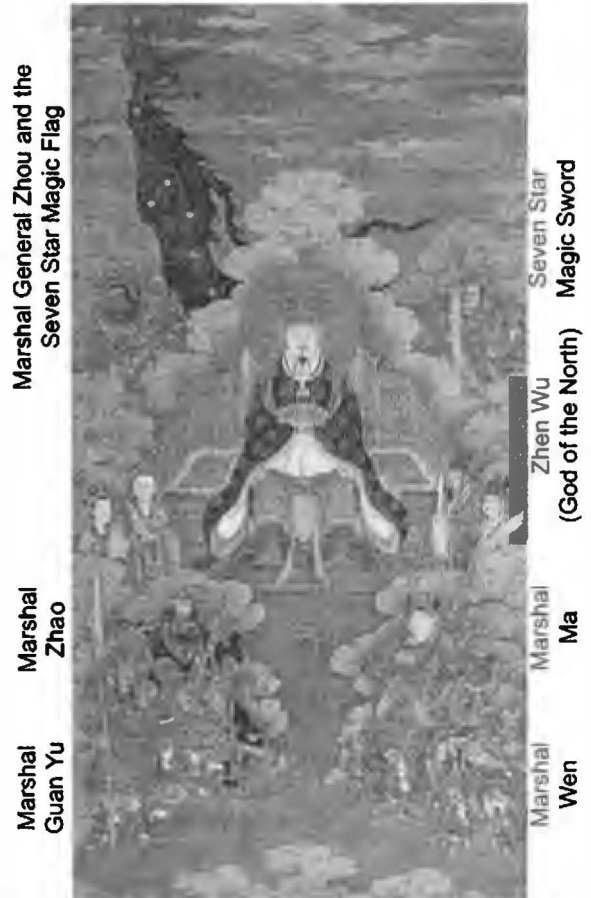
NINE CHARACTER PROTECTION INCANTATION

According to the ancient teachings of Daoist Master Ge Hong, written in the *Baopuzi*, there is a special magical incantation and specific Hand Seals that the Daoist priest must repeat when entering into the mountains. This special magical incantation is directed to the Perfected Warrior Zhen Wu (God of the North), and focuses on asking that he dispatch the Six Jia Spirit Generals for assistance and protection.

In Daoist Magic, the 6 Jia Spirit Generals (Figure 1.104) are powerful Celestial Guardians. Each of the Six Jia Spirit Generals commands a massive army of Spirit Soldiers, and are part of the Perfected Warrior Zhenwu's (Figure 1.105) Celestial Thunder Court.

According to Chapter 17 titled: "*Deng She*" (Climbing Mountains and Crossing Rivers):

"To enter a famous mountain, choose an Opening Day, based on its binary cycle. Hang silk in Five Colors (Green/Blue, Red, Yellow, White, and Black), each piece five inches wide, from a large rock, so that you may be sure to succeed in your goal. While entering the mountains you must also repeat the following Six-Jia secret incantation: "*Lin Bing Dou Zhe Xie, Zhen Lie Qian Xing*" ("Come Dipper Soldiers in one accord, and line up in battle-formation in front!"). This nine word incantation must constantly be recited in secret. It means, "May all evils flee me and the essential procedure present no trouble."



Marshal General Zhou and the
Seven Star Magic Flag

Marshal
Zhao

Marshal
Guan Yu

Seven Star
Magic Sword

Zhen Wu
(God of the North)

Marshal
Ma

Marshal
Wen

Figure 1.105. Zhenwu and His Celestial Thunder Court

The number nine is seen in Daoist Divination as the perfect number for Celestial Yang. The number nine also corresponds to the Nine Palaces, believed to directly influence Destiny, and the seven stars of the Big Dipper (Northern Seven Stars) plus the two attendant/guardian stars, believed to be the celestial Gateway into Heaven.

NINE HAND SEALS

There are Nine Hand Seals associated with the Nine Character Protective Incantation "Lin Bing Dou Zhe Xie, Zhen Lie Qian Xing" ("Come soldiers fight as-one accord, and line up in battle-formation in front!"). The secret Hand Seals that accompany the Nine Character Protective Incantation are as follows:

- **1st Incantation "Lin" ("Face"):** Form the "Seal of the Thunderbolt" Hand Seal. Both hands are placed together, fingers interlocked. The index (sometimes middle) fingers are raised and pressed together (Figure 1.106).
- **2nd Incantation "Bing" ("Soldiers"):** Form the "Seal of the Great Thunderbolt" Hand Seal. Hands together, little fingers and ring fingers interlocked (often on the inside). Index finger and thumb raised and pressed together, middle fingers cross over index fingers and their tips curl back to touch the thumbs' tip, the middle-fingers' nails touching (Figure 1.107).
- **3rd Incantation "Dou" ("Fight"):** Form the "Seal of the Outer Lion" Hand Seal. Hands together, index fingers cross each other to touch opposite ring fingers, middle fingers crossed over them. Ring and little fingers are straight. Tips of ring fingers press together, tips of little fingers press together, but both sets of ring and little fingers are separated to form a "V" shape or "bird beak" (Figure 1.108).
- **4th Incantation "Zhe" ("As-One"):** Form the "Seal of the Inner Lion" Hand Seal. Hands together, ring fingers cross each other to touch opposite index fingers, middle fingers crossed over them. Index finger, little fingers and thumb straight (Figure 1.109).

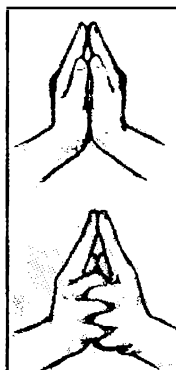


Figure 1.106. 1st Incantation "Lin" ("Face")

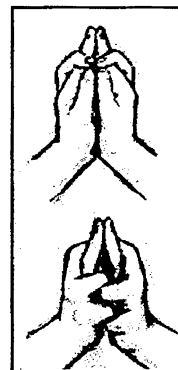


Figure 1.107. 2nd Incantation "Bing" ("Soldiers"):



Figure 1.108. 3rd Incantation "Dou" ("Fight")

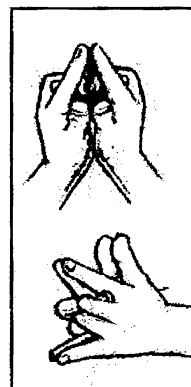


Figure 1.109. 4th Incantation "Zhe" ("As-One")

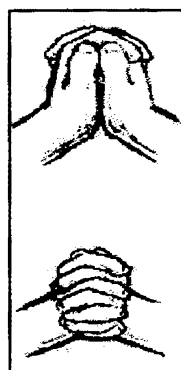


Figure 1.110. 5th Incantation "Xie" ("In Accord")



Figure 1.111. 6th Incantation "Zhen" ("Battle-Formation")

- **5th Incantation "Xie" ("In Accord"):** Form the "Seal of the Outer Bonds" Hand Seal. Both hands are placed together, with fingers on outside interlocked (Figure 1.110).
- **6th Incantation "Zhen" ("Battle-Formation"):** Form the "Seal of the Inner Bonds" Hand Seal. Both hands are placed together, with fingers on inside interlocked (Figure 1.111).
- **7th Incantation "Lie" ("Line-Up"):** Form the "Seal of the Wisdom Fist" Hand Seal. It is important to note that this special Hand Seal is also known as the "Seal of the Interpenetration of the Two Realms," and is used in meditation for "Opening" the Daoist Priest's Third Eye. Left hand in an upward-pointing fist, index finger raised. Right hand grips index finger, and thumb is pressed onto left index fingers nail (L.I.-1 point) (Figure 1.112).
- **8th Incantation "Qian" ("Front"):** Form the "Seal of the Ring of the Sun" Hand Seal. Both hands spread out in front, with thumb and index finger touching to form a triangle (Figure 1.113).
- **9th Incantation "Xing" ("Travel"):** Form the "Seal of the Hidden Form" Hand Seal. Form a fist with the left hand and wrap it with the right open hand, fingers overlapping and wrapping the knuckles, right thumb covering left thumb. Rotate the hands inward so that the thumbs face you (Figure 1.114).
- While speaking the last syllable ("Xing"), the priest will raise his voice to a sharp yell, and stomp his back right foot, while simultaneously performing the Hand Seal.

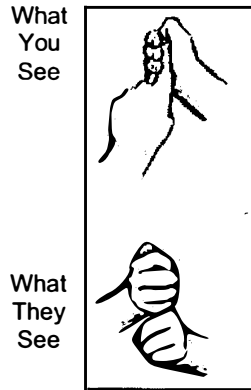


Figure 1.112. 7th Incantation "Lie" ("Line-Up")

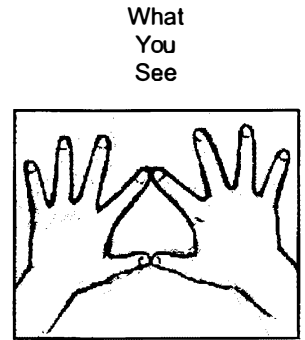


Figure 1.113. 8th Incantation "Qian" ("Front")

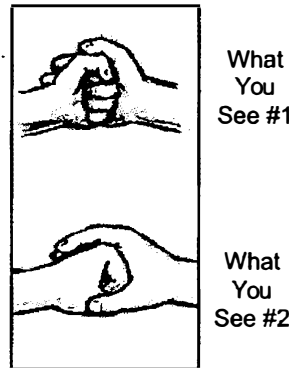


Figure 1.114. 9th Incantation "Xing" ("Travel")

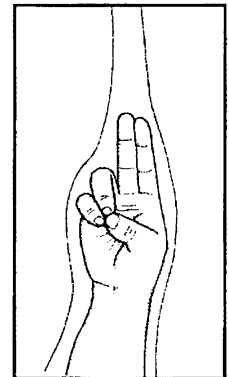


Figure 1.115. Right Sword Fingers Hand Seal

THE "NINE CUTS"

Next, the priest will use his right hand Sword Fingers Hand Seal (Figure 1.115) to make the nine powerful cuts in the air. This is performed in order to create a powerful Magic Gate. This special Magical Gate is energetically constructed by drawing a combination of vertical and horizontal lines, and then surrounding the energetic grid with three Magic Circles. This powerful magical pattern is designed so that no evil spirits or malevolent influences may pass and harm the occupants (Figure 1.116).

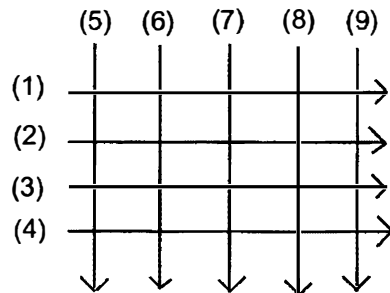


Figure 1.116. The energetic pattern of the Magic Gate used for energetically sealing a person, place or item

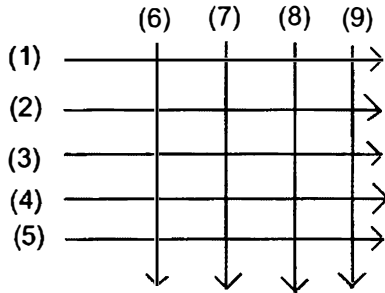


Figure 1.117. The "9 Yang Cut" energetic pattern used for magically protecting a Man (or Yang person, place or item).

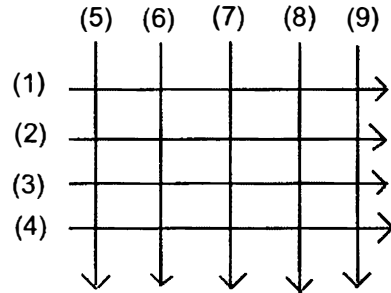


Figure 1.118. The "9 Yin Cut" energetic pattern used for magically protecting a Woman (or Yin person, place or item)

According to ancient Daoist teachings, when performing this type of magical ritual, the specific patterns of the lines are made by alternately drawing horizontal (first) and then vertical lines. The magical lines are drawn from top to bottom and from left to right, and designed according to the following time patterns:

- When used in a magical exorcism to protect a man, or when performed on "Yang" days (i.e., "Odd Numbered Days" - 1, 3, 5, 7, etc.), the 9 strokes are made with five horizontal lines first, and then four vertical lines are drawn (Figure 1.117).
- When used in a magical exorcism to protect a woman, or when performed on "Yin" Days (i.e., "Even Numbered Days" - 2, 4, 6, 8, etc.), the 9 strokes are made with four horizontal lines first, and then five vertical lines are drawn (Figure 1.118).

After constructing the Magic Gate, the priest will immediately wrap the "new" energetic construction with three Magic Circles, drawn in a clockwise direction.

Next, the priest will thrust his right hand Sword Fingers (Figure 1.119) fiercely forward, towards the person's Yellow Court (solar plexus area), and shout the following magical tones:

"An Niu! An Niu!"

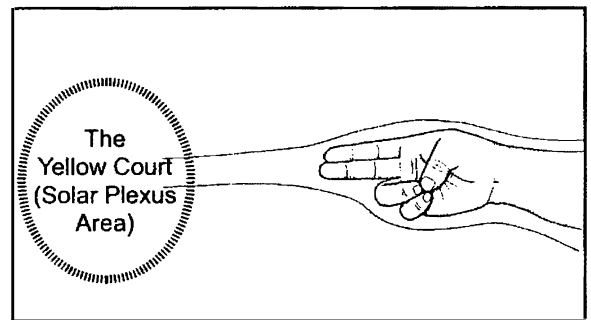


Figure 1.119. Right Sword Fingers Hand Seal

After speaking the magical incantation, the priest will imagine an impenetrable energy bubble covering the individual's body, house, or property.

It is important to note, that according to certain Daoist Folk Magic sects, a priest will sometimes draw the Yin Cutting Pattern, with four horizontal lines followed by five vertical lines in the months that contain only 29 and 31 days; and, in the months that contain 30 days, the priest will energetically draw the Yang Cutting Pattern, with five horizontal lines followed by four vertical lines.

Traditionally, this magical pattern was used by ancient Daoists to cut off demonic influences and their vital substance. However, in Daoist Folk Magic, the Nine Cuts are often made over magic talismans, writing, or a picture, in order to gain control of the object named or pictured.

Dipper Star	Star Name	Post-Natal Sequence (Heaven - Internal)		Pre-Natal Sequence (Earth - External)		Earthly Branch
1st Star of the Big Dipper	Lusty Wolf Star (Tanlang)	Kan Trigram	Water Element	Wood Element	Planet Jupiter	子 Zi
2nd Star of the Big Dipper	Giant Gate Star (Jumen)	Kun Trigram	Earth Element	Wood Element	Planet Jupiter	丑 亥 Chou Hai
3rd Star of the Big Dipper	Store of Wealth Star (Lucun)	Zhen Trigram	Wood Element	Earth Element	Planet Saturn	寅 戌 Yin Xu
4th Star of the Big Dipper	Civil Chief Star (Wenqu)	Xun Trigram	Wood Element	Water Element	Planet Mercury	卯 酉 Mao You
5th Star of the Big Dipper	Pure and Chaste Star (Lianzhen)	Central Palace	Earth Element	Fire Element	Planet Mars	辰 申 Chen Shen
6th Star of the Big Dipper	Military Song Star (Wuqu)	Qian Trigram	Metal Element	Metal Element	Planet Venus	巳 未 Si Wei
7th Star of the Big Dipper	Troop Destroyer Star (Pojun)	Dui Trigram	Metal Element	Metal Element	Planet Venus	午 Wu
8th Star (Extra Star)	Heavenly Emperor (Left Assistant)	Gen Trigram	Earth Element	Earth Element	Planet Saturn and the Sun	
9th Star (Extra Star)	Purple Subtlety (Right Assistant)	Li Trigram	Fire Element	Water Element	Planet Mercury and the Moon	

Figure 1.120. The "Nine Stars" are Nine Palaces of Yin and Yang Energy Traditionally used for summoning and controlling spirits in ancient Daoist Magic.

PATTERNS OF THE NINE STAR MOUNTAINS

The "Nine Stars" are Nine Palaces of Yin and Yang energy used in ancient Daoist sorcery (Figure 1.120). Each of the Nine Stars is associated with a specific energetic pattern, that can be observed within its corresponding mountain and hill formation. These nine patterns are associated with specific energies that move through the cosmos affecting the fate of mankind. When the stars are moving they are invisible; however, when they can be seen, they are believed to manifest as the seven stars of the Big Dipper, plus the two additional stars.

These special nine stars also correspond to the magical formation of the ancient River Chart (Figure 1.121). Each of the nine numbers listed on

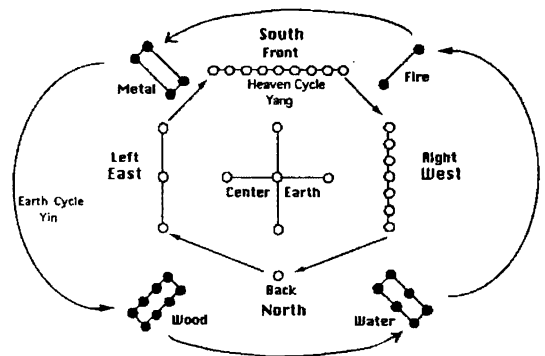


Figure 1.121. The "River Chart"

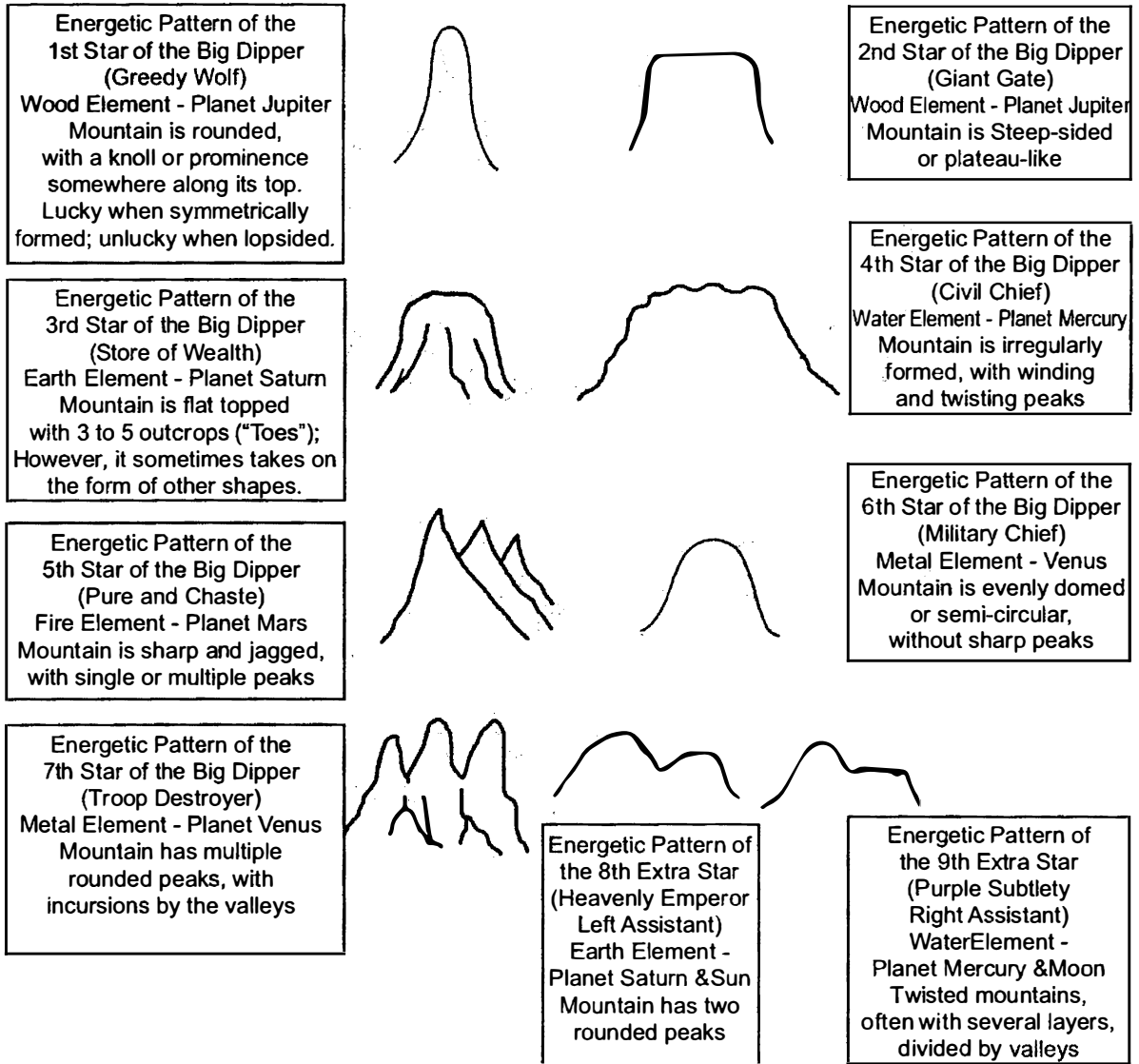


Figure 1.122. Mountain and hill formations corresponding to the Nine Stars.

the "River Chart" represent one of the nine areas of the Heavens or the Nine Palace Constellations.

To the ancient Daoists, the "Nine Stars" represented the spiritual doors that reflect the hidden entry portals to the Nine Palaces of Yin and Yang, and are represented in various mountain and hill formations. Each star wields a different energetic influence and also manifests through specific patterns within the shape of the land (Figure 1.122).

The following is an explanation of the secret energetic natures of the Nine Stars, as well as their specific names, Elements, and divination forecasts:

- 1. Tian Feng Zi Qin Kan - (Water Element):**
This star is Yang within Yin. It corresponds to the Water Trigram. It energetically has a close connection to the occurrence of theft, and it is therefore considered to be an inauspicious star. When the Tian Feng star falls in one pal-

- ace, people should construct dams, defence facilities, or strengthen the stronghold in order to prevent calamity from happening. It is also not a good time to travel far or conduct business (due to the potential of theft).
2. **Tian Bing Zi Xu Kun - (Earth Element):** This star is Yin, and corresponds to the Earth Trigram. It has a close connection with epidemic, and is sometimes called the disease star. When the Tian Bing star stays in one palace, people should receive teachings or admonishment, make friends, stay in the original place, abstain from the deployment of armed forces, not marry, and avoid quarreling, traveling, new construction, etc.
 3. **Tian Zhong Zi Qiao Zhen - (Wood Element):** This star is Yang, and corresponds to the Thunder Trigram. It has a close connection with kind donations, doing kind deeds, and agricultural activities. It is considered to be an auspicious star. When Tian Zhong dwells in one palace, it is considered to be a good time for military action, battle or fighting.
 4. **Tian Fu Zi Xiang Xun - (Wood Element):** This star is Yin, and it corresponds to the Wind Trigram. It has a close connection with cultural education, and is considered to be a very auspicious star. When Tian Fu dwells in one palace, it is auspicious for traveling, business, marriage, construction, studying, and elevating one's social status, as well as for cultural and educational development.
 5. **Tian Qin Zi Jin Kun - (Earth Element):** This star is balanced Yin and Yang, and corresponds to Taiji. It is considered to be auspicious for all things, because it dwells in the "Central Earth Palace" which can give rise to all.
 6. **Tian Xin Zi Xiang Qian - (Metal Element):** This star is Yang, and corresponds to the Heaven Trigram. It has a close connection with leadership capability, scheming, treatment of disease, and military deployment. It is considered to be an auspicious star.
 7. **Tian Zhu Zi Zhong Dui - (Metal Element):** This star is Yin, and corresponds to the Lake Trigram. It has a close connection with killings, strange things, mysterious matters, damage and destruction. It is considered to be an inauspicious star. When Tian Zhu falls in one palace, people should strengthen their garrison, train their forces, and prepare for the bad times. It is not a good time for traveling far or doing business, otherwise loss, injury and unfortunate things will happen.
 8. **Tian Ren Zi Chang Gen - (Earth Element):** This star is Yang, and corresponds to the Mountain Trigram. It is considered to be an auspicious star. When Tian Ren dwells in one palace, it is a good time for offering teaching to the general public, pacifying individuals, and cracking down on rebellious individuals or gangsters. It is also an auspicious time for business, marriage and social status.
 9. **Tian Ying Zi Cheng Li - (Fire Element):** This star is Yin within Yang, and corresponds to the Fire Trigram. It has a close connection with outrageous behavior, heated situations, fire, and blood. It is considered to be a neutral star. When Tian Ying dwells in one palace it is good for planning and visiting high officials. However, it is not an auspicious time for making fortunes, social status possession, marriage or travel.

GATHERING QI FROM MOUNTAINS, VALLEYS, & DESERTS

Mountains, valleys, and deserts each absorb and release light, energy, and heat from the Sun in different ways. These energies are absorbed and released from the structures of the land quicker than from the oceans, lakes, and streams. Environmental energy is gathered and stored by geological formations and local ecology. Certain altitudes, densities of colors, and structural formations can also affect the energetic potential of the local environment.

The ancient Chinese Qigong masters viewed the Earth as a living entity with rivers and pockets of energy similar to those of the human body. The ancient Daoist mystics believed that the forces of nature flowed in invisible currents (Dragon's Veins), manifesting as the Yin and Yang energetic properties of nature. As the Earth Qi moved through mountains and hills it was considered Yang. When it moved through valleys and watercourses it was considered Yin. This flow of invisible currents was also believed to be influenced by the movement of the Heavenly Bodies (Sun, Moon, planets, and star constellations), and it would change from hour to hour and day to day all throughout the year. The Yin and Yang aspects of these energetic currents were sometimes identified as the interaction of the Tiger and the Dragon, which represented the western and eastern quarters of Heaven.

GATHERING ENERGY FROM MOUNTAINS

Mountains have always played a key role in the history of Daoist magic. The image of the sacred peak as a magical axis connecting the energies of Heaven and Earth has been prevalent throughout the evolution of all Daoist teachings.

It was traditionally taught that sacred mountain sites were areas where the Daoist initiate could encounter "Perfected Beings" (i.e., Immortals and Gods). He could sojourn deep into the mountains in order gather secret minerals and powerful herbs, that were essential ingredients for special magical elixirs of long life.

The ancient Daoist priests were taught how to purify themselves in special "power spots," and then how to enter into certain magical caves

through which to meditate and find the spiritual gates to paradise.

The mountains were believed to be the ancient portals where the Qi that formed the world was still magically refined.

Mountains and other raised features of the land are considered to be Yang, and they are not only full of secret cosmological meaning but are also considered to be the protectors of a site or residence. Traditionally, in the absence of mountains, trees can have the same protective role as a mountain, provided they are positioned at the back and to the sides of the house.

If we consider the actions of a mineral's energetic components similar to those of living tissue, then rocks could be considered as "mineral organs," the topsoil could be considered as the skin, and mountains could be considered complete "geological entities." Therefore, the entire energetic structure of a mountain is composed of the various internal energies (i.e., the physical, energetic, and spiritual emissions of its water, soil, minerals, and gems) operating within its form.

Energetically, mountains are extremely powerful conduits of Qi and are considered to be places of vision. In China, the ancient Daoists believed that the mountains on the Earth reflect the "patterns of Heaven," and are therefore representative of the constellations of the Heavens. These solid configurations of the Earth were viewed as the dense manifestations of the stars. The ancient Daoists also believed that the spiritual patterns suspended in the Heavens became the various mountain forms when deposited on Earth. In other words, Earthly geomancy (Feng Shui) corresponds to Heavenly astrology.

PRECAUTIONS

Because the body's internal energy matches that of the external environment, it is important not to meditate in front of any mountain, valley, or desert area that has eroded, is dying, has lost its color, or is polluted. Also prohibited are areas where there is ongoing seismic or volcanic activity, as such areas will induce unstable resonance within the mystic's body. For best results, choose a quiet, safe, and healthy environment.

The soil beneath the feet should be alive, healthy, moist, full of healthy plants and full of the right amount of life-giving Earth Yin Qi. The soil should feel springy, and not be too wet or too dry. Avoid areas where there are subterranean currents of decomposition and death.

The priest should regularly monitor his or her internal organ Qi in order to determine if the environmental energy is helpful or is causing Qi deviations (which may occur from absorbing toxic Qi through the pores).

GATHERING ENERGY FROM VALLEYS

In ancient China, energy flowing through a valley was known as an Earth Dragon. While the Mountain Dragon is said to embody the energy of Yang Qi (being expansive in nature), the Earth Dragon is believed to embody the energy of Yin Qi (being receptive in nature). This is because the Earth Dragon (valley) is always ready to receive or attract the influx of Qi coming from the Mountain Dragon, or from Heaven (Figure 1.123).

To the ancient Chinese Daoists, the valley floor was considered to be an energetic "hollow," through which the Earth Dragon inhales. The high spots, such as small mounds, located in the valley floor were believed to be the areas through which the Earth Dragon exhales.

The energetic pathways that an Earth Dragon follows, flowing between the mountainous areas, are known as "Earth Dragon Pulses," or "Earth Dragon Veins." The ancient Chinese believed that the Earth Qi contained within the Earth Dragon's Vein was hidden under the ground in specific energetic land sites. These land sites could be identified by certain characteristics, such as land that was shrouded with clouds and vaporous mist, or flat land that was surrounded by water, trees, and grass.

The ancient Chinese also believed that when looking for energy centers in non-mountainous areas, it was necessary to follow the energetic "pulse" of the Earth Dragon. The strongest Earth Qi is located close to still water surrounded by lush green/blue vegetation.



Figure 1.123. The Earth Dragon (valley) is always ready to receive or attract the influx of Qi coming from the Mountain Dragon, or from Heaven

The Earth's valleys act as channels for Earth energy, collecting and carrying energy throughout the natural terrain. Systems of valleys extend through the plains, hills, and mountains, and they generally flow towards the ocean. By standing at the "floor" of the valley (surrounded by its walls), Yin Earth energy can be easily absorbed into the body for cultivation.

When locating an Earth Dragon Vein, the valley must have energetic properties similar to those of Mountain Dragon Veins. For example, they must have a main valley representing the Earth Dragon's spine, and branch valleys representing the Earth Dragon's feet and claws.

PRECAUTIONS

Narrow valleys that contain steep canyons and rocky walls carry wild and aggressive energy, and should be avoided. Additionally, dry, eroded valleys surrounded by crumbling slopes carry no energy at all, and should also be avoided. Wide valleys that are cradled by gentle slopes, however, carry nourishing energy and are considered an auspicious place to gather Earth Qi.

When absorbing Qi into the Lower Dantian from a valley, if any discomfort or resistance is felt, stop immediately. Certain valleys can become the home of highly evolved energetic spiritual entities, and in some cases these entities can become so removed from human energy that they become unsafe to approach.

GATHERING ENERGY FROM DESERTS

Deserts are considered to be seas of dry heat energy (Figure 1.124). They are excellent environments for meditations that gather Qi into the body, especially for combating diseases pertaining to Wind Cold or Damp Wind invasion. Sometimes, when there are no mountain formations in wild desert plains, the priest must carefully look for other carriers of energy (i.e. high dunes of sand).

There are several meditations used to cultivate and absorb energy from deserts. The primary objective of these meditations is either to cleanse the body of pathogenic factors or to cultivate and absorb Qi. When cultivating energy from deserts, the priest should visualize being immersed in the Earth's field of energy, filled with vibration, color, and light. The priest then gradually allows the energized field of Earth Qi to envelop him or her completely.

For best results, deserts with a stable foundation should be selected. Color is also very important: the Earth, soil, rocks, and surrounding area should be clean and vibrant.

PRECAUTIONS

It is important to realize that sand and rock formations also contain life-force energy and can be considered either to be alive or dead, just as trees and plants. The Daoist mystic can determine if a desert area is alive or dead by feeling its energetic nature. Rocks for example, act as collectors and controllers of Qi. The controlling nature of a healthy stone (i.e., its ability to influence the physical, energetic, and spiritual environment) can calm an individual's Shen, as well as cool and sedate Hot conditions.

Ancient rocks, similar to ancient trees, are filled with centuries of spiritual wisdom. This spiritual wisdom has been gathered and contained within the rock's mineral structure through interacting with the Earth's various energetic fields over immense periods of time. The ancient Chinese also believed that many ancient rocks were inhabited by spirits.

When absorbing Qi into the Lower Dantian from a desert, if any discomfort or resistance is felt, stop immediately. Certain deserts can become the home of highly evolved energetic spiritual entities, and in some cases these entities can become

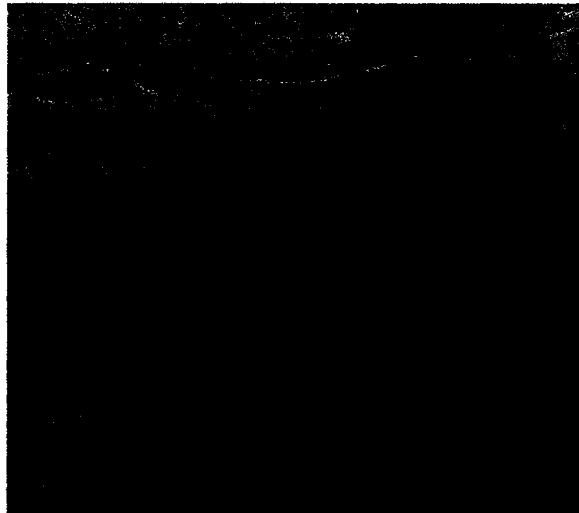


Figure 1.124. Deserts are seas of dry heat energy

so removed from human energy that they become unsafe to approach.

CULTIVATION TECHNIQUES

There are three popular meditations used in Daoist sorcery for gathering energy from the external environment; The Earth Yin Qi Tonification Meditation, The Heaven Yang Qi Tonification Meditation, and the Color Cultivation Meditation. In these three cultivation meditations, Qi from the surrounding environment is drawn into the body through the extremities (the palms of the hands, the soles of the feet, and the top of the head). All three meditations focus on gathering Qi from Heaven and Earth and storing it inside the body.

In order to practice these cultivation meditations, the Daoist priest will first extend his or her Qi into the surrounding environment's energetic field. The Qi from the energetic fields is then absorbed into the priest's tissues. These cultivation methods are used in order to increase the Yin and Yang energy in the internal organs and balance the flow of energy that runs through the body's ascending and descending channels.

1. The Earth Yin Qi Tonification Meditation:

The Earth Qi is considered Yin Qi, or electro-negative energy. Blood also pertains to Yin Qi. Through practicing the Earth Yin Qi Tonification Meditation, the body's Blood cells can be

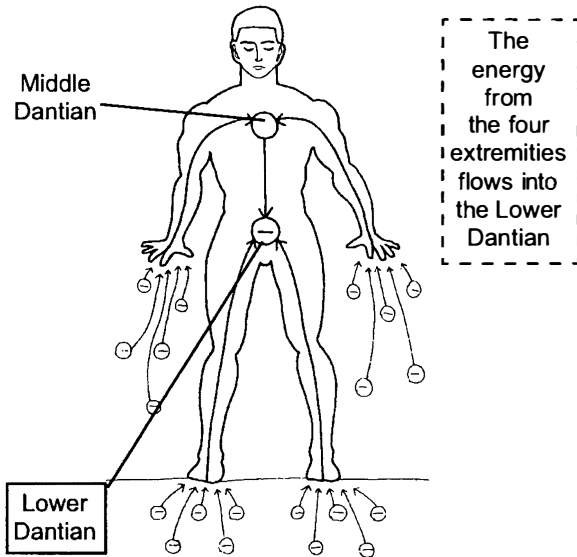


Figure 1.125. Absorb the Earth Qi into the body through both hands and feet, and store the Qi in the Lower Dantian.

replenished with vibrant Earth Yin energy.

- Begin the Earth Qi Tonification meditation from a Wuji posture, using Natural Breathing.
- In this particular meditation, the practitioner takes advantage of the Kd-1 points at the bottom of the feet and the Pc-8 points at the center of the palms, which are sensitive to the magnetic pull of the Earth.
- After standing in the Wuji posture for several minutes, inhale and begin to absorb the Earth Qi up from the ground through the centers of the palms and the bottom of the feet (Figure 1.125).
- After several more minutes of drawing the Earth energy into the Lower Dantian, begin circulating the energy through the Microcosmic Orbit's Fire Cycle.
- The palms should begin to expand and feel almost swollen; red and white blotches on the palms and feet indicate that the exercise has been practiced correctly.

2. The Heaven Yang Qi Tonification Meditation: Heaven energy pertains to the Sun's Yang Qi, or electropositive energy, which is used to tonify the body's Yang Qi.

- Begin from a Wuji posture, placing both palms above the head, facing upwards, like two

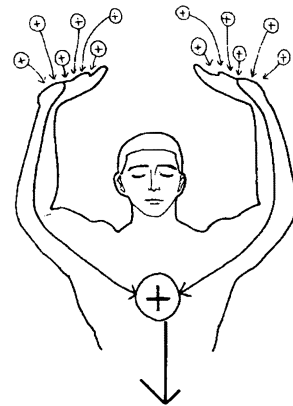


Figure 1.126. Absorb the Sun's energy into the body through both palms, move it into the Middle Dantian, and store the Qi in the Lower Dantian.

antennas collecting the Sun (or Heaven's) Qi into the Middle Dantian (Figure 1.126).

- Use Natural Breathing.
 - Imagine the Sun's golden light showering the outside of your body.
 - Next, open your mouth and imagine swallowing the Sun's Qi, allowing it to mix with your saliva.
 - As you swallow, feel the energy flow down into your Lower Dantian, and out your pores.
 - Once the Dantian is full, the body should feel expansive.
 - Always end the meditation by returning the energy to the Lower Dantian to avoid any Qi deviations.
- 3. The Color Cultivation Meditation:** This is a tonification meditation that is used for gathering and absorbing the Earth's Environmental Qi to energize a weakened or Deficient condition.
- When cultivating energy from the horizon, practitioners should face the direction of the South and visualize themselves surrounded in an energetic mist. This mist contains six different colors and light vibrations. From the four directions (North, South, East, and West) emanate the following four colors: black, ruby red, green/blue and brilliant white. Each of these colors are associated with a particular Yin organ:
 - North - Black - Kidneys
 - South - Ruby Red - Heart
 - East - Green/Blue - Liver
 - West - Brilliant White - Lungs

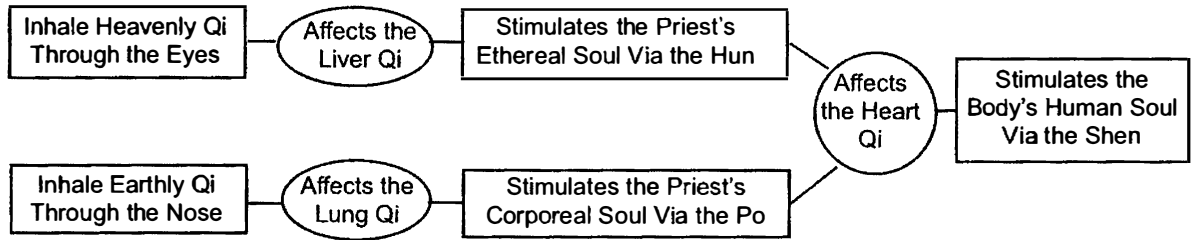


Figure 1.127. Focused inhalation (through the nose) stimulates the priest's Corporeal Soul via the Po. Focused color absorption (through the eyes) stimulates the priest's Human Soul via the Hun.

- From the Earth itself arises a golden yellow mist; this color is associated with the Spleen. From Heaven descends a silvery white mist entering the body at the top of the head; this color is associated with the Taiji Pole. These six different colored mists permeate and envelop the body with their healing light vibrations. To perform this meditation, stand in a Wuji posture as you visualize the following:
- Imagine and feel a silvery white mist descending from the center of the Heavens to penetrate and envelop your Taiji Pole. This silvery white mist enters your body through the top of the head at the Baihui (GV-20) point and flows into and fills up the Taiji Pole, saturating and absorbing into your center core.
- Imagine and feel a golden yellow or light brown mist ascending from the center of the Earth and entering your body through the bottoms of your feet at Yongquan (Kd-1) points. This golden yellow mist saturates your Spleen as it penetrates and envelops your center core.
- Imagine and feel a ruby red mist flowing from the horizon in front of you, saturating and enveloping the front of your body and entering your Heart.
- Imagine and feel a black or dark "midnight" blue mist flowing from the horizon behind you, saturating and enveloping your back and entering your Kidneys.
- Imagine and feel a brilliant white mist flowing from the horizon on your right side, saturating and enveloping the right side of your body and entering your Lungs.
- Imagine and feel a green/blue mist flowing from the horizon on your left side, saturating

and enveloping the left side of your body, and entering your Liver.

- Finally, imagine and feel the combined mist from each organ flowing down into the Lower Dantian, gathering and stabilizing the body's Yuan Qi.
- End with "Pulling Down the Heavens."

The Human Soul (located in the Taiji Pole behind the Heart), can either be stimulated or calmed when practicing this meditation. In order to insure a stronger experience, the Daoist priest's eyes and ears should work in harmony by turning upwards and inwards during the Qi cultivation meditation.

When practicing this meditation for absorbing the environmental Qi, the focused inhalation (through the nose) energetically stimulates the body's Corporeal Soul via the Po. The focused absorption of the horizon colors (through the eyes) stimulates the body's Ethereal Soul via the Hun (Figure 1.127).

PRECAUTIONS

Individuals practicing this meditation should be monitored regularly by their teachers in order to prevent any Qi deviations that may occur while absorbing Qi through their pores. For best results, while absorbing environmental Qi, the color of the energy should be clean, clear, and bright.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any areas that are Windy, turbulent, polluted, or stagnant, such as waste sites, cemeteries, or areas with excessive electrical wiring. Also avoid practicing during any type of extreme weather condition (i.e., storms, hurricanes, sweltering heat, or extreme cold).

INTERACTING WITH MOUNTAIN (NATURE) SPIRITS

According to the ancient teachings of Daoist Master Ge Hong, when choosing a mountain to cultivate the Dao, the priest should choose “big mountains ruled by gods,” rather than “small mountains infested by lower level spirit entities (i.e. tree spirits, river spirits, rock spirits, etc.).”

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

The ancient Chinese also believed that each rock, cave, and mountain has a spirit entity. This “spirit entity” is defined as a specific conscious or semi-conscious resonance that is contained within the energetic matrix of a rock, cave, tree, or mountain. These spirit entities can sometimes join together and form a type of group consciousness, manifesting as a “Guardian Spirit” of a particular Mountain area. Nature spirits include real biological intelligences, are psychically powerful, and are much less abstract and controllable than are the “Elementals” that many mystics encounter or create. Nature spirits can be extremely powerful allies or fierce opponents.

For example, “Mountain Demons” are said to live deep in the mountains (Figure 1.128). Although these spirit entities generally have a human shape, they can also take other forms (in ancient China, some mountain spirits were generally believed to be nine feet tall). According to the *Standard Histories*, written during the Han Dynasty (206 B.C.-220 A.D.), Mountain Demons were notorious in China for playing danger-



Figure 1.128. Mountain Demons

ous tricks. They have been known to transform themselves into various objects for evil purposes, employ tigers to kill men, and set fire to cottages and houses. Mountain Demons are also believed to cause drought and the destruction of crops, resulting in hunger and famine.

It is possible for the Daoist mystic to sense the presence of a Nature Spirit guarding the mountain or cave area and determine if it is receptive to a planned magical ritual or esoteric training. If the spirit entity is benevolent, it is sometimes wise to invite it to actively participate in the magical ritual. If approached with respect, the general outcome can be quite rewarding.

Spectacular physical manifestations can happen when working with any Nature Spirits in the wild. Mountain spirits in particular often bring tremendous amounts of power into the magic ceremonies being performed. There have been many witnesses who have actually seen a foxfire mark the specific boundaries of a magic circle (at the location of the chosen power spot) the day before the planned ritual. Other individuals have repeatedly experienced a ceremonial site being energetically attuned for the magical ritual by having the ground become dry and comfortable on days that were cold and rainy, while a round hole in the clouds overhead allowed the Sun to warm the ritual area. Sometimes birds have been known to join in the rituals, even flying around the magical circle when energy was being raised. Insects, birds, and animals have all been known to join in when the incantations are being chanted. In addition, the Wind often responds to specific invocations.

Working with a Mountain (Nature) Spirit can bring about a deeper sense of partnership with

nature, and can also raise the mystic to a higher level of spiritual insight and attunement. Although spectacular physical manifestations are not necessary for certain rituals to become successful, sometimes specific energetic manifestations will occur. For example, once a year in China, a certain Daoist ritual requires the mystic to conjure the Wind and have it intertwine four silk cords positioned on four corners around a center pole (which represents the Four Quadrants of Heaven and the Celestial Taiji Pole). To end the ceremony, the Wind must also tie a special knot at the end of the four silk cords. Throughout the entire ceremony, no one is allowed to approach the magical area or touch the silk cords. This energetic manifestation is performed solely by the Wind each year, in front of many witnesses.

To get the best results when working with Mountain (Nature) Spirits, perform the "spiritual attunement" ritual several days to several hours before the main ceremony begins. The purposes of such attunements are to find a suitable power spot and then to acquire the help of "friendly" Nature Spirit. This timing gives the specific spirit entities within each mountainous area time to gather and prepare for the active participation in the main ritual.

CAUTIONS AND CONSIDERATIONS

If Nature Spirits are approached with disrespect, such as attempting to "command them" rather than listening to them and inviting them to work with the magical ritual, the spirit entities may either leave, rebel or attack. The rule of thumb in this matter is that "a priest should never attempt to command any spirit entities whose 'True Name' he or she does not know."

I know of a gongfu master who went cave exploring with two of his students planning to practice their own internal cultivation and to perform certain esoteric rituals. Not understanding the spiritual realm into which they sojourned, he and his students inadvertently violated a sacred space within the cave and were immediately attacked by a spirit entity who was the "guardian of the cave." As all three men ran out of the cave, the gongfu master (being the last one to leave) was knocked several feet out of the entrance. He experienced a searing pain on his back and im-

mediately threw off his backpack and shirt. After taking off his shirt, he exposed what looked like two groups of "claw mark" scratches on his back (although neither his shirt or backpack showed any signs of tearing or physical injury).

In another example, one priest tried to perform a certain magical ritual at a specific power spot located within a forest. After extending the magic circle several hundred yards in all directions, he declared that all spirits were subject unto him. Up until that point, the volume in the forest was quite loud, full of insect and frog noises. Immediately the area at which the ritual was taking place got quiet. Suddenly one of the participant was quickly possessed by an angry spirit that kept shouting "You killed my children, your children will never live in peace." Then the priest stepped out of the boundaries of the original circle, and was immediately attacked by a swarm of bees; these bees also covered the priest's "Book of Law."

SUMMONING MOUNTAIN (NATURE) SPIRITS

In order to conduct a powerful magical ritual, while in the mountains, a priest should first locate the area's "power spot," which should be a place where the Nature Spirits are receptive to the ritual planned. Always approach the spirits with respect, and as equals. Some of the most effective power spots for working with the living intelligences of nature are located in wild areas that contain diverse, active ecologies.

Before beginning the ritual, it is important that the priest first affirm within his or her mind that he or she is indeed a Daoist priest, a magician of nature, and a man or woman of magic, medicine, and healing. It is also important that the priest imagines, feels, and knows that he or she intimately understands and communicates with the magical powers of the Heavens, the Earth, and with nature. This thought and belief must permeate the priest's very existence, and it must become a part of his or her core self to such a degree that it completely emerges into full consciousness. The priest must also feel this belief pervade his or her spiritual self, awaken his or her telepathic senses, and manifest as "truth."

When entering into a wild mountainous area, the priest will use his or her intuition and the skill

of Feng Shui in order to find a place that “feels” good. Then, the priest will proceed as follows:

- Either individually or as a group, stand in a Wuji posture and relax.
- Begin to focus on deep breathing from the Lower Dantian. If there are several people, it is important to breathe together as a group.
- Relax and feel the Wind. Allow your acquired mind (Shen Zhi) to sink, and let your congenital mind (Yuan Shen) awaken and extend your spirit.
- Imagine, feel and visualize in your mind’s eye, a golden light, glowing deep inside of you.
- As you breathe, feel the light begin to expand, purify, and energize you. Imagine and feel it shining throughout your body, completely filling your three external Wei Qi fields.
- Concentrate on feeling yourself glowing brighter with each exhalation. Feel yourself being balanced, purified, and radiating divine light and power.
- Allow your Yuan Shen to connect with your Shen Xian (Eternal Soul), and feel your intuitive self expanding outward. In your mind, begin to say a magical incantation to energetically connect with nature, for example:

**“I am Feng (Wind),
the Breath of the Dao**

Touching all things with the magic of life!

**“I am Riguang (Sunlight),
the Celestial Light and Fire of the Dao,
Producing power and energizing all things!**

**“I am Shui (Water),
the bringer of life,
Nourishing and bringing Qi to all nature!
“I am Di (Earth),
solid and stable,
Connecting and supporting all things!”**

- Next, focus on your spirit body, and the magical light (Ling Shen) alive within your physical body. Notice that this spiritual light is connected to all things. Feel and experience this mystical light as the love and light of the Divine.

- Expand this light and love beyond your three external Wei Qi fields, and into the surrounding area (i.e., the place where you are seeking to find a power spot), with the intention of contacting the local Nature Spirits.
- While emitting and releasing the spiritual energy of this divine love and light, begin to send out signals to the local Nature Spirits, to emerge and be aware of your presence.
- Inform them that you have come, and invite them to join in sharing, mutual celebration, and the work (i.e., the purpose of your ritual) that you intend to do.
- Visualize that the light and divine love that you are releasing is extending outward, merging with the spiritual light of all things within the distant area, and penetrating the space within space.
- Place your intention on feeling the power of the Earth’s Qi flowing up through your feet and legs, and entering into your Lower Dantian, filling your entire body with the golden light of Earth Qi.
- Next, place your intention on feeling the power of the Heaven’s Qi flowing down your head and filling your entire body with the white light of Heaven Qi.
- Visualize and feel both streams of energy (Heaven Qi and Earth Qi) merging within your body, and extending outside your energetic fields; carrying and fusing divine light with all things.
- Continue modulating the light and love with your thoughts, inviting all receptive spirits to join with you and to make themselves known.
- When you feel ready, and an inner urge begins to prompt you, slowly open your eyes and look around while still continuing to emit divine love and light and telepathically calling for a response.
- You may observe light coming from certain areas that are receptive. You may also receive other signals (such as a feeling of power or love) returning to you from a certain direction.
- You may test your energetic connection by communicating (mentally) instructions for

validation signals (yes/no responses), such as having the light get brighter for yes and darker for no.

- Then mentally ask specific questions and observe the responses. When you have found an area that seems to be responsive and receptive, begin walking towards it, while continuing to beam divine love and light.
- Extend your energetic field into the area and begin to sense the surrounding energy. Feel the energetic power and receptivity of the soil, rocks, plants, bushes, trees, and animals.

FINDING AND ENTERING INTO THE POWER SPOT

Power Spots (i.e., a place where the energies of Nature accumulate) naturally emerge throughout a land form, and naturally draw people and animals into its energetic field. Some of these Power Spots are designated as natural healing places, while other spots manifest the areas that natural contain the magical powers of fertility. Certain Power Spots contain powerful vortices, that can be used to heighten the visionary practices and deep meditation trainings of the Daoist priest. Other Power Spots are considered to be special magical entrances into the Underworld, and are often viewed as secret places only to be used during Death Magic rituals.

Sometimes a Power Spot will be physically and visually apparent. If it is still operating within the spirit realm, these special places will sometimes have a distinct humming resonance within their energetic fields. In ancient China, this resonating sound was sometimes called the "Song of 1,000 Cicadas Singing." Because the "silence" within this special magical area is considered to be very loud, the priest can actually hear and feel the pressure levels within the energetic space increase whenever the Power Spot is being magically tuned into.

It is important that the priest learn to respect these natural energetic places, and honor both the internal and external structures of the magical portals. The ancient Daoist discovered that performing a magical ritual or speaking a magical incantation in a Power Spot would enhance its energetic potency tremendously. This is why the

study of Feng Shui was so important to the ancient Daoist alchemists.

Each structure's energetic boundaries and centers form the archetypal basis of its geometric Form, and such boundaries are the areas where matter intersects with spirit. These Power Spots represent "cracks" in visible matter, allowing the hidden spiritual energy to shine through. Once the Power Spot was discovered, the priest could use the energetic field of his or her own body to further increase the power of that area during a ritual by performing magical dance, chanting, Star Stepping, etc.

Before entering into any power spot, it is important to first ask permission to enter from the spirit guardians. If the response is good, then enter; if not, simply back away and locate another more receptive area.

Understand that these power spots are not simply energetic areas in which to "play" but are sacred spots through which a trained mystic can increase his or her energetic and spiritual powers and magical influence. In teaching classes on Chinese Mysticism, I always inform my students of the dangers of not respecting such areas, and of an incident that occurred in England a few years ago.

It seems that a group of students found an old Grimorie (a priest's book of spells and incantations) and brought it to a power spot located on top of an ancient barrow (a large burial mound constructed of earth and stone) at nighttime. "As a joke, just to see what happens," they decided to hold a conjuring ritual on top of the ancient barrow. While performing the conjuring ritual, suddenly the Spirit Guardian appeared in the center of the group. The brilliance of these spirit entities is that they are powerful energetic forms that can instantly read your specific internal fears. They can then materialize themselves into the physical form of the exact manifestation of those fears. Needless to say, all of the students ran away screaming and were haunted for several days after. When interviewed by a psychologist and counselor, each student described a creature looking like a "horror-movie" monster. However, its appearance was slightly different for each student, since

it was specifically tailored for each student's own particular fears. This is why when performing any exorcism, the evil spirit entity or demon is first commanded to appear in a "benevolent" form.

After you have located the power spot and received permission to enter, look with your mind's eye and explore its various energetic fields. First locate the area's "power point" (the center hub of the area's combined powers). Often the most responsive energy will be concentrated around a specific bush, tree, moss covered rock, or other landmark that energetically stands out. Use your intuition and also get feedback from the Mountain Spirits to guide your actions.

Send out a signal that you would like to touch the focused item or area of the ground for better communication. If the response is good, approach while still beaming divine love and light, and then touch or hug the item or area of the ground.

It is extremely important when you first meet, that you treat the Mountain Spirits and power point areas with respect. I liken this encounter as being first introduced to another priest, where one should always be respectful, sensitive, open, curious, and listen.

COMMUNICATING WITH MOUNTAIN SPIRITS

Now that you have located the power spot for the external ritual area, realize that it energetically takes the place of the sacred altar space located inside the Daoist temple. The Mountain Spirits who are receptive to your interactions take the role of the supporting minor deities in Daoist mysticism. In order to continue to deepen the communication with the supportive Mountain or Nature Spirits, performing the following meditation:

- Begin by breathing deep into the Lower Dantian. With each breath, feel more energized and empowered.
- Now imagine that your spine is the trunk of a tree; and from its base, roots extend deep into the rich moist soil of the Earth. If you use a standing posture for this meditation, then feel the energy of the spine extending down through your legs and rooting into the Earth via your feet.

- With every breath, feel the roots extending deeper into the Earth
- Feel the energy deep within the Earth and connect it to all of the waters of the Earth. Feel your roots absorbing nourishment from the both Earth and from its waters.
- Feel the Qi of both Earth and Water combine and release a powerful mist that rises upward within your body in the form of a moist warm energy.
- Imagine and feel this energetic mist bursting up from the Earth and ascending your spine, like sap rising inside a tree.
- Imagine and feel this energy rise into and fill your Lower Dantian. Then feel it overflow the Lower Dantian and ascend upwards into your Middle Dantian. Finally feel it overflow the Middle Dantian and ascend upwards into your Upper Dantian and Baihui area (located at the top of your head).
- Now imagine that you have branches. These branches sweep upward and then bend down towards the Earth, like the limbs of a willow.
- Feel the branches extending and interweaving with your surroundings.
- Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.
- Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.
- Notice how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.
- Feel the energy from above penetrating deep through your body into the Earth.
- Feel the warmth of the Earth also rising within your body.
- As you feel the energy circulating, notice how your branches intertwine with the branches of energy surrounding you. Take time to fully feel this energetic interaction.
- Also notice how your roots are intertwined with the underground energetic channels, and feel this energetic interaction.

- Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire (energy from the Sun), drinking the same water, and sharing the same underlying essence. You are one with the magical realm of life.
- Telepathically mention the time in ancient past when Nature Spirits and people communicated regularly and present the importance and need of reestablishing such communication.
- Test your energetic connection with the Nature Spirits by asking questions and observing the responses.
- Explain to the Mountain Spirits the purpose of your visit and the nature of the ritual you are planning.
- If the spirits you contacted are receptive, then explain to them the details of the ritual and invite them to provide ideas.
- Listen intently to their counsel; you may receive suggestions on how to improve the ritual. Such suggestions often come in the form of sudden intuitions or visions.
- Explain what type of space is needed and ask "Where the best place to perform the ritual?" Sometimes you may suddenly see a "guiding light" or get other psychic signals leading you to other more powerful energetic sites. You may also want to take this time to ask about the best places for other aspects of training (individual vision quests, etc.).
- If preparation of the site is needed (e.g., removing briars, preparing a fire circle, etc.) ask permission from the spirits before proceeding with such action.

BEFORE LEAVING THE POWER SPOT

Before you leave the power spot, tell the Nature Spirits you have contacted when you plan to return to do the ritual. Since Nature Spirits have a different relationship with time, visualize the associated lunar and solar aspects can help with this communication. Invite them to join in the ritual when you return and to bring their friends.

Ask what is the best way to return and approach this sacred area. For example, would it be best to return silently, chanting, or some other

form of approach. During this time of interaction, you can also ask the spirits to provide the guidance of a spirit teacher who will work with you in attending to their specific needs.

Also, if you need some magical tool (like a staff, or a magical stone) this is the time to ask for assistance on where you can find it. Follow the guidance you receive as you would from another Daoist priest. It is important that your interactions are viewed with equal respect, neither slavishly, which communicates weakness; nor pridefully, which communicates arrogance.

If a specific spirit teacher is provided, ask for the spirit's "True Name," and for a method of contacting it. This usually includes a specific Hand Seal and Incantation. This important information is not to be shared with anyone, but is to be kept written down in your own secret "Grimoire" (a priest's secret book containing specific magical spells and incantations used for summoning various spirit entities).

Finally, thank the spirits for their kindness and interaction. While continuing to emit divine light and love, leave an offering of water or rice wine (poured onto the ground), or some other suitable material (some ancient magical traditions use fruit, flowers, or tobacco leaf). Before leaving the general area envelop the power spot with divine light and love, thank the spirits of the land, pull back your roots and branches, and ground any excess energy into the Earth. Place your hands on the Earth, breathe out any excess energy, and release the energy down your arms. Visualize and feel the energy going into the Earth.

Leave in a quiet, peaceful state of mind. Naturally, you should leave the area as clean and preferably cleaner than you found it. While still in a deep meditative state, proceed to the other sites that were indicated to you by the spirits.

You will now find that when you return, after casting a magic circle, and calling forth the powers of the Elements, Earth Immortals, Celestial Immortals, or Nature Spirits into the "power spot," that the energetic and spiritual receptivity of the sites allows for stronger communication and a more powerful result. This energetic spot can now be used as part of a group attunement.

IF THINGS GO WRONG

If you do not receive a favorable response to your explanation of the specific ritual that you are preparing and are unable to come up with any ritual that initiates a good responses, do not try to force the issue. If the Nature Spirits are still communicating with you, simply ask why they are not receptive and listen to their response.

Certain energetic areas are already “claimed” by priests who leave “guardians” to protect their energetic investment. Depending on the specific powers of the priest, these guardians can either be conjured or created. Nevertheless, in this case, discretion is the most important aspect of maintaining harmony.

If you must move to a more receptive site, then as you leave, remember to pull back your “roots and branches,” return any excess energy you feel into the Earth, and still leave an offering out of respect for the spirits.

If it is difficult to find a site that is really receptive, you should then consider any impressions that you may have gotten as to why the Nature Spirits weren’t receptive, and rethink your plans for the outside ritual. It may also be appropriate to look for another general area in which to find a suitable power site that is receptive to the work planned.

RETURNING TO THE POWER SPOT

It can be a very powerful experience to purify, center, and again attune yourself to the Nature Spirits using the techniques previously described immediately upon returning to the power site. Also, when approaching the main ritual site using the previously arranged technique, you should have the specific details already worked out with the Nature Spirits who guard the land.

Often, priests will repeatedly use a specific power spot through which they receive special energetic and spiritual attunement. These magical areas are where certain Nature Spirits are interested in supporting and participating in the mystic’s spiritual life.

An exceptionally powerful technique involves inviting all of the Nature Spirits used from past power spots to join you, and then energetically



Figure 1.129. The Earth God Shrine

moving en masse to the central power spot for the main ritual.

Also, when consecrating a sacred space in the wild, or casting a magical circle, do not set up the perimeter as a barrier to all outside forces. Instead, it should be a beacon to attract other “friendly” Nature Spirits. The ritual area should act as a container for holding divine magical power, and only respond as a powerful energetic barrier to “evil” spirits.

After the work is complete, be sure to thank the spirits for their participation. Libations (pouring liquid onto the Earth) and other offerings may also be left for the Nature Spirits during or after the ritual.

SUMMONING THE EARTH GOD TO REMOVE MALEVOLENT SPIRITS

In ancient China, every village had a shrine (Figure 1.129) dedicated to the local Earth God (also known as the Land God). This god was in charge of administering the affairs of that particular village.

Usually, village concerns in ancient China were primarily agricultural or weather-related. Therefore, the Land God was not viewed as particularly all-powerful, but was considered to be a modest Heavenly bureaucrat to whom individual villagers could turn to in times of need (e.g., famine, drought, etc.). This special god was often affectionately called “Grandpa,” reflecting his close relationship to the farmers. He typically wears a black hat and a red robe, which signify his position as a bureaucrat (Figure 1.130).



Figure 1.130. The Earth God

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

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

This magical incantation contains great power. The ancient Daoists believed that malevolent spirit entities will leave an area after the priest has recited this mantra and caused the Earth God to appear.

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



Figure 1.131. The 5 Guardian Spirits of the Daoist Sacred Mountains (from left to right): North - West - South - Center - East Spirit Guardian

USING MAGIC TALISMANS FOR PROTECTION AGAINST MOUNTAIN SPIRITS

According to Daoist teaching, the Five Lingbao Talismans of the Five Emperors and the Five Sacred Mountains were known throughout ancient China for their powerful protection abilities, especially when it came to Mountain Spirits. These five special talismans, from the Daoist Lingbao (Numinous Treasure) Sect, were sometimes known as the “Masters of the Five Directions” Talisman (Figure 1.131). When constructed, each talisman stood four inches in height, and contained 120 magical characters (Figure 1.132).

According to ancient Daoist teaching, the Five Lingbao Talismans of the Five Emperors and the Five Sacred Mountains were originally transmitted from the Three Sovereigns and Five Emperors, and were handed down to the flood hero Yu the Great, who hid them on Zhongshan (Bell Mountain) of the Kunlun mountain range. These special magical talismans were later rediscovered by King Helu of Wu, and eventually became the possession of Daoist Master Ge Xuan, who transmitted them to the Ge family.

It is said that they were originally transmitted to Emperor Yu during the Xia Dynasty (2205-1765 B.C.), and were arranged according to the system of the Five Agents (Hun, Shen, Yi, Po, and Zhi), assigned to the Middle Dantian; associated with the

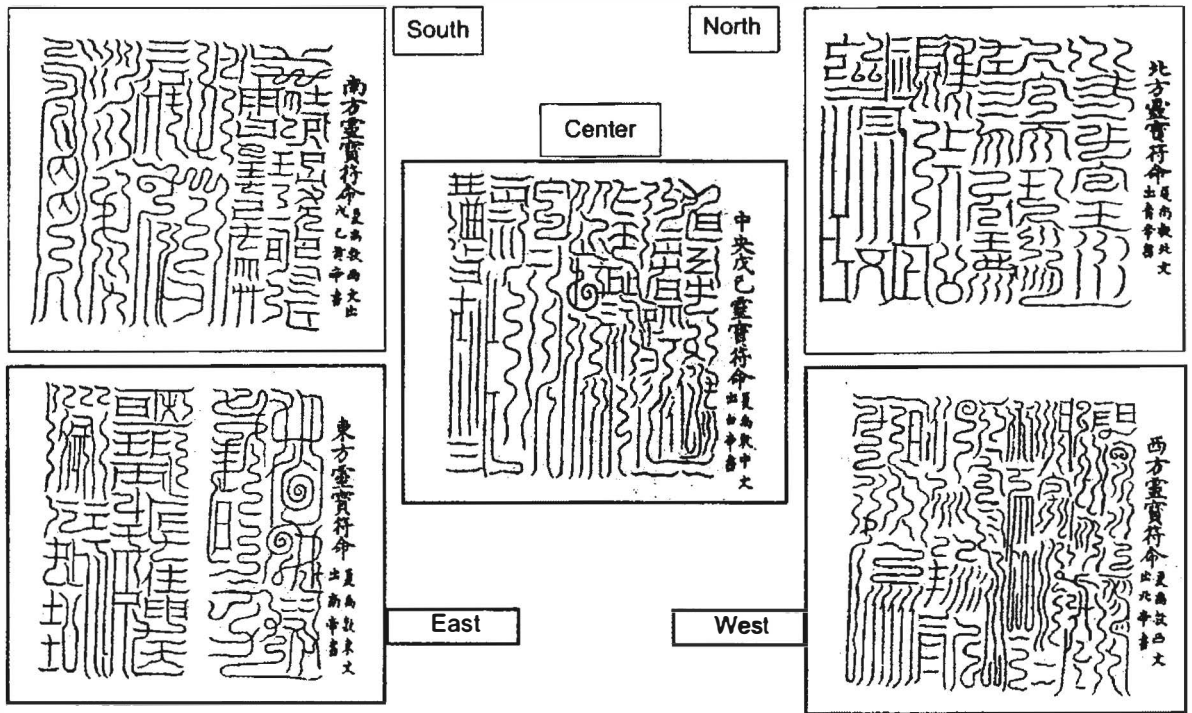


Figure 1.132. The Five Lingbao Talismans (from the ancient Daoist text *Wufuxu*). These Five Lingbao Talismans are protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual's belt.

Five Colors (Blue-Green, Red, Yellow, White, and Black); Five Directions (North, South, East, West, and Center); and Five Heavenly Administrators.

According to the secret teachings of famous Daoist Master Ge Hong, "the shape of the five mountain talismans was originally created by flying celestials in a time before the mythical teacher of farming and herbal drugs "Emperor Shennong" (i.e., the "Divine Farmer", also known as the "Emperor of the Five Grains"). Possessing these magical charts allows an adept to enter into the mountains without harm and to avoid attacks from weapons and other dangers. They are used by suspending them from the belt, just as the "True Forms of the Five Sacred Mountains" is carried sewn into a cinnabar satchel and suspended around the neck.

The Five Lingbao Talismans are powerful protective charms, and should be written with red cinnabar paint on planks of peach wood and worn on the individual's belt. In ancient China, these magic

talismans were used to ward off wild animals, evil spirits, and negative influences when entering into mountains and forests. According to Daoist Master Ge Hong, "If you desire to enter into the famous mountains in order to seek magical herbs, you must go either during the time of the Third Moon (April) or Ninth Moon (October). These are the months when the mountains are "open" and produce the Divine Medicines. It is important to refrain from going on days when the mountains are hostile."

"When entering into the mountains, it is essential to wear a belt with the Five Lingbao Talismans. You should also have a white dog on a leash, and carry a white chicken.

Next, place a peck of white salt and a "Open the Mountain" magic talisman on a large rock. As you enter into the mountain, carry a bunch of Wu Hops with you to leave as an offering. Then, the gods of the mountain will be pleased, and you will be allowed to find the magical herbs you seek."

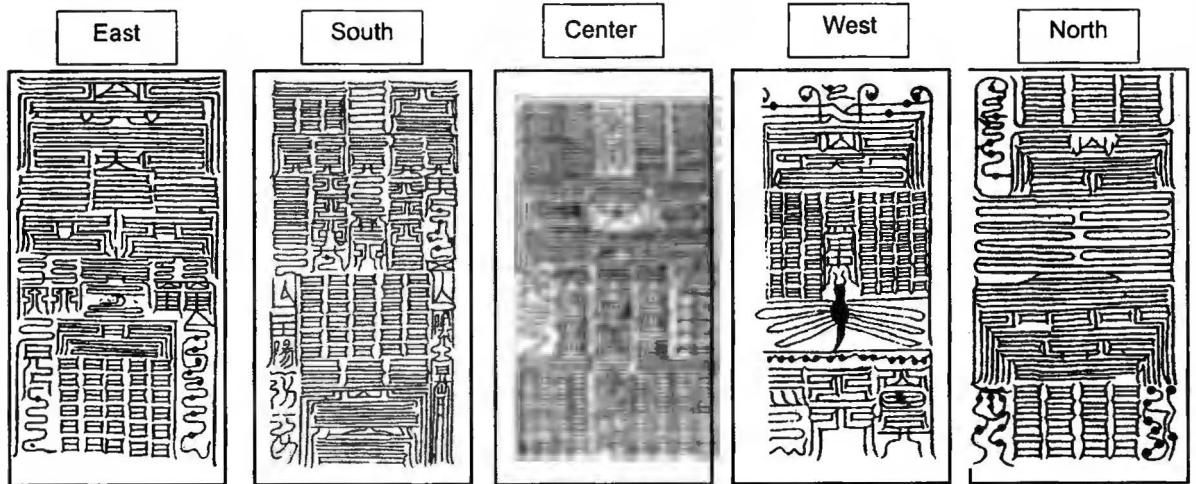


Figure 1.133. The Five Lingbao Talismans (from the ancient Daoist text *Wuchengfu*).
These Five Lingbao Talismans are protective charms, and should be written with red cinnabar paint.

Through out the various dynasties, the magical patterns of the Five Lingbao Talismans began to change. Eventually, the Daoist priests began to draw them on plain silk instead of Peach-wood planks. According to secret writing of Daoist Master Ge Hong, "When you are going into the mountains, choose a Jia-Yin day on which to write the five magical talismans on plain silk. Next, at night, place each of them on the altar table, and face the Northern Direction. Offer the Five Heavenly Administrators sacrifices of wine and salted meat, and to each of them, introduce yourself briefly by your Daoist Lineage Name, bow twice, and then place the silk talismans in the neck of your garment. This will activate the magical talismans and drive away many ghosts, tigers, wolves, insects, and poisons from the mountains and rivers."

During the Jin Dynasty (1115-1234 A.D.), the "Masters of the Five Directions" talisman became popular among the Daoist priests for nullifying the effects of psychic attacks and curses, and they eventually found their way into the formal religious Daoist Canon (Figure 1.133).

It is important to note, that the most important scriptures of the Daoist Lingbao Sect were also known as the *Five Talismans Scriptures* (*Wufujing*). These important texts were composed of dozens of ancient scrolls, containing many esoteric charms and magic talismans used for protecting humanity. These secret writings were compiled by Daoist

Master Ge Chaofu, the grandnephew of Daoist Master Ge Hong, and were based on Master Ge Hong's earlier alchemical works.

SIX IMPORTANT MOUNTAIN OBSERVATIONS

My teacher explained that there were six important observations a Daoist priest would take into consideration before entering into a Sacred Mountain to gather magical herbs. These important observations are described as follows:

1. What is the mountains specific Element, Season, and Direction?
2. What is the mountains distinguishing structural characteristics?
 - Does the mountain have a human or animal face? Where are the locations of the head and limbs? What is it doing? It is auspicious or inauspicious?
 - Does the mountain look like a magical symbol? What is it doing? It is auspicious or inauspicious?
3. What minerals, plants, and/or animals inhabit the mountain? Where are the forests and rivers located, and what are they energetically like?
4. What types of spirits live within the mountain? Are they friendly or hostile? What areas do they inhabit and roam?
5. What cloud formations dominate the various peaks and formations of the mountain? Where are they located?
6. What Star Constellations or Planets energetically support the mountain?

THE ENERGY OF WIND: FENG

The ancient Chinese Feng Shui masters considered Wind to be the first and primary element in commanding the influences of Nature upon the Earth. The ocean of air that surrounds our planet has its own form of energetic waves and currents, manifesting as the Wind.

Energetically, the power or force of the Wind is created by the uneven heating of the atmosphere by the energy from the Heavens (the Sun). As the Sun heats the surface of the Earth, the air above hot areas expands and rises upwards. The air from cooler areas then flows inward to replace the heated air, thus creating air circulation. The speed and direction of the energetic flow of the Wind is determined by the air flow created from high and low pressure regions. Wind moves clockwise around a high pressure region and counterclockwise in a low pressure region (this is true in the Northern Hemisphere, though the opposite is true in the Southern Hemisphere).

At times, the energy of the moving Wind (Feng) can be so gentle and soft that it can be hardly felt, other times it can be so powerful and fast that it pushes over large trees and buildings. The energetic currents of Wind flow like water. Wind moves and circulates over the Earth's surface, sometimes collecting into still pockets and then unpredictably moving on. In nature, the energy of Wind establishes the foundation of the environmental climate, creating storms, bringing clouds, rain, and lightning, or removing the clouds and allowing the Sun to warm the land.

An important factor to consider when dealing with the energetic properties of Wind is the fact that a strong Wind can blow away the accumulated Environmental Qi (Qi accumulated from the energetic manifestations of the Earth's soil, vegetation, and water) from a specific location.

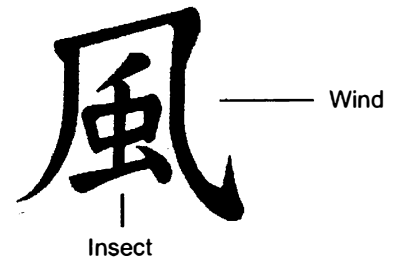


Figure 1.134. The Ancient Chinese Character for Wind, "Feng"

The stronger the Wind, the more destructive it will be to the Environmental Qi. Strong and Cold Winds are considered malicious and should be avoided; in certain Cold or mountainous areas for example, it is absolutely imperative that you have some protection from the Wind.

Not all Wind is considered bad. The important factor in considering the energetic properties of Wind is balance, as the absence of Wind will create what is known as "stagnant air." If the Wind blows into a specific area from all directions, for example, it is called an "open location without protection." Such an area is considered auspicious when located in a vast open area like the desert. Also, if the Wind is warm and soft, it is considered a "good" Wind, as soft Winds that are warm do not destroy the Environmental Qi inherent within an area's location.

CHINESE CHARACTER FOR WIND

The Chinese character that depicts the ideogram for Wind ("Feng") is composed of two images (Figure 1.134): The character on the outside "Fan" represents the Wind; the character on the inside "Chong" represents worms or insects that are being carried off by the Wind. Together, both characters are used to depict the power and sudden, or violent impulses of the Wind's potential to carry something into extreme behavior.

WIND, THE “MUSIC OF THE EARTH AND THE VOICE OF HEAVEN”

In ancient China, Daoists believed the Wind to be the messenger of Heaven. According to the ancient Daoist writings of Zhuang Zi, composed during the Zhou Dynasty (1028-221 B.C.), “Heaven exhales its Qi, and its name is Wind.” According to another ancient Daoist texts, the “Music of the Earth” is created when “the Great Earth releases a mysterious vapor called Wind, causing the voices of ten thousand hollows and holes to howl wildly.” The sound produced by the Wind was also known in ancient times as “the Voice of Heaven.”

Deep within the forests of the Earth, and located within the high mountains and low hills, the ancient Chinese observed that trees have openings resembling mouths, ears, cups, and bowls. They also observed that the Earth itself contains caverns shaped like deep pools, shallow ponds, halls, and cavities. When the Wind blows, these various openings can begin to vibrate, and their resonance can produce loud, low, thunderous roars, similar to the sound of an ocean wave crashing against the shore. Sometimes, the sound is sharp and piercing, like that of “the whistling arrows shot from a mighty bow.” Other times, the Wind will make sounds like laughter, crying, screaming, heavy breathing, or sighing. If the Wind blows gently, the vibration and tone of the sound is faintly heard; however, in a strong gale, the power and volume of the sound made by the Wind can be deafening. When the Wind stops, all the hollows become empty and silent.

Ancient Chinese medicine considered the human body to be like that of an empty stalk or “reed,” capable of vibrational resonance through energetic stimulation via the body’s own internal emotional “Winds.” When an emotion or “Wind” blows hard, an individual’s body will resonate like a reed, expressing one or several of the seven various internal emotions through the seven various orifices (Figure 1.135).

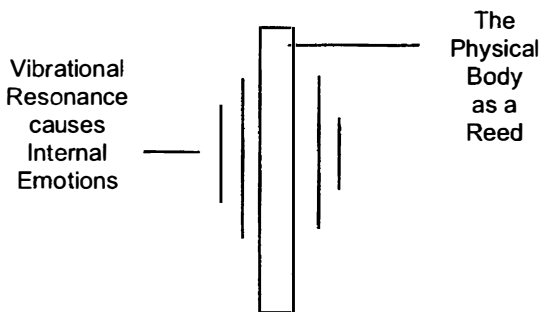


Figure 1.135. Ancient Chinese medicine considered the human body to be like that of an empty stalk or “reed.”

THE WIND AS MESSENGER OF CHANGE

Wind is the messenger of change, be it variations in the change of weather, seasons, or events. The ancient Chinese believed that the Wind was an omen or messenger of Heaven because its continual changing energetic movement takes place between Heaven and Earth. Documents found from the Han Dynasty (206 B.C - 220 A.D.) during the excavation in Yin Que Shan spoke in great detail about the earlier Shang Dynasty (1600 B.C - 1028 B.C.) Fengjiao system of reading the signs and omens from various types of Winds. Examples of reading Wind as Heavens omens are also found in oracle bone inscriptions.

THE COUNT OF WIND

The Count of Wind (Feng Bo), also known as Master of the Wind (Feng Shi), and Count of the Basket (Ji Bo) is the ancient Daoist God of Wind.

According to legend, Feng Bo was depicted as a grotesque deity, having the head of a bird with horns growing out of his head, the body of a deer with the pattern of a leopard, and the tail of a snake.

During the Ming Dynasty (1368-1644 A.D.), his image was changed to reflect the form of an old man with a long white beard, carrying a fan in his right hand. His official title was then changed to “Celestial Lord Fang, Count of Wind” (Feng Bo Fang Tian Jun) and he was honored with Celestial Lord Chen, Master of Rain (Yu Shi Chen Tian Jun) as the two gods of wind and rain.

THE STARS AFFECTING WIND AND RAIN

The ancient Chinese believed that the movements of Wind and rain were closely connected with the movements of the stars. According to the *Hung Fan* (Vast Plan), written in the Chinese *Canon of History*, "People must examine the stars, because there are among them some that have a good influence on the Wind and some that further rainfall. The course of the Moon among the stars produces Wind and rain."

According to ancient Daoist teachings, Wind is the breath of the Heavens; it is combination of Yang and Yin energies, and is said to contain more Yang Qi in the summer and more Yin Qi in the winter. Since the Wind was considered to be a measure of the Dao itself, its patterns and irregularities were thought to be supremely significant.

THE YIN AND YANG NATURE OF WIND

The energetic nature of Wind can be divided into Yin and Yang qualities. Yin-Wind and Yang-Wind are described as follows (Figure 1.136):

- **Yin-Wind:** This type of Wind is defined as an energetic Wind that can destroy the Earth's environmental Qi. The degree of damage that the Yin-Wind can inflict on a particular site depends on the strength of the Wind relative to the strength of the environmental Qi within the site. The stronger the Earth Qi within the site, the less damage it will sustain.
- **Yang-Wind:** This type of Wind is defined as an energetic Wind that is beneficial to people, places and things. In ancient China, this type of Wind was described as the Yang movement of life, because of its ability to bring things into motion and quickly flow over long terrains. Wind that blows along rivers or oceans, for example, is considered Yang in nature and is good for the individual's healing. Wind that blows along a long mountain range and passes through water is also considered Yang

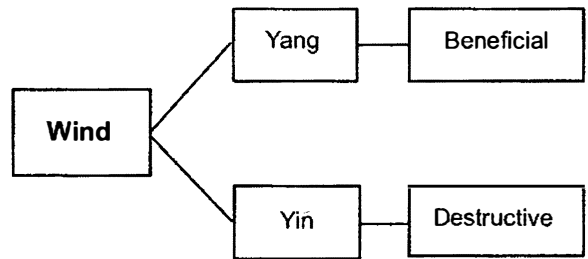


Figure 1.136. The Yin and Yang Nature of Wind

in nature and is good for the individual's healing. In ancient times, it was believed that this type of Wind dispelled evil spirits.

WIND DIRECTION AND DAOIST MAGIC

In Daoist magic, the Wind can be used in two ways:

The first method is based on the direction from which the Wind is coming from. A Wind carrying the energies of a given Element can be used to charge an object with the energies of that specific Element (simply by allowing the Wind to blow onto or over the object during the "ritual of consecration"). This is why when harvesting certain herbs, the priest traditionally does not allow the Wind to blow onto the herb. During this critical time, the delicate Elemental balance of the plant can immediately be changed by the Wind's energies.

The second method is based on the direction towards which the Wind is blowing. This magical working uses the Wind as a vehicle in order to have an effect on a distant place, or over a wide area. The ancient Daoists used this method especially when working with summoning and dispatching incantations involving special incense smoke or the evaporation on an essential oil or magical potion (especially if the Wind was travelling toward the area where it was meant to have its effect).

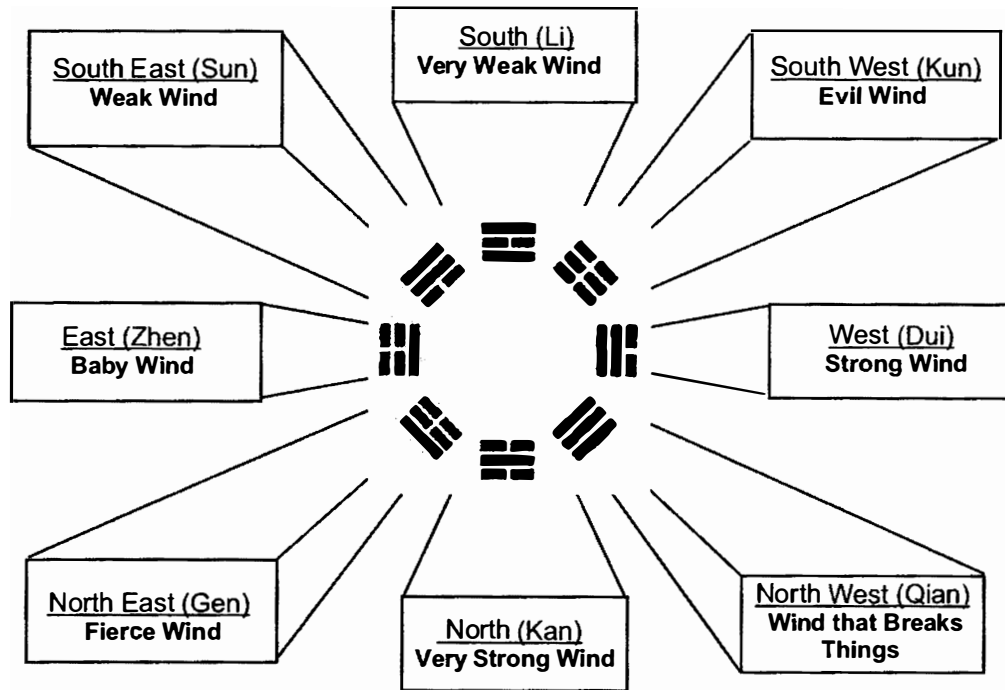


Figure 1.137. The Wind Correspondences according to King Wen's Post-Heaven arrangement of the Eight Trigram directions of the Yi-Jing

THE EIGHT DIRECTIONS OF THE WIND

Each direction and type of Wind corresponds to King Wen's Post-Heaven arrangement of the Eight Trigram directions of the Yi-Jing (I-Ching), and each Wind is said to penetrate the human body in ways that can either purify and strengthen the Shen or cause the Shen to become toxic. Traditionally, this could be determined according to the season and angle from which the Wind was blowing. For example, in the Northern Hemisphere, the Northern Wind was attributed to the Trigram Kan and was considered very strong, while the Southern Wind was attributed to the Trigram Li and was considered very weak (Figure 1.137). There are three benign Winds in nature (Baby Wind, Weak Wind, and Very Weak Wind), however, the remaining five Winds (Evil Wind, Strong Wind, Wind that Breaks Things, Very Strong Wind, and Fierce Wind) are considered harmful.

Traditionally, the energetic nature and quality of Wind depends on which direction the Wind is blowing. In ancient China, the energetic qual-

ity of Wind was divided into the eight directions (Bafeng), with each Wind emanating from its source similar to the way that the Eight Spirit Roads emanated from the center of the Fengshui compass.

However, each season has a favorable Wind direction. The Eight Winds and the season in which each Wind is considered to be beneficial are described as follows:

1. **North-East:** During the beginning of Spring, Wind coming from the North-East is favorable
2. **East:** During the Spring Equinox, Wind coming from the East is favorable
3. **South-East:** During the beginning of Summer, Wind coming from the South-East is favorable
4. **South:** During the Summer Solstice, Wind coming from the South is favorable
5. **South-West:** During the beginning of Autumn, Wind coming from the South-West is favorable
6. **West:** During the beginning of Autumn Equinox, Wind coming from the West is favorable

7. **North-West:** During the beginning of Winter, Wind coming from the North-West is favorable
8. **North:** During the beginning of Winter Solstice, Wind coming from the North is favorable

According to the ancient Daoists, each of the "Eight Winds" has its own energetic characteristics. Different locations also have their own local Winds, as determined by the area's climate and topography. Generally, the temperature of any given Wind depends on the direction in which it blows and the season of the year.

GATHERING QI FROM THE FOUR WINDS

There are several meditations used to cultivate the power of Wind. By "sipping" the colored Qi contained within the Wind flowing from the horizon, the Daoist priest is able to absorb and cultivate Environmental and Celestial Qi. By ingesting the energy from the four directions of the horizon, the priest is able to absorb into his or her body the energy of Heaven and Earth that is carried by the Wind.

The primary objective of the following meditation is to first cleanse the body of pathogenic factors, and then cultivate and absorb the Environmental and Celestial Qi. Each direction of energy (North, South, East, West, Heaven, and Earth) has its own unique field of power and vibration and is assigned a specific color. Each vibration and color stimulates the energy field of one of the five major Yin organs through the body's Heaven and Earth connection (the Taiji Pole). The sipping of the colored Qi from the horizon must be coordinated with the inhalation of the Environmental Qi from the Earth.

- Begin by facing the horizon and performing the "Pulling Down the Heavens" in order to purge any toxic Qi from the body.
- Next, performing the "One Through Ten Meditation" and the "Three Invocations" (see *Daoist Magical Talismans*).
- When absorbing Qi from the six directions of space (above, below, front, back, right, and left), begin by first focusing on gathering Universal energy into your body via the Heavenly Gate of the Taiji Pole located at the

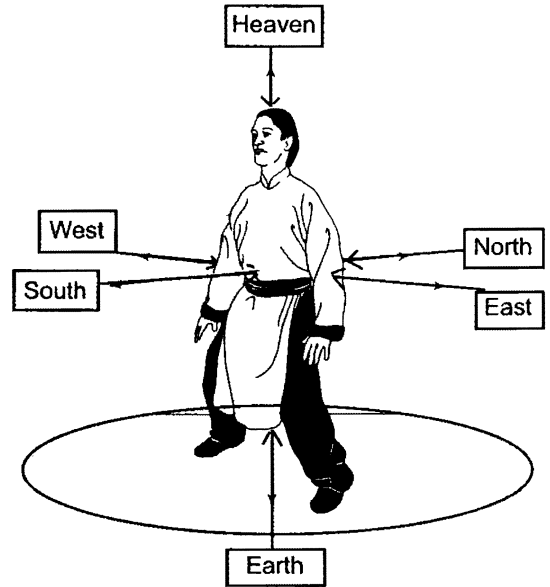


Figure 1.138. Absorbing Qi from the six directions of space (Heaven, Earth, South, North, West, and East).

top of the head (Figure 1.138). This establishes a firm connection to the Heavenly Qi (energy received from the Sun, Moon, and Stars).

- Next, focus on gathering Environmental energy into your body via the Earthly Gate of the Taiji Pole located at the bottom of the perineum. This establishes a firm connection to the Earthly Qi (energy received from the Soil, Water, and Wind).
- The Taiji Pole is considered the central axis with two directions: above (Heaven) and below (Earth). After gathering energy from Heaven and Earth into the Taiji Pole, proceed to gather the Qi from the Four Winds.
- First, pull energy from the North into the back of your body and store it in the Kidneys
- Next, pull energy from the South into the front of your body and store it in the Heart
- Then, pull energy from the West into the right side of your body and store it in the Lungs
- Finally, pull energy from the East into the left of your body and store it in the Liver

THE ENERGY OF WATER: SHUI

Water is essential to human survival: it serves as the transporter of energy and nourishment, helps to modulate the environmental temperature, carries Earthly Qi from the mountains to the valleys, and prevents the Earthly Qi from dispersing.

The ancient Chinese believed that the energetic patterns set up by the intertwining currents of Wind and Water affected an individual's body, mind, spirit, and fate. The absence of Water causes Qi to disperse (especially when a strong Wind blows); whereas in the presence of Water, Qi accumulates (especially when the Wind stops blowing). The more Water there is in a particular area, the more auspicious the area is for gathering and collecting Qi.

The ancient Chinese considered the soil to be the skin of the Earth, the mountains to be the bones of the Earth, and the Water to be the Blood Vessels of the Earth. They believed that all water flowing on the Earth needed to be guided and directed by the "bones of the Earth." Therefore, the ancient Chinese considered the mountains and large stone formations important in guiding the currents of water.

According to the ancient writings written in the book *Guan Zi* during the Han Dynasty (206 B.C.-220 A.D.), "Water is considered to be the blood and breath of the Earth, flowing and communicating within the ground like veins within the human body. Therefore, in ancient China, water was considered to be the preparatory "raw" material of all things.

CHINESE CHARACTER FOR WATER: SHUI

Taken as a whole, the Chinese ideograph for "Shui" (Water) depicts the flow of a river, with the outer lines representing the energy (i.e., ripples) of the flowing water (Figure 1.139).

THE MAGICAL VIRTUES OF WATER

The healing qualities of water naturally vary according to the conditions of its source and its natural energetic state. Many secret Daoist formulas combine different types of water in specific proportions. According to Tao Hongjing in the *Zhen Gao*, the quality of the water coming from

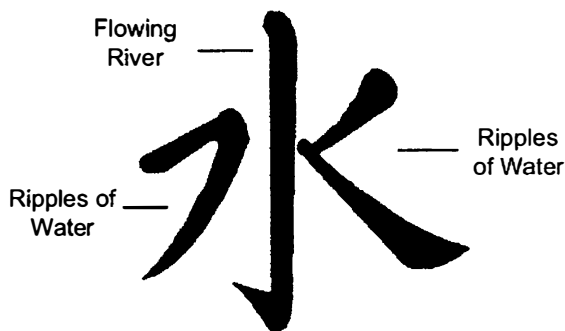


Figure 1.139. The Chinese Characters for Water "Shui"

Jinling, the region of the Maoshan Monastery was such that it could even foster longevity. In ancient China, Water was a very important form of magical energy, symbolizing the action of the Dao and the movement of Qi. It is extremely flexible, has no particular shape or form, and molds itself to the land through which it flows. Water can fit into any space, bring life to all living things, and though softness and yielding, it can be extremely powerful. Pure water is said to possess numerous unique qualities: Clear, Cool, Odorless, Light, Soothing, Soft, Formless, Healing, Reflective, Purifying, Transparent, An Energetic Transmitter, and An Energetic Condenser.

According to ancient Daoist teachings, Water contains several "virtues," described as follows:

- Water is yielding, weak, and clean, and it likes to wash away the evil of man. It is therefore called "benevolent."
- It sometimes appears black, dark, and turbid (Yin), and it sometimes appears white, clear, and pure (Yang). This is its energetic "essence" (Jing).
- When you measure it, you cannot force it to level off at the top, for when the vessel is full, it does that by itself. This may be called its "rectitude" (moral integrity to follow the correct procedure).
- There is no space into which it will not flow, and when it is level it stops. This may be called its "fairness."

- People all like to go up higher, but water runs to the lowest possible place. This principle of going down to the bottom is known as the Palace of the Dao, and the instrument of true rulers. The bottom is where water goes and lives.

According to the Daodejing, “Water is yielding and assumes the shape of whatever vessel it is placed in, it seeps and soaks through invisible crevices, its mirror-like surface reflects all Nature.”

In other ancient Daoist texts it is stated that, “There is nothing that water cannot fill and dwell in. It is collected in the Heavens and on Earth, and stored up in all things. It is produced amidst metal and stone and is collected in all living beings. Water is the standard level of all things, and the common factor of all life. Humans are made out of water. The seminal essence of man and the Qi of woman unite causing the water to form into new shape. If water congeals to form human beings, the nine orifices and five organs appear. These are part of man’s essence. It is thus mysterious and magical. Being collected in herbs and trees, their roots grow in measured increase, their flowers in due profusion blossom, and their fruits get measured ripeness. Being collected in birds and animals, they get their form and flesh, their feathers and furs, their clearly marked fibers and veins. Through exposure to water, there is nothing that cannot achieve its germination (Qi).”

Water is used magically as a source or vehicle for energy. According to ancient Daoists, different types of Water carry different magical powers. For example, rain and dew water (especially at certain seasons of the year) are charged with the subtle life-force energy of the world and are especially useful for magical and alchemical work.

Running water is considered to be a magical eraser; any magically charged item immersed in running water will lose its powers (the colder the water is the stronger the erasing effect becomes). The ocean and all connected with it have links to the Underworld, the Moon, and Water Spirits. In ancient China, streams of running water were sometimes used to throw off hostile spirits.

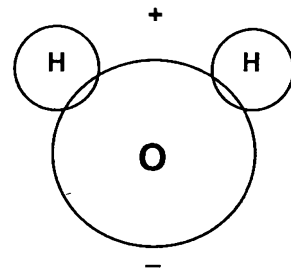


Figure 1.140. The hydrogen side of the water molecule has a slight positive charge; the oxygen side of the molecule contains a negative charge

WATER IN SCIENCE

Water is an amazing, mysterious, and essential substance. More than 70% of the Earth’s surface is covered with it. Water is the major constituent of almost all life forms, as most animals and plants contain more than 60 % water by volume. The average human body is 70% water. At conception, a fertilized egg is 96% water; at birth, a baby is 80% water; and as the child matures, the percentage drops, stabilizing at about 70% water when the individual reaches adulthood.

Water has a very simple atomic structure. This structure consists of two hydrogen atoms bonded to one oxygen atom. The nature of the atomic structure of water causes its molecules to have unique electrochemical properties. The atomic structure of a water molecule consists of two hydrogen (H) atoms joined to one oxygen (O) atom. The hydrogen side of the water molecule has a slight positive charge, while the oxygen side of the molecule contains a negative charge (Figure 1.140).

This molecular polarity causes water to be a powerful solvent and is responsible for its strong surface tension. The unique way in which the hydrogen atoms are attached to the oxygen atom causes one side of the molecule to have a negative charge and the area in the opposite direction to have a positive charge. The resulting polarity of charge causes molecules of water to be attracted to each other forming strong molecular bonds.

Water is a compound that is formed from two gases, yet it is liquid at normal temperatures and

pressure. When water makes a physical phase change, its molecules arrange themselves in distinctly different patterns. Normally the water particles link together to form the crystal nucleus. This results in a visible hexagon shaped water crystal. The pattern created by water when it is frozen causes its volume to expand and its density to decrease. Expansion of water at freezing allows ice to float on top of liquid water.

Water is the natural medium of all cells, acting as the essential conductor of a molecule's signature frequency in all biological processes. Water molecules organize themselves to form an energetic pattern on which information can be imprinted. So important is water to the transmission of energy and information that it is believed that molecular signals cannot be transmitted in the body unless they do so through the medium of water.

In the 1960, biologist Dr. Bernard Grad of McGill University in Montreal analyzed water that had been treated by an energy healer and found that it had minor shifts in its molecular structure, as well as decreased hydrogen bonding between the molecules. This was similar to what happens when water is exposed to the energetic fields of magnets. Other scientists have discovered the imprinting properties, or "memory," of water, by observing that water is able to imprint and store information from molecules. Since the molecules existing within the human cells are surrounded by water, this gives us some insight as to how molecules "talk" to one another within our bodies.

Giuliano Preparata and Emilio Del Giudice, two Italian physicists at the Milan Institute for Nuclear Physics, discovered that water molecules create coherent domains, similar to those of a laser. Light is normally composed of photons containing many colorful wavelengths; however, photons in a laser have a high degree of coherence similar in nature to a single coherent wave (one intense color). The single wavelengths of water molecules appear to polarize around any charged molecule, storing and carrying its frequency like a tape recorder, and thereby imprinting and carrying information that can be read at a distance.

THE BODY'S NEED FOR WATER

Water is considered to be our most essential nutrient, and it is vital to an individual's metabolism and digestion. The body must be rehydrated daily in order to sustain optimum health. The exact amount of water a person needs depends on a number of factors: body weight, metabolism, climate, stress, and level of physical activity.

Research indicates that most normal individuals lose water faster than they replace it. Most individuals lose two and a half quarts of water (80 ounces) per day under normal conditions. Generally, water is lost through exhalation, perspiration, urination, and defecation, described as follows:

- **Exhalation:** On average one pint of water is dispersed each day through exhalation
- **Perspiration:** On average one pint of water is dispersed each day through perspiration
- **Urination and Defecation:** On average three pints of water are dispersed each day through urination and defecation

If the body becomes dehydrated, the individual's health and bodily functions will be adversely affected. Clinical manifestations of dehydration include the following:

- Reduced blood volume; this means that less oxygen and fewer nutrients are provided to the tissues, muscles, and internal organs
- Reduced brain activity (concentration and thinking) and impaired neuromuscular coordination
- Impaired digestive function and constipation
- Poor muscle tone and muscle size
- Joint and muscle pain
- Increased toxicity within the tissues
- Hyperconcentration of blood with increased viscosity, leading to higher risk of Heart attack
- Water retention (edema), which can result in being overweight and can also impede weight loss
- Symptoms of senility
- Dementia in severe conditions

Exercise and heat exposure increase water loss. Therefore, Daoist priests and Medical Qigong doctors are encouraged to take additional precautions due to the increased heat production generated from most Qigong treatments, exercises, and meditations.



Figure 1.141. As the flow of water moves through openings in rocks and soil, it makes sounds like laughter, crying, screaming, heavy breathing, or sighing

THE VOICE OF WATER

In ancient China, Daoist sages believed that the energetic flow of water moves along the Earth's vast terrain through openings in rocks and soil, making sounds like laughter, crying, screaming, heavy breathing, or sighing (Figure 1.141). If the Water flows gently, the harmony of the sounds is faintly heard; however, in strong or violent flows the sounds of the water can be deafening.

The ancient Chinese sometimes considered rapid and noisy streams or brooks to be evil, as some contained a turbulent type of energy called the "Crying Red Phoenix." This turbulent type of noise signified the energetic sorrow and wailing of the Earth.

ENERGETIC QUALITIES OF WATER

The ancient Daoist priests believed that Wind could be a counterforce to Qi (especially strong Wind that blows away the Qi), and therefore exposure to Wind should be avoided (i.e., when practicing any form of Qi cultivation, the priest's Energy Body should be protected by a Mountain Dragon whenever possible). Water, however, was considered to be a favorable force for Qi, and was therefore sought out (especially in flat areas, where there are no mountains).

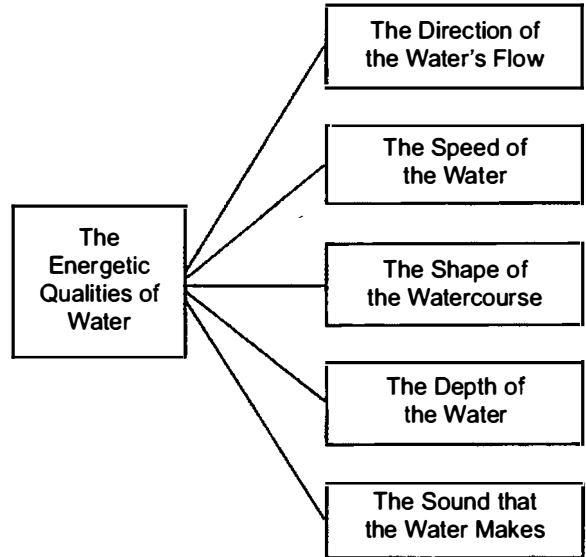


Figure 1.142. The Energetic Qualities of Water

There are several factors concerning the energetic qualities of water that a Daoist priest considers when gathering energy: The Direction of the Water's Flow, The Speed of the Water, The Shape of the Watercourse, The Depth of the Water, and The Sound that the Water Makes (Figure 1.142):

In Daoist magic, each type of collected water has its own unique magical properties. The specific magical power and energetic effect of the water depends substantially on the water's source, temperature, and level of purity. Water constantly changes its energetic properties according to the subtle life-energy it absorbs from the environment. It is for this reason that, in Daoist magical training, water from various sources is specially collected during certain seasonal times of the year.

Each type of water is used for different magical applications. Some waters are used to fight evil ghosts, some for bringing good luck, some for blessing buildings, and some for other purposes.

The human body instantly absorbs the light, energy, and resonant vibrations that are stored within water. Because water has the ability to hold energy patterns intact for long periods of time, it is an ideal medium for capturing and containing the energetic powers of magical stones, plants, insects, animals, humans, spirit entities, and ce-

lestial deities. In Daoist magic, all magical elixirs are traditionally “born” in specialized water (e.g., water gathered from a special magical well, pool, stream, spring, river, lake, ocean, rain fall, thunderstorm, or morning dew). After construction, the magic elixir can then be used for healing or empowering the physical, energetic, or spiritual body, depending on the priest’s specific needs and the specific energies of the particular magical ingredients.

Magical rituals are traditionally used in order to transform the energetic nature of water into “Holy Water.” In the past, laymen who did not know how to make their own Holy Water could obtain it from Catholic churches. Unfortunately, many Western sorcerers also took this sacred water and used it in hexes, so the Catholic priests had to limit the amount of Holy Water they made available to the public.

RULES FOR GATHERING MAGICAL WATER

There are five important factors concerning the energetic qualities of water that a Daoist priest must consider before gathering water. These five important factors include: the direction of the water’s flow, the speed of the water, the shape of the watercourse, the depth of the water, and the sound that the water makes. These important energetic qualities are first taken into consideration. Then, the water is gathered according to the magical law of manifestation, based on the theory that “like attracts like.” This magical law empowers the Daoist priest with the ability to either bring auspicious or detrimental energy into an individual’s life.

The explanation of the five important factors used for gathering magical water are described as follows:

- 1. The Direction of the Water’s Flow:** Before gathering water, while meditating in a sitting or standing posture, the priest will note the energetic flow, power, and direction of the watercourse. The energetic flow, power, and direction of the water’s current is used to determine the type of natural energetic influence generated by the water. The following are some examples of natural energetic flows generated by water currents:

- **High Tide and Low Tide:** When standing on the seashore, it is important to note that water that is progressing from low tide to high tide can be gathered in order to energetically bring, draw, increase, grow, build, expand, extend, magnify, and multiply something into your life.

Water that is progressing from high tide to low tide can be used in order to remove, diminish, decrease, drain, reduce, or lessen something from your life.

- **Up Stream and Down Stream:** When standing on the river bank, it is important to note that water which is progressing from up stream towards your body can be gathered in order to energetically bring draw, increase, grow, build, expand, extend, magnify, and multiply something into your life.

Water that is progressing away from your body can be used in order to remove, diminish, decrease, drain, reduce, or lessen something from your life.

- **Pools and Wells:** When standing beside of a quiescent pool of water or sacred well, it is important to note that water generally gathered within these energetic containers can be used in magical practice to induce deep meditative states, and initiate a quiet, reflective spiritual state of mind. The stillness of a pool or well can be used to reflect the image and energetic nature of Heaven.

Water gathered from sacred pools and wells can be used to preserve, keep, maintain, and enhance the energy of something. It can also be used to replenish and restore depleted energy, sedate active emotions, and calm the body’s Shen (thoughts and emotions).

- 2. The Speed of the Water:** An important factor to consider when gathering the energetic properties of water is understanding the fact that a strong water current can wash away the accumulated Environmental Qi (i.e., Qi accumulated from the energetic manifestations of the Earth’s soil and vegetation) inherent within a specific location. The stronger and faster the speed of the water, the more destructive it can be to the accumulated Environmental Qi.

In certain situations, the rapid energetic movement of water is considered not to be auspicious, therefore Daoist priests are encouraged to gather altar water in locations where rivers or streams have several twists and turns, that slow down the water's progressive energetic flow. Water which is slow moving and gentle can be gathered in order to preserve, keep, maintain, and enhance the energy of something. It is taught that the most stable form of water Qi is provided by streams that move slowly and silently in their energetic progression.

The Qi of a healthy slow moving river or stream can also be used to replenish and restore depleted energy, sedate active emotions, balance any internal organ excess or deficiency, and calm the body's Shen (thoughts and emotions).

Stagnant and polluted water is traditionally gathered by sorcerers in order to initiate a powerful hex or curse.

Turbulent flowing water, swift flowing water, and water falling from great heights are traditionally gathered in order to disrupt, diminish, remove, or destroy the energy of something.

Since ancient times, fast moving river water was exclusively used for performing exorcisms, and was also used as a powerful energetic eraser. The ancient Daoist priests taught that fast running water was the ultimate magical eraser. It was believed that any magically charged object immersed into fast running river water would quickly lose its magical power. This magical erasing technique worked especially well with cold water (the colder the water, the stronger the erasing effect). One popular magical technique used in ancient times to remove hostile spirits and spells off of one's body was to cross a fast moving cold river or stream.

3. **The Shape of the Watercourse:** When constructing magic pills and elixirs, the shape of the watercourse should be like that of an embracing dragon or a curved snake. According to ancient Daoist teachings, small streams and brooks suitable for gathering water used for holding and containing the supernatural

powers of magic pills and elixirs should twist and curve instead of flowing in a straight line.

A watercourse that moves in a straight line is used to quickly move something to or away from an individual's life.

One secret Daoist magic ritual used when gathering water required the priest to first observe the special land formation patterns, contained within and surrounding the stream, river, or pool the priest was about gather water. Each unique terrestrial pattern was then attributed to a corresponding celestial star configuration. This star configuration was then corresponded to a specific star deity. The deity was then presented with special offerings, and summoned to the area in order to magically charge and energetically empower the water. The specialized water was then used to create powerful magical elixirs.

4. **The Depth of the Water:** The depth of the water is important. Inside the stillness of moving water is an intensely vibrating current of energy. In order to feel the vibration of this subtle energetic current, the priest must be tranquil and still.

Water with powerful and beneficial Qi runs deep. The deeper the water flows, the slower and more quiet it becomes, and the stronger its energetic connection in creating deep and lasting influences. The deeper and larger the water body, the more powerful the energy contained within it.

Shallow water is gathered and used to create destructive, weak, and superficial energetic connections.

5. **The Sound that the Water Makes:** The softer and gentler the sound that the water makes as it travels, the more auspicious the water's energy will become. The louder and more course the water flow, the more turbulence the energy of the water.

Traditionally, the ancient Daoist were taught that the various sounds that the water could make included: laughing, singing, crying, groaning, moaning, roaring like a tiger, hissing like a dragon, humming, and gentle whispering.

COLLECTING MAGICAL WATER

Traditionally, there are several types of magical waters gathered by priests and used in Daoist rituals, described as follows:

- **Gathering Ocean Water:** Oceans, lakes, and streams retain and release the sun's light, energy, and heat slowly and are, therefore, important in energy cultivation. Additionally, the ocean and all water courses connected to it are said to be linked to the Underworld, the Moon, and Nature Spirits.

The ancient Chinese observed that oceans often marked the end of long mountain veins of Earth Qi, and sought to locate specific waterfront areas in which to practice their meditation skills and magical skills. These ocean waterfront areas were considered auspicious energetic locations, and were believed to be where the Earth Dragon's Qi was concentrated.

The energy from the ocean has a strong cleansing and purifying effect on the body's Qi. Meditating by the ocean is used extensively for dispersing negative emotions and regulating the body's internal organs. The active rhythm and sound of the waves allows the individual to harmonize his or her internal energetic rhythms with those of the ocean tide, thus quieting the nervous system.

Sometimes, temporary Water Dragons can form when different currents of water in coastal seas create dragon-shaped patterns. This type of Water Dragon can be observed on the different surface colorations of the water. However, these temporary water formations can quickly disappear when the external winds or internal currents change. Water gathered at these auspicious locations are said to have a powerful influence on the celestial clouds and rainfall. Therefore, once located, a Daoist priest would quickly sojourn into the area where the "Water Dragons stirred the seas," in order to gather this powerful magical water.

- **Gathering Lake Water:** Lake Water is traditionally gathered and used as a condenser for collecting and retaining energy. In ancient

China, lakes were considered to be vast reservoirs of stable, static water energy. The energy from a lake has a strong calming effect on the body's energetic field. The quiescent solitude of a lake can be used to sedate active emotions, balance either excessive or deficient internal organ energy, and calm the body's Shen.

- **Gathering River and Stream Water:** The dynamic energetic flow of rivers and streams is much different than the quiet expanse energy existing within oceans and lakes. The longer a river or stream has travelled before it terminates into a land site, the more Earth Qi will be contained under the land. In ancient China, it was believed that it was better to gather Environmental Qi downstream (the "Earthly Door"), close to the sea, instead of upstream (the "Heavenly Door").

Additionally, the confluence of two rivers is considered to be an extremely powerful location from which to gather auspicious water, since the powers of both rivers converge and are concentrated at that one spot.

In ancient times, mountains that were found on the right side of the river (when facing downstream) were called "tortoises," and those that were found on the left side of the river were called "snakes." Together, both tortoises and snakes formed a natural dam for collecting the energetic flow of the water.

Small hills or big rocks positioned in the middle of the river were believed to further strengthen the Earthly Door, checking the energetic flow of the water as it continued downstream. These Earthly obstructions, positioned within the river, were called "respectable stars," or "seals floating in the water" by the ancient Daoists and were considered to be powerfully places to gather auspicious water.

To locate a Water Dragon within a river, the priest must first look for a watercourse that follows a pathway resembling the body of a dragon. For example, its main channel must serve as the dragon's body, with distinct branch channels representing the dragon's feet. The Water Dragon is especially auspi-

cious if the water gathers and pools at certain points. It is at these important points, the priest will gather the altar water.

- **Gathering Well Water:** Each Daoist monastery has its own specialized magical well water. For countless generations, monks, nuns, and priests have used these special waters for many magical purposes. At the Daoist monastery, the well's magical powers are believed to be activated and generated by the individual who first commissioned its construction. Traditionally aligned with certain stars and/or planetary configurations, the magical powers of the well is secretly maintained and utilized within the serene, quiescent confines of the Daoist monastery.
- **Rain Water:** The ancient Daoists noted that all forms of water fall from the Heavens, including rain, snow, hail, and sleet. Each of these watery forms share a connection with the subtle Yin and Yang forces of life. According to ancient alchemy, the energies of Yin and Yang gather in the clouds as part of the subtle cycle of energies linked to the seasons. During the second, third, and fourth lunar months (March, April, and May) these forces descend in the form of rain to bring new life to the soil. Rain water gathered in clean containers during this special time period is believed to have special magical properties, and is traditionally harvested to give additional strength to altar water and magical elixirs. It is important to note, that the gathered rain water cannot be kept for more than a few days before the celestial energies begin to depart. Additionally, the rain water should only be collected in places where the air is pure.

Another important type of magic water secretly utilized by the ancient Daoists was rain water gathered during thunder storms. During a thunder storm, containers were set out to catch the powerfully energized rain that fell during severe thunder and lightning storms. This special water was traditionally used when making powerful magic tools, especially those utilized in exorcisms.

- **Gathering Morning Dew:** "Dew" is water that condenses out of the air and morning mist onto leaves, grass, and other surfaces. In ancient Daoist alchemy, dew was believed to carry the subtle energies of life, forming one of the main magical pathways through which the energies of Heaven and Earth united.

Traditionally, during the Spring and Autumn times, the ancient Daoists would gather early morning dew at dawn, from the leaves of specific herbs, Magic Mirrors, and crystal formations left out overnight.

Another secret method used for gathering morning dew was to simply drag a thin, clean, cotton towel over the grass or specific herb plant until the sheet was dripping with moisture.

When gathering this type of magical water, the morning dew should only be collected in places where the air is pure and the soil has not been contaminated with chemicals. It is also important to note that the morning dew should always be gathered before the direct rays of the Sun touch it. The container holding the dew water should be immediately covered to prevent the sunlight from transforming its magical properties. The gathered morning dew cannot be kept for more than a few days before the celestial energies begin to depart.

INFLOW AND OUTFLOW OF WATER

In Feng Shui theory, there are two principles guiding the inflow and outflow of water: Overt and Covert, and Straight and Winding. These two energetic principles focus on the harnessing of wealth, creating a direct inflow of money, with a slow, indirect expenditures. This energetic pattern results in savings and abundance.

- **Overt and Covert:** Any Water that is entering into the land site should be noticeable, while the water exiting the land site should be hidden. Simple put, the water should flow into the land site or home via overt ditches and then flow away from the area via covert ditches.
- **Straight and Winding:** Any Water that is flowing toward the home should be a direct, straight stream. Water draining away should flow out by a winding, indirect channel.

THE WATER DRAGON

In ancient China, the twisting, bending energetic branches of a river flowing over or within a waterway was traditionally known as a Water Dragon. However, a Water Dragon could also be observed as the energetic flow of a river, lake, stream, drainage channel, or any form of artificial watercourse. The Water Dragon's energetic configuration could be either natural or man-made.

The Water Dragon inhales at sinkholes or underwater caves, and exhales where the water gushes out in the form of a spring, river, lake, or pool. The ancient Daoists believed that Water Dragons that were formed by rivers, sea currents in coastal waters, or patterns of vegetation caused from hidden watercourses, all of which carry very benevolent energy.

The essence of the Water Dragon is to bring the energy of water into an area (i.e., a house, temple, or grave) from a "good" direction, through the Heavenly Door. This water is used in order to energetically "feed" the area and contain the area's accumulated environmental Qi, which is then absorbed by those inhabiting the area. The water is eventually discharged from the area slowly through the Earthly Door, allowing the surrounding environment the ability to retain as much accumulated Qi as possible. Because of the importance of this "holding and retaining" ability, the traditional Water Dragons were often considered to be auspicious if they contained many twists and turns.

THE WATER DRAGON CLASSICS

The various formations of a watercourse are given by Feng Shui interpretation. The *Water Dragon Classic*, found in the *Imperial Encyclopedia*, states: "If water quickly pours away from the site, it drains off the Qi. How can it be abundant, and wealth accumulate? If it comes in a straight line, and leaves in a straight line, it injures men (this is known as the Secret Arrow). Darting left, the eldest son must meet with misfortune; darting right, the youngest meets with calamity."

In the *Water Dragon Classic*, it is written that an ideal site (house, temple, grave, etc.) should be nestled among watercourses, so that it is protected within the stomach of the dragon. The Qi that flows through the watercourses and the branches that immediately surround and protect the site are called the "Nei Qi" (Internal Energy). The main trunk of the river (that surrounds a site) carries the External Qi, which is capable of nourishing the Internal Qi, which in turn penetrates into the house, temple, or grave. Watercourses are generally classified according to the specific shape of the river's trunk and branches. The shape of the Water Dragon, and the sharpness of its bends can either be auspicious or detrimental to the site's energetic potential.

Heavenly Doors and Earthly Doors

The direction and flow of water is very important in Feng Shui. When the watercourse comes from upstream into any area, it was known as the "Heavenly Door;" when the watercourse flows downstream, it was known as the "Earthly Door." This is because water always flows from high areas to low land areas, symbolically representing the descent of the celestial elixir flowing from Heaven to the Earth. Traditionally, it was considered to be auspicious if the Heavenly Door was wide open (allowing abundant Qi to flow), and the Earthly Door was narrow and slightly closed (in order to hold and keep the abundant Qi).

A Sharp Bend In The River

In ancient China, the directional flow of rivers and streams was also interpreted through the Eight Trigrams (Bagua) and their energetic influences. A sharp bend in a river was considered to be harmful, and it could be further divided into five energetic manifestations, described as follows:

- **A Sharp Bend at the North:** The children will be thieves; a rich family will become poor.
- **A Sharp Bend at the North-East:** Nothing will be left for posterity, only childless widows.
- **A Sharp Bend at the East by North-East:** Disease

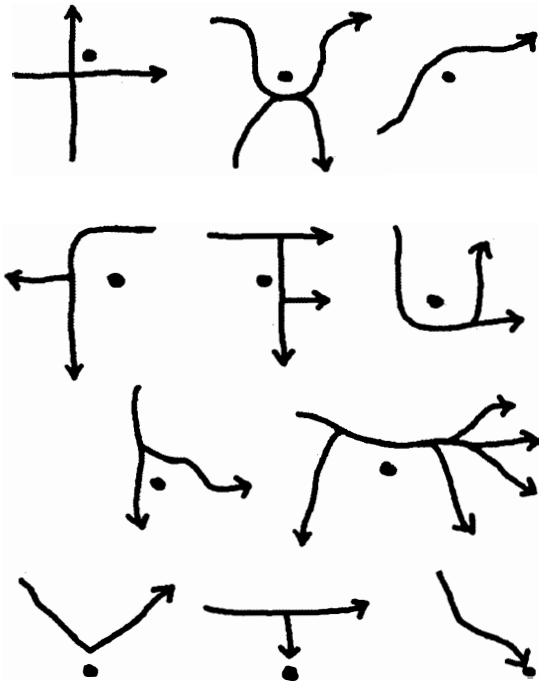


Figure 1.143. Examples of "bad" placement: Because of the location, the water is either draining or attacking the individual.



Figure 1.144. Examples of "good" placement: Because of the location, the water is nurturing and supporting the individual.

- **A Sharp Bend at the East:** Generations to come will be poor and homeless
- **A Sharp Bend at the East by South-East:** Disobedience

The branching of a stream or river on a particular site was said to affect the energetic field of the land. The following is a description of the energetic manifestations of the various directions:

- **A River or Stream Branching at the North-East, North-West, South-East or South-West:** Prosperity
- **A River or Stream Branching at the East by North-East, West by South-West, South by South-East or North by North-East:** Poverty, and the dispersal of older sons and brothers.

- **A River or Stream Branching at the South-West, South-East, or North-West:** Happiness for the children
- **A River or Stream Branching at the North-East and due West:** Unhappiness for the children

The following are some examples of auspicious and inauspicious sites for cultivating energy or building a dwelling (Figure 1.143 and Figure 1.144). The dots represent the areas where either powerful energetic reactions will occur (enhancing and assisting the priest in his or her energetic cultivation training) or adverse energetic manifestations will occur (should the priest place him or herself in the wrong area when cultivating Qi and Shen).

THE FOUR ANIMAL WATER PATTERNS

As previously mentioned, the ancient Daoists believed that each area of land was surrounded by the energetic presence of four animal spirits (i.e., the Green Dragon, White Tiger, Red Bird, and the Black Turtle/Snake). This ancient symbolism was connected to the various energetic formations of a watercourse and could be identified in the following patterns:

- **The Form of the Green Dragon:** The shape of this watercourse is seen in a river that has one bend or branch off from the main course. A site positioned within this bend (Enveloped by the Dragon's Water) promises wealth, honor, and happiness for future generations (Figure 1.145).
- **The Form of the White Tiger:** The shape of this watercourse is seen in a river with two or three branches. A site positioned within these branches (Embraced by the Tiger's Water) promises Wealth and good fortune for future generations (Figure 1.146).

It is important to note that the Tiger Water can be considered dangerous when two parallel streams turn and branch out. A site positioned in-between these two divergent branches (Seized in the Tiger's Mouth) is commonly referred to as a tiger holding a corpse in his mouth, and promises poverty and childless old age (Figure 1.147).

- **The Form of the Red Bird:** The shape of this watercourse is seen in a river with three back turns. A site positioned within these turns (Caught in the Red Bird's Beak) will be troubled by hunger and poverty. It is believed that the men living within sites such as the Red Bird will be thieves, and the women will be crude and unrefined (Figure 1.148).
- **The Form of the Black Turtle/Snake:** The shape of this watercourse is recognized by the loop, resulting from the division of the main water course. A site positioned within this loop (Resting on the Turtle's Back) will bring domestic happiness (Figure 1.149).



Figure 1.145. Enveloped by the Dragon's Water



Figure 1.146. Embraced by the Tiger's Water



Figure 1.147. Seized in the Tiger's Mouth

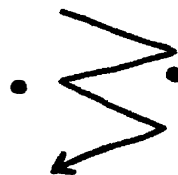


Figure 1.148. Caught in the Red Bird's Beak



Figure 1.149. Resting on the Turtle's Back

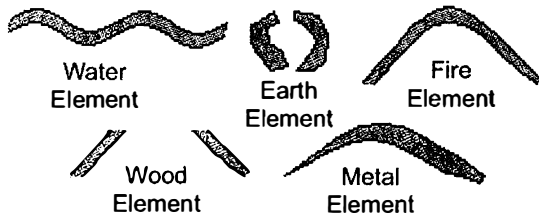


Figure 1.150. The Five Element Forms of Watercourses

FIVE ELEMENT WATER FORMATIONS

As the Water Qi travels along mountains and valleys, the flowing energy stops and pools, forming energetic reservoirs. Ancient Daoist masters observed that specific changes within the forms of the visible foliage would manifest the power of the Water Qi, causing the environmental Qi to become stronger. For example, when a mountain river approaches the ocean, an energetic reservoir will form at the junction where the mountain range or valley stops and the ocean begins. This is because both mountains (Yang) and seas (Yin) are considered extremes and are excessive. The meeting of these two Earthly powers causes the fusion of their Yin and Yang energies, and such locations are considered to be extremely auspicious places from which gather Qi.

In the higher mountainous regions, the air and water is charged with electromagnetic potential, and in ancient times such places were believed to be imbued with “ethereal” vibrations from the Dao. Special mountain water streams and wells were believed to have righteous spirits guarding them, so senior herbalists, making secret alchemical elixirs, would only sojourn into those mountains armed with a talisman in order to procure the magical waters.

The ancient Daoists believed that the shape of any watercourse was related to one of the Five Element energetic properties. The planetary and seasonal attributes of each of these Five Element energetic properties caused the Earth Qi in the various rivers, streams, and pools to either wax or wane according to the seasons and positions of the planets, described as follows (Figure 1.150):

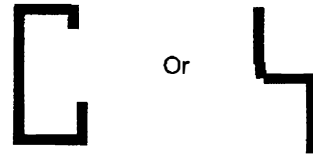


Figure 1.151. The Earth Watercourse may also contain these patterns

- **Wood Element:** A Wood Element Watercourse flows upward, and can be slender and narrow. This Element’s season of power is Spring, and its ruling planet is Jupiter.
- **Fire Element:** A Fire Element Watercourse flows towards a sharp point (like a peak). Because it has a broad base and pointed peak, it was sometimes known in ancient China as an “Opposite Bow” shaped pathway. The energetic movement flowing along a river or stream shaped like a peak was considered to be equivalent to exposing oneself to either an energetic flying knife (if positioned at the tip of the peak) or an energetic vacuum (if positioned at the base of the shape), depending on where one was standing. In ancient China, the area subject to the energetic attack of the “Flying Knife” was sometimes known as the “River That Cuts the Feet.” This Element’s season of power is Summer, and its ruling planet is Mars.
- **Earth Element:** A Earth Element Watercourse flows in a squared and boxed configuration. It is surrounded by the water movement, which can sometimes act as a “catching net” for Qi (Figure 1.151). This Element’s season of power is Late Summer, and its ruling planet is Saturn.
- **Metal Element:** A Metal Element Watercourse flows in a curved formation and is gently rounded. This Element’s season of power is Autumn, and its ruling planet is Venus.
- **Water Element:** A Water Element Watercourse flows in a wavy pattern. It has an irregular surface, and its contours resemble the movement of a snake. This Element’s season of power is Winter, and its ruling planet is Mercury.

CULTIVATION TECHNIQUES

There are several meditations used to cultivate and absorb energy from oceans, lakes, and streams. The primary objective of these meditations is to either cleanse the body of pathogenic factors, or to cultivate and absorb Qi to replenish the body's energetic field. When cultivating energy from oceans, lakes, or rivers, individuals should visualize themselves immersed in a pool of water filled with energy, color, and light. The individuals should allow this energized water to absorb into them, cleansing, and invigorating their entire body.

PRECAUTIONS

Individuals should be monitored regularly to prevent any Qi Deviations that may occur while they are absorbing Qi through their pores.

The Water chosen should be sparkling and clear, moving and circulating, and splashing and bubbling. For best results, select oceans, lakes, and streams with a calm and stable current. The color is also very important; the water should be clear and clean.

Not all Water or Water formations are considered healthy. Traditionally, it is almost always considered to be inauspicious to dig pools, install fountains, or create waterfalls inside the home. There is usually no place inside a house that is believed to be energetically favorable for such an extravagant introduction of water.

Some Water bodies are considered evil due to certain qualities of their specific locations, shape, direction, and speed. Because the body's internal energy matches that of the external environment, it is important to avoid selecting any oceans, lakes, or streams that are turbulent or that have become dark or dull in color. Also avoid dams and canals, as they block the water's natural flow.

Water that is polluted, stinking, or stagnant was known in ancient China as "evil water" or "demonic water." This type of water was believed to contain and carry Evil Qi, which, when traveling within the Earth, could bring about various forms of disease and sickness.

A fast running stream flowing on a mountain slope (or at its base) will cause the Qi to be rapidly

dispersed because of the Water's speed. Additionally, a site located among small hills or pools of water is considered to be a source of Excess Yin, and a place where Sha (Evil or Killing) Qi is likely to accumulate.

GATHERING QI FROM OCEANS, LAKES, RIVERS, AND STREAMS

Oceans, lakes, and streams retain and release the sun's light, energy, and heat slowly and are, therefore, important in energy cultivation. The deeper and larger the Water body, the more powerful the energy contained within it. Inside the stillness of moving water is an intensely vibrating current of energy. In order to feel the vibration of this subtle energetic current, an individual must be tranquil and still.

The human body instantly absorbs the light, energy, and resonant vibrations that are stored within water. Energized Water (sometimes in the form of herbal teas) is often used by Daoist Mystics in clinics throughout China. This energetically transformed Water provides the individual's body with the basic components necessary for restoration and regeneration and is considered the "elixir of life" by many Daoist Mystics.

THE ENERGY OF OCEANS

The ancient Chinese observed that oceans often marked the end of long mountain veins of Earth Qi, and sought to locate specific waterfront areas in which to practice their Qigong. These ocean waterfront areas were considered auspicious energetic locations where "the Earth Dragon's Qi was concentrated."

The energy from the ocean has a strong cleansing and purifying effect on the body's Qi. Meditating by the ocean is used extensively for dispersing negative emotions and regulating the body's internal organs. The active rhythm and sound of the waves allows the individual to harmonize his or her internal energetic rhythms with those of the ocean tide, thus quieting the nervous system.

Sometimes, temporary Water Dragons can form when different currents of water in coastal seas create dragon-shaped patterns, which can be observed on the different surface colorations of the

water. However, these temporary Water Dragons can quickly disappear when the external Winds or internal currents change.

THE ENERGY OF LAKES

In ancient China, lakes were considered to be vast reservoirs of stable, static water energy. The energy from a lake has a strong calming effect on the body's energetic field. The quiescent solitude of a lake can be used to sedate active emotions, balance either Excess or Deficiency, and calm the body's Shen.

THE ENERGY OF RIVERS AND STREAMS

The dynamic energetic flow of rivers and streams is much different than the quiet expanse of oceans and lakes. The longer a river or stream has travelled before it terminates into a land site, the more Earth Qi will be contained under the land. In ancient China, it was believed that it was better to gather Environmental Qi downstream (the "Earthly Door"), close to the sea, instead of upstream (the "Heavenly Door"). Additionally, the confluence of two rivers is considered to be a positive thing, since the power of both rivers is concentrated at that spot.

In ancient times, mountains that were found on the right side of the river (when facing downstream) were called "tortoises," and those that were found on the left side of the river were called "snakes." Together, both tortoises and snakes formed a natural dam for collecting the energetic flow of the water.

Small hills or big rocks positioned in the middle of the river were believed to further strengthen the Earthly Door, checking the energetic flow of the Water as it continued downstream. These Earthly obstructions, positioned within the river, were called "respectable stars," or "seals floating in the water" by the ancient Daoists.

To locate a Water Dragon within a river, look for a watercourse that follows a pathway resembling the body of a dragon. For example, its main channel must serve as the dragon's body, with distinct branch channels representing the dragon's feet. The Water Dragon is especially auspicious if the water gathers and pools at certain points.

A Water Dragon is never found within swift-

flowing water, water falling from great heights, or stagnant water. Because the rapid energetic movement of Water is not considered auspicious, individuals are therefore encouraged to practice where rivers or streams have several twists and turns that slow down the water's progressive energetic flow.

Small streams and brooks suitable for Daoist practice should also be twisting and curving instead of straight-flowing; and the most stable Qi is provided by streams that move slowly and silently in their energetic progression. The energy of a healthy river or stream can be used to replenish and restore depleted Qi, sedate active emotions, balance any Excess or Deficiency, and calm the body's Shen.

INVISIBLE WATERCOURSES

The ancient Chinese believed that all seas, lakes, rivers, streams, brooks and ponds were the bearers or containers of Water's Spiritual nature, or "Shui Shen." Even when a river bed has become dry through evaporation, the source of the watercourse still contains the energetic and spiritual nature of the currents embedded within its pathway. It was also believed that the energetic and spiritual sources of these water pathways contained and held control of human destiny. This was due to the fact that they provided the precious fluids on which agriculture depends. Therefore, Water Dragons can also exist without the visible presence of water, and these can sometimes be seen in the difference between colorations of green grass occurring within a field of land or pasture.

It is interesting to note that the ancient Daoists originally used the term Sang Tian (Mulberry-grove) to denote a specific celestial constellation. However, by the beginning of the Tang Dynasty (618-907 A.D.) the term was used to describe an area of land that had once been covered by the sea, or one that would be in the future.

SACRED WATERCOURSES

The ancient Chinese believed that specific areas where the water rose up from underneath the ground were sacred and possessed powerful qualities of Earth Qi. Ancestral Shrines were com-



Figure 1.152. Using the active movements of a rushing waterfall in order to enter into the spirit realm

monly constructed along such auspicious areas. Other areas were designated as sacred because of the grounds' strong energetic pathway. Such areas were almost always found to exist directly above some form of underground watercourse.

WATERFALLS AND ENERGETIC PORTALS

The ancient Daoists believed that specific areas of water could be used as energetic portals through which to enter the spirit realm. The magical areas included creating either Yin (Quiescent) or Yang (Active) energetic portals, depending on the specific nature of the water.

- **Yang (Active) Energetic Portals:** This type of energetic portal could be accessed using the active movements of a rushing waterfall in order to enter into the spirit realm (Figure 1.152). In order to open this type of energetic portal, the priest would first stare 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 would slowly follow the water's movement upwards (against the flow of the descending water) towards the



Figure 1.153. Using the quiescent movements of a still pool of water in order to enter into the spirit realm

beginning of the waterfall. Once the priest's eyes slowly reached the top of the waterfall, the surrounding rocks and foliage would immediately fold inward, revealing an energetic portal through which to enter into the spirit realm. The Daoist priest would then recite a magical incantation and then soul travel into the spirit realm.

- **Yin (Quiescent) Energetic Portals:** This type of energetic portal could 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 1.153). In order to open this type of energetic portal, the priest would first stare at his reflection in the water (at the water's edge). He would spend several minutes observing the image of his reflection. The priest would eventually look past the image, focusing his 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 would suddenly look upwards into the sky and begin to observe the quick energetic movements of silver swirling patterns of energy. The priest would then say to himself, "I have heard that some of you are bigger than others." As the bigger energetic patterns began to materialize, the priest would then say, "I have heard that the bigger ones can cover the smaller ones." As the bigger energetic swirls began to cover the smaller energetic swirls an energetic portal is suddenly created. At this point, the priest would then recite a magical incantation and then soul travel into the spirit realm.

USING THE ANCESTRAL SHRINE TO BRING IN WATER SPIRIT QI

According to ancient Daoist teachings, setting up an Ancestral Shrine inside a residential home is tantamount to spiritually working with the higher forces of various celestial gods and spirit entities. If the shrine is set up correctly, it will complement the energy resonating within an individual's personal life and reinforce his destiny. However, if the Ancestral Shrine is improperly designed, or if there is improper worshipping of celestial deities, the disharmonious energy generated within the shrine can instead bring an individual severe hardships and great misfortunes. Therefore, in regard to setting up an Ancestral Shrine, the reader is cautioned to approach this task with great respect and complete devotion.

According to the Feng Shui teachings of Master Sheng-yen Lu, an Ancestral Shrine has the ability to energetically bring in the spiritual powers of Shui Qi (Water Energy). This esoteric energy can be collectively utilized in order to assist the owner of the home in obtaining spiritual transcendence. When energetically gathered, this subtle form of Water Qi is sometimes known as a "Water Spirit" (Shui Shen). The energy of a Water Spirit could originate from various aquatic pathways, such as underground springs, streams, rivers, lakes, pools, and oceans. A Water Spirit could also originate from the energetic pathways of flowing clouds, fog, mist, or any other gathering form of watery vapor traveling across the Earth.

Usually on flatland, the traveling course of a Water Spirit is not obvious to the untrained eye. However, in ancient China, many of the ancient Feng Shui masters would traditionally place their attention onto the following two main observations:

- First, when following the energetic path of a Water Spirit, the term "Mountain" was used in order to refer to any land site that was at least an inch higher than its surroundings.
- Second, the term "Water" was used in order to refer to any land site that was at least an inch lower than its surroundings. The ancient Feng Shui masters noted that even on relatively flat land, the Water Spirit could still follow a meandering energetic course.

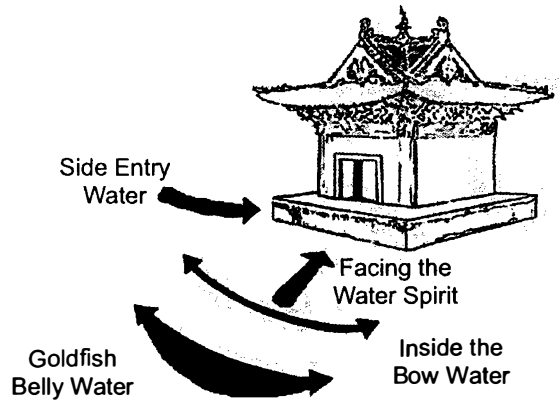


Figure 1.154. An Ancestral Shrine and its Auspicious relationship to the Water Spirit

Although Ancestral Shrines and Burial Sites (Yin) thrive primarily on Earth Qi, and residential homes (Yang) rely on life force energy, these two forms of energy accompany one another and follow the same energetic principles. Water flowing across land, follows a course shaped by the topography of the land. The vapor moving above the water also moves along the same course. Both water and vapor follow the same path.

The direction that an Ancestral Shrine faced could be used to determine whether benevolent or destructive energy befell the inhabitants of an individual's home. The type and energetic direction that the Water Spirit faced was also said to affect the future generations of the home. For example, too little pond water indicates an inability to live to a full age.

The following list are some examples of Ancestral Shrines, and their relationship to the Auspicious, Neutral, and Inauspicious energetic nature of a Water Spirit:

AUSPICIOUS WATER SPIRITS

The following list are some examples of Ancestral Shrines, and their relationship to the Auspicious energetic nature of a Water Spirit (Figure 1.154):

- **Inside the Bow Water:** This Ancestral Shrine faces the Water Spirit that forms a curve cradling the house. Because the shrine is located inside the energy of the curve, it is considered to be favorable.

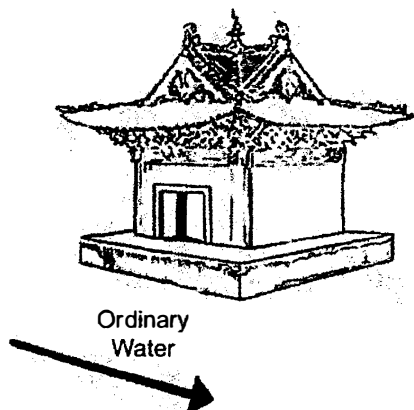


Figure 1.155. An Ancestral Shrine and its Neutral relationship to the Water Spirit

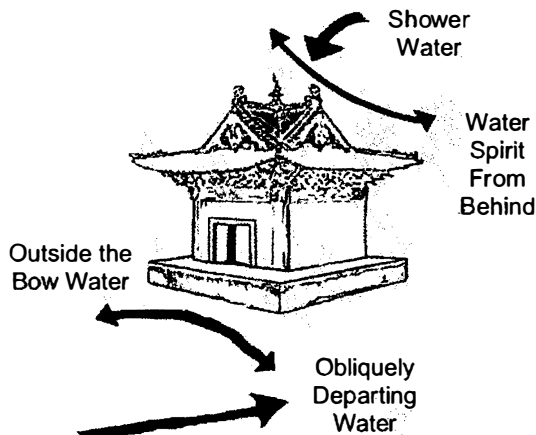


Figure 1.156. An Ancestral Shrine and its Inauspicious relationship to the Water Spirit

- **Goldfish Belly Water:** This Ancestral Shrine faces the Water Spirit that is shaped like the belly of a goldfish. It is therefore considered to be quite favorable.
- **Facing The Water Spirit:** This Ancestral Shrine faces the Water Spirit that energetically flows towards the shrine. If, from the shrine, one must raise his head in order to see water flowing from high to low, this is considered to be favorable.
- **Side Entry Water:** This Ancestral Shrine faces the Water Spirit that energetically flows in an oblique angle towards the shrine. It is therefore considered to be favorable.

NEUTRAL WATER SPIRITS

The following list are some examples of Ancestral Shrines, and their relationship to the Neutral energetic nature of a Water Spirit (Figure 1.155):

- **Ordinary Water:** This Ancestral Shrine faces the Water Spirit that flows in front of the house, traveling in a straight energetic course. It is therefore considered to neither be energetically good nor bad.

INAUSPICIOUS WATER SPIRITS

The following list are some examples of Ancestral Shrines, and their relationship to the Inauspicious energetic nature of a Water Spirit (Figure 1.156):

- **Outside the Bow Water:** This Ancestral Shrine faces the Water Spirit that forms a curve. Because the shrine is located outside the energy of the curve, it is considered to be unfavorable.
- **Water Spirit from Behind:** This Ancestral Shrine does not face the Water Spirit. Because it instead approaches the shrine from behind, it is considered to be unfavorable.
- **Obliquely Departing Water:** This Ancestral Shrine faces the Water Spirit that flows obliquely away from the house. It is therefore considered to be unfavorable.
- **Shower Water:** In this energetic pathway, a tall mountain containing a waterfall, or quickly descending stream is located behind the Ancestral Shrine. This type of energy gives rise to great disasters (i.e., incest and/or rebellion against superiors). It is therefore considered to be quite unfavorable.
- **Licentious Sounding Water:** If the Ancestral Shrine faces a river containing a natural (or man-made) blockage, that creates energetic turbulence and splashing sounds, this is considered to be greatly disastrous and foretells lascivious behaviors. It is therefore considered to be quite unfavorable.
- **Double Flowing Water:** If there are two crescent shaped watercourses positioned in front of the Ancestral Shrine, or if there are two

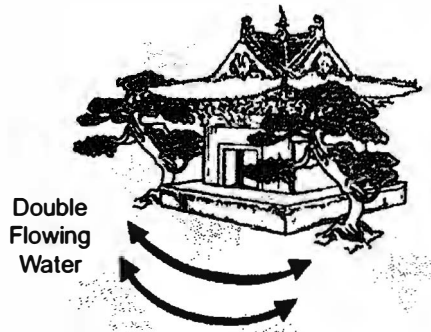


Figure 1.157. Having two crescent shaped watercourses in front of the shrine, or having two different trees of similar size located in front of the shrine, forewarns that the man of the house will have two wives

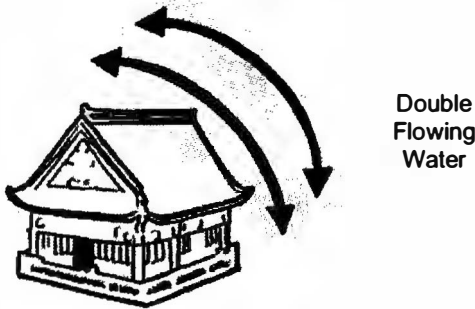


Figure 1.158. Having two crescent shaped watercourses located behind the house, forewarns that the man of the house will have two wives

different trees of similar size located in front of the Ancestral Shrine (see Figure 1.157), this forewarns that the man of the house will have two wives, and is therefore considered to be inauspicious.

Additionally, if there are two crescent shaped watercourses located behind the House (Figure 1.158), this also forewarns that the man of the house will have two wives, and is therefore considered to be inauspicious.



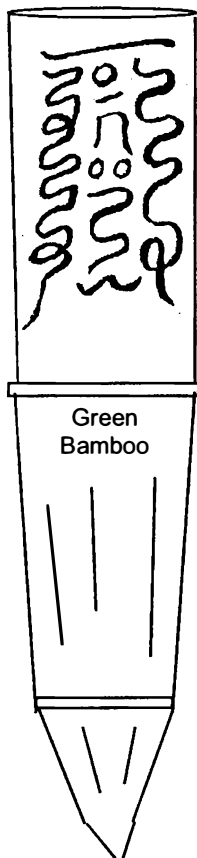
Figure 1.159. An ancient well can sometimes be the main contributing factor in ghost hauntings

FENG SHUI AND OLD WELLS

In ancient China, all wells played an important role in regulating and containing the water energy of residential homes (Figure 1.159). In ancient times, each well represented the families essential livelihood. They not only served as an important source of water, but were also regarded as one of the key energetic aspects to consider when applying Feng Shui techniques.

The excavation and sealing of any well can significantly affect the Feng Shui on a land site. The ancient Daoists believed that many living creatures, and possibly spirit entities, could inhabit and live within old wells. Therefore, sometimes an ancient well could become the main contributing factor in a ghost haunting. If for example, someone had previously died inside a well, and their spirit had become trapped and buried within its ancient structure, the trapped ghost could begin to cause problems for the individuals living within the house. One popular Spiritual Remedy used to solve the problem, is described as follows:

- **Free The Trapped Soul:** First, the priest should perform a magical ritual in order to deliver the begrudged soul from the well.
- **Place A Magical Talisman (#1):** Next, at the site of the old well, unearth some of the soil and bury a magical green bamboo talisman. The magical talisman is constructed as follows:



The "Nine Phoenix Talisman" Used in special Purification Rituals

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

"The original purpose is to secure the house!

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

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

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

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

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

Protect the Law and follow the King of Spirits!

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

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

Next, select a "Man" (Ren) date from the Chinese lunar calendar to place the green bamboo talisman into the well.

Then, fill the well with dirt.

Figure 1.160. Construct on Green Bamboo - A Magic Talisman used for Removing Sha Qi

First, find a piece of green bamboo. Then, remove the green peel, and draw on it the Nine Phoenix Talisman, used for purifying and suppressing Sha Qi (Figure 1.160). Then select a date marked on the Chinese lunar calendar as "Ding" (Fire Heavenly Stem) and bury the magical talisman in the ground inside the old well.

- **Place A Magical Talisman (#2):** Another variation of a powerful magical talisman that can also be successfully used in order to seal the energy of a well was taught to Master Lu by his teacher Daoist Master Qing Zheng, and is described as follows:

When closing or filling a well, obtain a piece of green bamboo, peel off its skin, and inscribe upon it the Earth God Mantra, written as follows:

WATER MAGIC - FENG SHUI AND WATER TALISMANS

According to the Feng Shui teachings of Master Sheng-yen Lu, in order to suppress the destructive Qi associated with Water, Feng Shui masters learn the secret art of creating magical talismans. Sometimes these magical talismans are used to employ the assistance of a Yong Shen (Useful God) in order to counter the destructive energy created from a Chou Shen (Annoying God).

In these situations, the Daoist priest can employ the following three magical talismans, taught to Master Lu by his teacher Daoist Master Qing Zheng:

- **The First Talisman:** On the first talisman (Figure 1.161), the priest will write the following magical incantation:

**“The Jade Emperor decrees
the Water to be purified,
and all Sha Qi
to be extinguished!”**

- **The Second Talisman:** On the second talisman (Figure 1.162), the priest will write the following magical incantation:

**“By Heaven’s Decree,
Received by Master Zhang,
Master Yang Orders
the Water Virtue Star
to guard this location!”**

- **The Third Talisman:** And on the third talisman, the priest will write the following magical incantation:

**“By Heaven’s Decree,
Received by Master Zhang,
Master Yang Orders
the Sun Water Virtue Zai-Xun Star
to guard this location!”**

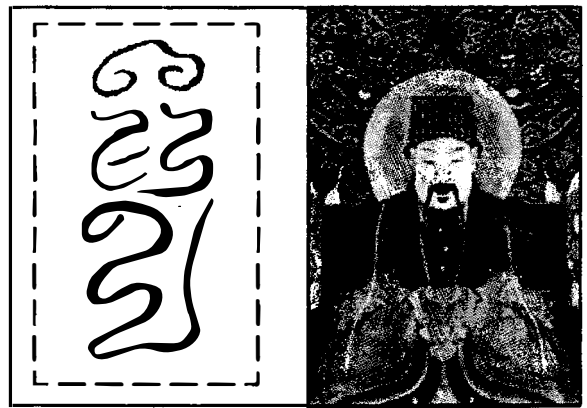


Figure 1.161. Jade Clarity (The Jade Emperor)

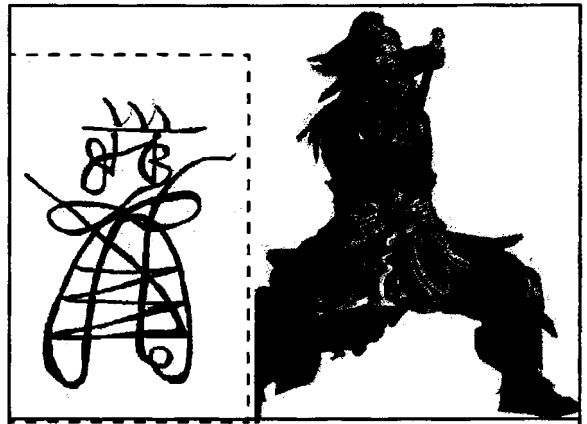


Figure 1.162. The Magic Talisman to invoke Martial General Zhang - used to Guard and Protect the House, Remove Evil, and Eliminate Bad Fortune. Marshal General Zhang is also known as “The Divine Lord of the Rising Sun Who Controls and Commands the One Breath.” When transformed into his divide form, he has the beak of a phoenix, round bird eyes, red hair, wings within his armpits, feet like dragon claws, and a red body that is completely covered with golden letters and various magical incantations, written in Heavenly Seal Script. His left hand holds the “Order of the Heavenly Emperor” magical tablet; and his right hand holds the Sacrificial Flag, that orders and summons all of the Thunder Gods.

He stands towering over the Southern Star Constellation “Jing” (“Well”), corresponds to the Wood Element, and is associated with the spirit animal manifesting as a Wild Dog (in certain Daoist traditions - the Tapir). He takes shape out of the realm of Taiji, and is endowed with the vital Qi of the central star of the Northern Dipper, “Lian Zhen.”

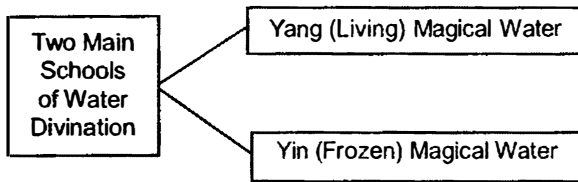


Figure 1.163. Two Main Schools of Water Divination

WATER AND DIVINATION

Water has always been considered a magical Element, energetically connected with the Moon, psychic realms, and higher spiritual forms of intuitive perception. The ancient Daoists used Water Divination is one of the most common methods of scrying (the magical art of performing divination by gazing upon an object).

The energetic movement of nature flows like a watery mist. Even the most ancient Chinese character for Qi (energy) depicts a mist rising upward from the Earth in order to form the clouds of Heaven. It is said that because of this energetic movement (existing between Heaven and Earth), when a priest begin to practice scrying, he or she will first observe clouds and mist forming around the object that he or she is gazing into.

The ancient Daoists believed that water could be used as magical portals into the spirit realm. The supernatural attributes of these magical doorways or windows allowed the priest to “look” into the infinite space of the Wuji and observe past, present, and future events.

The ancient Daoists categorize the study of Water Divination into two main schools of study, Yang Magical Water and Yin Magical Water. These two systems of magical divination are described as follows (Figure 1.163):

- **Yang (Living) Magical Water:** This type of divination includes scrying with water that is contained within still pools of water. This type of magical water is found in the form of wells, clouds, pools of black ink, tea, rain puddles, etc.
- **Yin (Frozen) Magical Water:** This type of divination includes scrying with water that is contained within “congealed water.” This type of magical water is found in the form of quartz crystals, white jade balls, ice, Magic Mirrors, etc.

COMMON WATER SPIRITS

According to the ancient Zheng Ye Daoist tradition, powerful Earth Immortals and guardian spirit entities dwelled within certain magical “healing” pools. These healing pools were normally found within the high mountainous regions, and were used in ancient China to not only treat the sick, but also as energetic portals that reflected the “Divine Will of Heaven.”

In Daoist sorcery, it was believed that water spirits would only reveal themselves through the medium of water. These aquatic spirit entities could be as small as a droplet of water, or so huge that they encompass an entire lake. Anyone fortunate enough to have a benevolent encounter with such a supernatural entity, was believed to be blessed with an increase in psychic perception, awakened sensitivity, and magical inspiration. This is one reason why many ancient Daoist priests and poets were commonly found lingering around certain magical pools and mountainous watercourses.

According to the ancient writings of the Han Dynasty (206 B.C.-220 A.D.), there are two common Water Spirits that men occasionally see. One spirit is called the Jing Qi and the other is called the Wei, described as follows:

- **The Jing Qi:** The Jing Qi comes into being in the places of watery marshes, where water is always present. This Water Spirit is shaped like a small man (only 4 inches long) dressed in yellow clothes, with a yellow hat, rapidly riding on a small horse. If you are able to call it by its true name, it will come to you in one day, even from a distance of one thousand miles away. This is the Water Spirit of the low swamp lands.
- **The Wei:** The Water Spirit known as a Wei comes into being in the stretches of a dry river bed. This type of spirit has one head and two bodies and is shaped like an eight foot long serpent. If you call it by its name you can make it fetch fish and turtles for you. This is the spirit of the dry river bed. Although a Wei has never seen water during the time of its formation, it still retains a form of magical power because its energetic essence and spirit is that of water.

SHA GUI QI (EVIL/KILLING GHOSTS)

According to ancient Daoist Feng Shui teachings, an individual's House, Field, and Tomb/Shrine are all energetic containers, and are considered to be the energetic manifestations and special dwellings of various benign and/or malignant spirits. These spirit entities may have resided peacefully within the energetic matrix of the House, Field, or Tomb for centuries, before suddenly becoming "awakened" (i.e., energetically activated) through some energetic action/stimulation.

Once awakened, the spirit beings may choose to interact with the individuals currently residing within or near these energetic containers (i.e., the House, Field, or Tomb). The original energetic purpose and function of these three "energetic containers," are described as follows:

- **The Family Home (Dwelling):** The house is the abode of the head of the family, his wife, their children, and sometimes their servants. In a house, both the old and young live together, and the energy of their future generations are constantly being cultivated and nurtured. Therefore, great care is taken to provide safety and security for those living within the home. This important "sanctuary" was originally established in order to provide a place of refuge, safety, and protection for those living within the home. It also physically, energetically, and spiritually supported all of the family members, keeping them from experiencing any and all forms of harm.
- **The Family Field (Livelihood):** The field is the abode of Man's livelihood. The cleared farm land, used for pasturing animals and growing agriculture products was the primary place where ancient Man received his food and drink. It also provided the energetic means of support and subsistence for future generations.
- **The Family Tomb (Shrine):** The Family Tomb is the abode of ghosts and spirits. It is a place where the corpse of a man is contained. In ancient China, it was regarded as the place



Figure 1.164. A House can inherit the infestation of Noxious Ghosts and Spirit Entities from the soil on which the ancient ruins of old temples, hospitals, shrines, cemeteries, execution grounds, asylums, murder scenes, etc. previously existed.

of sacrifice and sacrificial rituals. Therefore, when entering into the area of a Tomb or Shrine, it was extremely important that the individuals maintain an attitude of penance (i.e., display sorrow and remorse), and absolute purity (of body, mind and spirit).

According to ancient Daoist teachings, a House, Field, or Family Tomb can actually inherit the infestation of noxious ghosts and spirit entities from the Earth upon which a dwelling was built (Figure 1.164). This is especially true if such sites contain the ruins of ancient temples, old hospitals, asylums, cemeteries, ancient battlefields, shrines, old burial grounds, execution grounds, murder scenes, and other various disasters (i.e., human tragedies caused from fires, water, wind, earthquakes, or other calamities).

Sometimes the energetic trauma trapped and contained within the soil of these areas is so severely chaotic and deeply rooted, that the only way to resolve the problem is to bulldoze and remove the first 1.5 to 2 feet of topsoil from the original site. The old topsoil must then be replaced with new, clean topsoil that has been purified with prayers and Holy Water.

In extreme conditions, removing the haunted soil that has become possessed by ghosts and spirit entities is sometimes the last resort used in order to control Sha Gui Qi. However, if a home has already been built onto the land site, the exorcising priest can use the following magical method in order to "Avert Disasters:"

**1ST - SPEAK THE NINE PHOENIX
PURIFICATION INCANTATION**

This type of magical incantation is spoken by the Daoist priest in order to cleanse and purify the soil.

- Begin by lighting three incense, kowtow nine times, and speak the following magical incantation:

"The Nine-Phoenix Purification Incantation"

**"Truly, in order to cleanse the universe,
we must rely on the auspicious light
of the Nine-Phoenix!**

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

**We ask them to please send down
auspicious light in great abundance,
sweep away all dishonor and treachery,
and to transform this place of ordinary men
into a land of immortals!**

**Turn this abode of dust
into one of immortals,
subdue cadavers and stale energies,
and carry them off to the
bowl of the Big Dipper,
so that the auspicious incense
and lucky clouds fill the altar
with sweet fragrance!**

**The Nine Phoenix Immortal
is in charge of Purification,
He flies about eliminating dirt and filth
in all of the Ten Directions!**

**The immortal is guiding our way,
therefore we come out of our houses
to pay respect to the Jade Emperor
and to the Nine Heavens!**

**If there is anything in our way,
it will immediately be cut,
chopped and eliminated!**

**Please carry it out immediately
as an order from the
Nine Phoenix Emperor
for removing all dirt and filth!"**

2ND - INSERT THE NINE PHOENIX PURIFICATION TALISMAN INTO THE SOIL

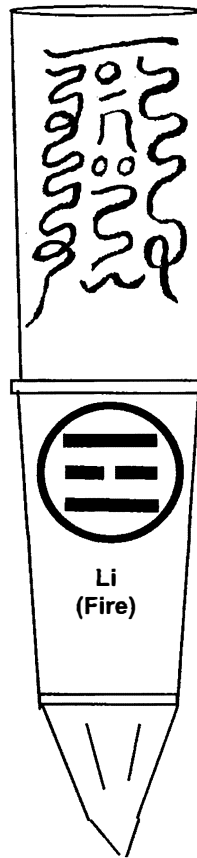
- **Cutting the 9 Bamboo Sticks:** After speaking the Nine Phoenix Purification Incantation, the priest will then cut nine sections of small green bamboo sticks, their specific dimensions should be 9 inches in height.
- **Shaving the 9 Bamboo Sticks:** On an “Accomplishment Day” of the Chinese lunar calendar, the priest will shave off the top two outer layers of the 9 bamboo sticks.
- **Drawing 9 Magic Talismans:** Then, the priest will draw the “Nine Phoenix Purification Talisman” (Figure 1.165) onto the top section of each of the 9 green bamboo sticks.

On the second section of the bamboo stick (just below the magical talisman), the priest will draw one of the eight Postnatal Bagua trigrams (one trigram for each bamboo stick). The ninth (last) bamboo stick, should only contain the Nine Phoenix Purification Talisman and the Postnatal Nine Palace Magic Square Star Pattern (Figure 1.166), placed under the magic talisman. This special bamboo stick will later be placed inside the center of the house.

- **Consecrating the 9 Bamboo Sticks:** Next, in the afternoon of a lunar “Removal Day,” the priest must consecrate and magically dedicate the 9 exorcising bamboo sticks to the celestial protective powers of the Nine Phoenix Immortal, and request that the deity banish and remove all evil ghosts and spirit entities.

Then, the priest will magically activate the 9 bamboo sticks by again reciting the Nine Phoenix Purification Incantation nine times for each bamboo stick.

- **Placing the 9 Bamboo Sticks:** Next, on a lunar “Stability Day,” in order to banish and remove the Sha Gui Qi, the priest must hammer eight of the nine bamboo sections into the Earth surrounding the house, following the Postnatal Bagua Pattern (Figure 1.167). The pattern should replicate the magical design of the Bagua, and is used as a means of restraining ghosts and spirit entities originating from the Earth upon which the house was built.



The “Nine Phoenix Talisman” is used in special magical Purification Rituals in order to remove all turbid and evil Qi

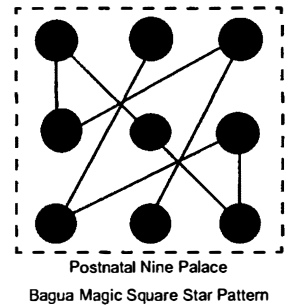


Figure 1.165. For Removing Sha Gui Qi - Draw the magic talisman on the top of 9 Green Bamboo Sticks, and draw one of the Bagua Trigrams just below it

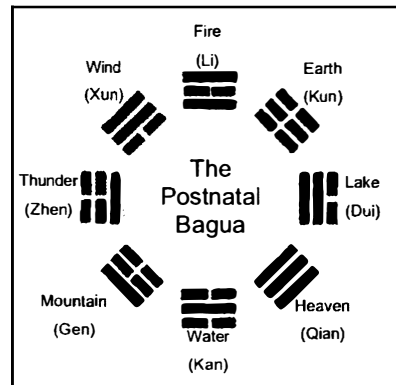


Figure 1.166. For Removing Sha Gui Qi - Draw the magic talisman on the top of 9 Green Bamboo Sticks, and draw a Bagua Trigram just below it

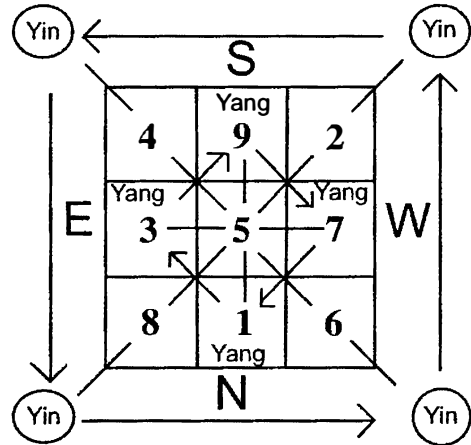
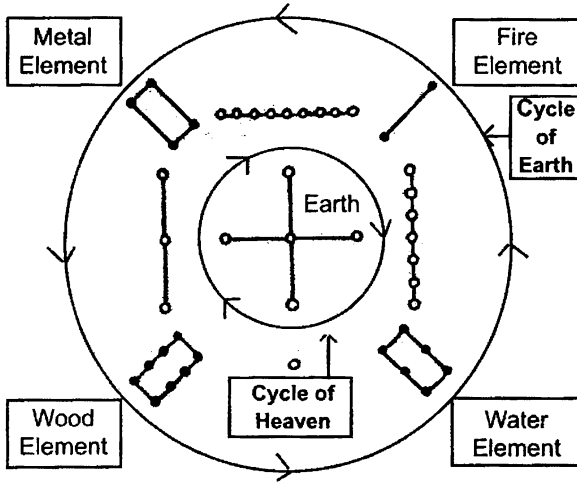


Figure 1.167. The energetic movement of the Nine Palaces of the Magic Square, according to the ancient Daoist design of the Luo River Graph

The magical Bagua pattern was traditionally used in ancient China in order to neutralize noxious Sha Gui Qi. Magic Mirrors positioned within the center of a Bagua pattern are still used today as energetic reflectors and magical enhancers. Special Bagua Talismans are also used to destroy evil spirits and avert evil influences.

The ninth bamboo stick (containing the talisman and Nine Palace Star Pattern) must be placed inside the center of the living quarters. It is traditionally placed inside a short potted vase, next to a healthy plant, and kept hidden from the public. Collectively, the placement and design of all nine bamboo sticks replicate the ancient magical pattern of the Magic Square and are designed in order to create the Nine Palace Energetic Grid, described as follows:

THE NINE PALACE ENERGETIC GRID

In ancient China, the Daoist priests often used the nine magical bamboo sticks in order to represent the esoteric patterns of the Nine Palaces of the Magic Square. These special esoteric patterns were traditionally used in ancient Feng Shui in order to create a powerful magical canopy that

would envelope and protect any person, place, or thing (i.e., house, temple, etc.) existing within the magical grid's energetic boundaries.

- When creating the protective Nine Palace energetic grid, nine pieces of purified bamboo were used. Depending on the area, sometimes special stones such as Fire Agate, Amber, Amethyst, Jade, or Jet were chosen instead of the nine bamboo sticks.
- These nine bamboo sticks (or protective stones) were then energetically imprinted as nine magical guardians.
- Each of the nine bamboo guardians were magically activated and then placed into one of the Nine Palace positions of the Magic Square, superimposed upon the property (Figure 1.168).
- The magical fields of the nine protective guardians were then fused together and used in order to create an energetic net or magical fence.
- This magical fence was then fused to the Number Five position (also known as the Ming Tang or Bright Hall) on the property, which acted as the center pillar and Taiji Pole of the Magic Square.
- Next, the priest connected and fused the

MAKING PEACE WITH SHA GUI

If a home has already been constructed on land that is previously occupied by ghosts and spirit entities, the host may sometimes avert encountering many problems and future obstacles by first making peace with the spirits and having the land cleansed.

According to ancient Daoist teachings, certain areas naturally attract the attention of ghosts and spirit entities, simply because the Earth Qi is strongly Yin to begin with (i.e., dark and wet). Many times, spirit entities and ghosts will gather to dark forests, deep and secluded valleys, ancient temples, and old houses.

According to ancient Daoist Feng Shui teachings, the presence of ghosts and various spirit entities reveals that the house is currently being haunted. Therefore, the priest or current resident of the house may choose to utilize this opportunity in order to befriend the ghost and live together symbiotically with the spirit entity. In these special types of situations, instead of banishing the ghost, the spirit entity becomes a powerful ally, and is called upon in order to inform the host about certain past and present occurrences. As a supernatural ally, the spirit will naturally protect the host, assisting him in order to increase his business finances, help bring peace and harmony to his personal life, and assist him in his spiritual life.

The ancient Chinese believed that the invisible hands of ghosts and spirit entities affected everything within an individual's life. Many wealthy men owe their success to the invisible help and assistance of ghosts and spirit entities. Additionally, many disasters, both physical and financial, are also believed to be a result of great mischief originating from ghosts and spirit entities. For example, if the "Ghosts of Poverty" were observed surrounding an individual and demanded payment, he and his family were believed to be doomed to live a life of failure and great financial disappointment. However, if Wealth Deities were observed surrounding the individual, he was believed to be destined to prosper and live a life of great wealth and great success.

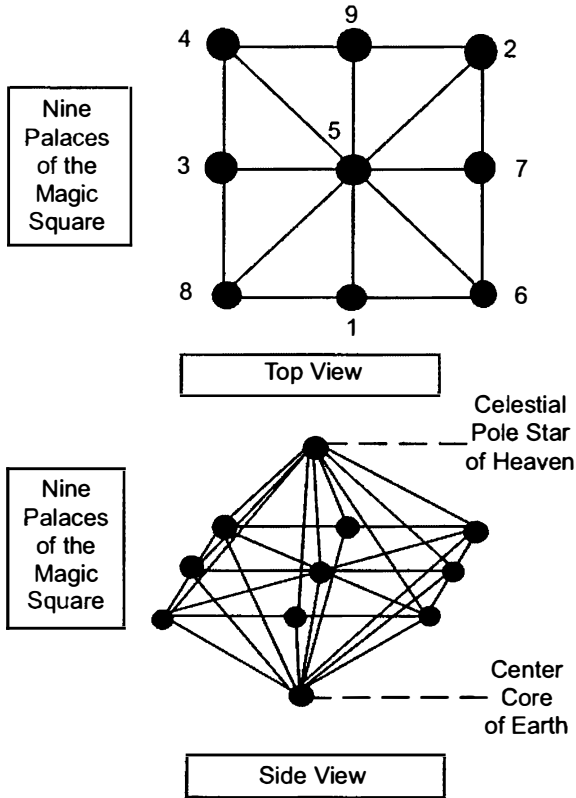


Figure 1.168. The energetic canopy of the Nine Palaces of the Magic Square

energy of the Number Five position to the celestial powers of the Heavens above, and rooted it to the Celestial Pole Star.

- The Number Five position was then anchored to the energetic field under the Earth, rooted to the Earth's center core (see Figure 1.168).
- This special magical pattern created a powerful energetic grid that naturally prevented ghosts and spirit entities attached to the soil from disturbing the people living within the land site. It also prevented the ghosts and spirit entities from entering into the land.

In ancient China, many Daoists would sometimes use these powerful energetic grids for purifying, healing, or protecting areas, as well as to create an energetic field that helped induce deep meditative states.

SPIRITUAL REMEDIES USED FOR FIXING A HAUNTED HOUSE

Most haunted houses contain some form of energy trauma, that inevitably created a powerful disruption within the home's natural energy field. For example, if an individual commits suicide by hanging himself, the ghost of the individual can continue to hold onto the strong feelings of hatred and despair. It is this powerful type of hatred that originally threw the house's harmonious energy field into chaos (i.e., usually ghosts who have committed suicide are filled with such strong hatred and resentment that they do not easily let go of their emotional attachments).

In other cases, the problem could originate from certain antiques or special building materials that were removed from an old temple. Usually, the energy of the attached spirit entity releases itself from the haunted item and begins to explore its new territory, which can also cause the natural energy field of the home to become chaotically disordered.

Sometimes, the house can become haunted by natural causes. For example, certain houses are sometimes constructed upon land sites that already contain pre-existing chaotic magnetic fields originating from old burial sites, graves, battle fields, etc. At such haunted sites, a Feng Shui master will sometimes notice the needle of his compass suddenly vacillating from the left to the right, and up and down.

People who live inside haunted houses will usually be affected by ghosts or spirit entities who roam around the residence at night. They will usually experience unstable temperaments (suddenly becoming ice cold or extremely hot).

If a high degree of disorder exists in the house's energy field, the ghost or spirit entity can suddenly direct their hatred and grievances towards occupants of the house. If the ghost is malicious, the inhabitants of the home can suddenly meet with unexpected disasters, develop terminal illnesses,

and/or experience their peace of mind begin to rapidly deteriorate and become replaced by such psychological states as psychosis, neurosis, and depression.

If the haunting of the land site and/or house is severe, foreign objects can begin to materialize, strange sounds will be heard, objects can begin flying around the room, and Shadow Spirits may manifest themselves.

When using Spiritual Remedies to quell a "Ghost Infestation" currently existing within a haunted house, the Daoist priest will begin by following a series of calculated investigation techniques. For example:

- First determining the origin and location of the haunting. In other words, try to locate the object in which the deceased spirit has taken up lodging. It may be the beam with which the ghost hung itself, a carved image of a person or animal residing within the living room, a special mask, magical tool, etc.
- After locating the object, simply remove it from the house. Traditionally, the Daoist priest will call the ghost's spirit to come forth, and ask why he still resides within this space. Next, the priest will offer to assist the spirit in departing from the physical realm. If the anger of the spirit cannot be appeased, it must then be evicted from both the home and land site.
- After the spirit has been rejected, if the object that contained the attached spirit cannot be removed from the house (e.g., it is a large foundation cross beam, where the individual hung himself), the priest must use a "Suppressing Ghost" magical seal and speak a magical incantation in order to prevent the item from becoming repossessed.
- Next, the priest will perform a magical ritual to purify the house and land site, and reestablish a divine protective "boundary" in and around the house.

SIMPLE MEASURES USED TO PREVENT CREATING A HAUNTED HOUSE

According to ancient Feng Shui teachings, in addition to having a North-East front door (Ghost Door), the homeowner should also pay close attention to the following energetic factors that could actually transform a normal home into a haunted house, inviting the presence of ghosts, spirits, and demonic entities:

- Any external damage to a wall existing within and throughout the house should be immediately repaired. This is because of the ancient teaching that states “all ghosts are fond of houses with ruined walls because coffins are stored in similar sites.”
- Any open space must never take the shape or energetic form of a coffin.
- All corridors should be connected to living areas, and there should never any type of small open space existing between them. In ancient Feng Shui, it is taught that a coffin-shaped open area, or any type of small space existing between two corridors and a living area, is often mistaken for a coffin by a ghost.
- All small sheds located behind the house should not resemble a coffin. Such sheds will appear to be coffins to ghosts.
- Avoid placing houseplants in energetic spots that are considered to contain high quantities of Yin Qi. All potted plants that are kept in places with an accumulation of Yin Qi invite the convergence of ghosts and spirits.

SPIRITUAL REMEDIES USED FOR FIXING A HOUSE OF ILLNESS

In ancient China, many Feng Shui masters have pointed out various harmful energetic patterns that can lead to the breakout of various disease conditions and ailments. These harmful disease causing energetic patterns are described as follows:

- Water from the Gen (North-East) direction pointing at the front door.
- A house covered up by a huge tree with roots extending beneath the house. According to ancient Feng Shui teachings, a large tree that is located next to a house, with its branches towering over the house, is considered to be extremely inauspicious. Especially if the house is not big, and the huge tree has its large roots extending beneath the structure of the home. In such houses, the residents have their Yang Qi sucked away by the Yin Qi of the large tree. The excess of Yin Qi overpowering the Yang Qi will cause the residence of the home to become sick.
- Any house with either roads or watercourses directed at it from the four primary directions: Zi (North), Wu (South), Yu (West) and Mao (East).
- A house that is either too bright or too dim.
- A bathroom (toilet) connected with the kitchen, a manure pile next to a well, or a bathroom facing the front door.
- Large rocks or artificial boulders piled at the front door as part of the landscaped design.
- The improper placement of heavy objects.
- Too narrow of a distance between the front door and backyard, and a steep, imposing hill behind the house.

DAOIST EARTH MAGIC RITUAL FOR PROTECTION

The following magical ritual is used to protect the priest's living space. When performed properly, it is extremely effective and useful for protecting the priest's living space. This particular magical ritual is divided into three main stages of protection: Sealing the Land, Placing the Spirit Guardian, and Sealing the House. These three magical rituals allow for maximum energetic and spiritual protection, and are described as follows:

SEALING THE LAND

In the Sealing the Land Magical Ritual, the land of the property is over-viewed in the energetic pattern of the Prenatal Bagua (i.e. with the Qian of Heaven positioned in the front of the land and the Kun of Earth positioned in the land). This energetic pattern represents the original form of the land before the house or building structure was constructed (Figure 1.169). The purpose of this magical ritual is to protect the land from Sha Qi (evil/killing energy), that may enter onto the property due to natural causes (i.e., due to the placement of various mountains, trees or rock formations, water ways, etc.) or unnatural causes (i.e., due to the placement of various buildings, streets, and/or other man-made structures).

In order to Seal the Land from the invasion of Sha Qi, you will need 12 pieces of 18 inch #4 Gage copper wire. Traditionally, the patriarch or matriarch of the living space is to perform the ritual under the direct guidance to the Daoist priest. The alpha male (guardian of the family, home and property) is to perform the magical ritual in the front of the house, followed by his female mate (who validates his energetic findings). Then, the female (creator of the family and home) is to perform the magical ritual in the back of the house, followed by the male (who validates her energetic findings).

1. Begin by bringing 2 pieces of the #4 gage copper wire to the alpha male of the living space. This male is to extend his right palm (with the thumb pointing upward) and place it on the base of the first copper wire. At the position of the extended thumb, the priest will bend the wire at a

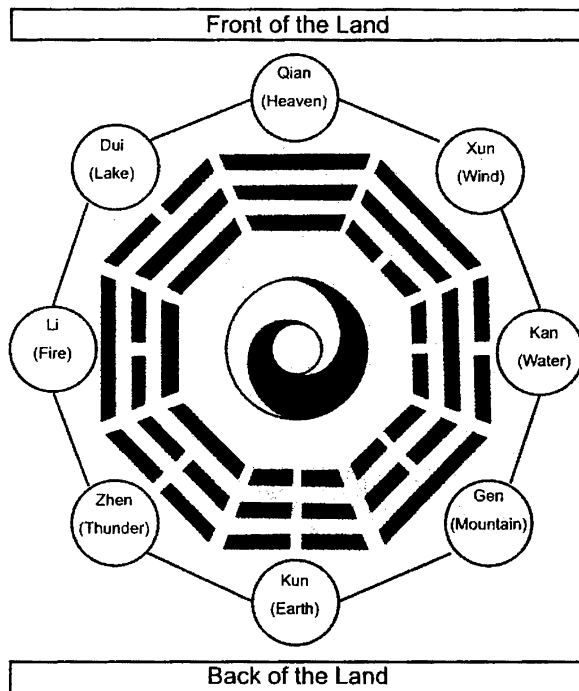


Figure 1.169. The original form of the land is viewed in the energetic pattern of the Prenatal Bagua, with the Qian of Heaven positioned in the front of the land and the Kun of Earth positioned in the back)



Figure 1.170. Two of the #4 gage copper wires should be bent at a 90 degree angle, according to the measurement of the palm and extended thumb of the alpha male of the property.

90 degree angle (Figure 1.170) in order to create Divining Rods (also known as Dowsing Rods). Repeat the procedure with the second wire.

As a historical note, Dowsing is believed to have been introduced into China by Emperor Yu at the beginning of the Xia Dynasty (2205 B.C.) and was later written about extensively by Marco Polo.

- After creating 2 Divining Rods, the alpha male is to perform the 1-10 Meditation and Three Invocations in order to ground and root his energy, and then go to the right corner at the front of the property.

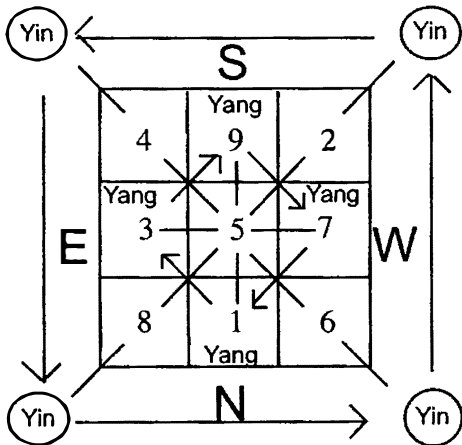


Figure 1.171. The Ancient Daoist Magic Square

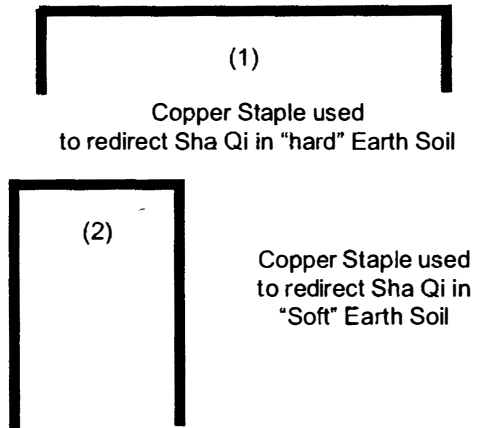


Figure 1.172. Examples of Copper Staples used to intercept and redirect Sha Qi

2. With his back to the chimney and a Divining Rod in each hand (i.e., both palms hold the shorter ends of the #4 gage copper wires pointing forward), the alpha male begins to read the energy flowing into the front of the property.

The chimney is considered to be the Taiji Pole of the house and should constantly be positioned at the back to the individual while reading the energy flowing into the property. The magical energy of the chimney brings the Wood and Fire energy of the Earth and extends it into the Wind/Air of the Heavens. It is therefore viewed as an important energetic portal for the energy of the house.

If there is no chimney, then the priest should imagine and draw the energetic pattern of the Magic Square (Figure 1.171) over the house and choose the center #5 position instead. The center #5 position is considered to be the Ming Tang or Bright Hall, and is also associated with the Taiji Pole of the house when there is no chimney.

3. While facing away from the house, and both Divining Rods pointing straight forward, the alpha male will proceed to walk the front of the property line. Each time the Divining Rods cross (form an "X" revealing the invasion of Sha Qi), he is to stop and hand both rods to his mate so that she can confirm and

validate his readings. It is important that the individual using the Divining Rods maintain a open receptive state of mind and not become distracted during the reading.

- At each place where the Sha Qi is intercepted, the alpha male will bend one of the remaining 18 inch #4 gage copper wires into the shape of a staple (Figure 1.172), and hammer the staple into the Earth in order to intercept and redirect the incoming flow of Sha Qi.
4. Once the front (the Yang of the Qian Heavenly Trigram) and left side (the Fire of Li Trigram) of the property have been cleared, the alpha male will hand the Divining Rods to his mate who will proceed to read the back (Yin of Kan Earth Trigram) and right side (Water of Kan Trigram) of the property. Each time the Dividing Rods cross (revealing the invasion of Sha Qi), she is to stop and hand the rods to her mate so that he can confirm and validate her readings.
 - At each place where the Sha Qi is intercepted, the alpha male will bend one of the remaining 18 inch #4 gage copper wires into the shape of a staple and hammer the staple into the Earth in order to intercept and redirect the incoming flow of toxic energy.
 5. After completing the entire property live, the priest can proceed to the next magical ritual, Placing the Spirit Guardian.

PLACING THE SPIRIT GUARDIAN

After performing the "Sealing the Land" ritual, the energy contained within the land should feel clean and bright, safe for living. Next, the priest will perform the "Placing the Spirit Guardian" ritual in order to protect the physical, energetic and spiritual security of those dwelling within the land.

In ancient China, Daoist priests would sometimes create nine magical Plant Stones (see Daoist Plant and Animal Magic book) and use them for the energetic protection of a home, temple, or monastery. In this magical practice, nine protective stones were energetically imprinted and used as nine magical Guardian Stones. When strategically placed along the property, these nine Guardian Stones created a protective energetic grid, the energy of which was then used in order to create a magical canopy that would envelop and protect any person, place, or thing existing within the grid's energetic boundaries. This powerful energetic grid could also be used for creating a healing energetic field, as well as for creating an energetic field that is used to induce the deep meditative states needed in spiritual transformation practice.

MAGICAL HERBS USED FOR MAKING PROTECTIVE PLANT STONES

In order to create the nine magical Plant Stones used in energetic protection, a priest would first choose specific herbs that had powerful protective qualities (i.e. herbs that were traditionally used in Daoist rituals for removing and banishing ghosts, evil spirits, and demons). Some examples of these powerful types of magical herbs include: Ai Ye (Mugwort), An Xi Xiang (Benzoinum), Du Shen Qie (Mandrake), E Wei (Asafoetida), He Bao Mu Dan (Fumitory), Huang Shui Xian (Daffodil), Luo Le (Basil), Ming Fan (Alum), Niu Bang (Burdock), Ou Long Ya Cao (Agrimony), Ru Xiang (Frankincense), Shi (Yarrow), Sheng Ma (Black Cohosh), Yan (Sea Salt), Yao Yong Shi Can (Betony), Yi Mu Cao (Motherwort), Yuan Dang Gui (Angelica), Yue Gui Shu (Bay), Yu Zhu Ya Ma (Blue Flax), and Xie Gen Shu (Bryony).

It is important to note that before constructing nine magical Plant Stones out of the above named herbs, sometimes magical elixir water was constructed out of specific protective stones (i.e., Fire Agate, Amber, Amethyst, Jade, or Jet) chosen

for their magical properties. The stone elixir water was energetically imprinted through breath incantation, and then combined with the magical herbs and used to create the nine Guardian Stones.

THE GATE-KEEPER STONE

The primary Guardian Stone of the property was known as the "Gate-Keeper" Stone. This powerful magical stone or plant was placed at the main entrance area of the property and used as an energetic sentry. According to magical tradition, any person, animal, or spirit entity wishing to harm an individual living within the protected home, temple, or monastery had to first overpower the guardian spirit of that area before the antagonist could proceed.

Traditionally, the Gate-Keeper Stone was energetically and spiritually attached to the magical power of a strong, wrathful Guardian Deity. This Guardian Deity had been summoned by the Daoist priest and had committed itself to exist on the property as the protector of the individuals who currently lived within the particular home, temple, or monastery. Because of the immense power needed in order to establish and maintain this type of energetic sanctuary, the Gate-Keeper Stone (used to magically secure the property's guardian) was different in energetic construction than the other nine Guardian Stones (used to magically create the property's protective force-field). For example, the planetary herbs, plants, and minerals used in the construction of the Gate-Keeper Stone is specific to the type of spirit guardian summoned to oversee the protection of the home, temple, or monastery. Each type of spirit guardian requires a different form of energetic correspondence, designed according to the spirit entity's specific ruling Element, direction, constellation, planet, and power.

In most Chinese temples, there are fierce statues, wall carvings, or wall paintings of Guardian Deities positioned in the entry ways. These fierce statues represent the temple's or monastery's Gate-Keepers. What most people don't know is that buried underneath these statues (or sometimes within the very fabric of the carved warrior's image) are the temple's Gate-Keeper Stones. Once the temple's Gate-Keeper Stones have been put in place, a secret ritual is performed and a living animal is sacrificed (usually a rooster or chicken), offerings are presented, along

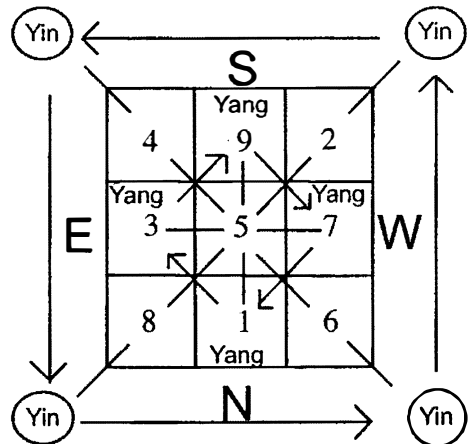
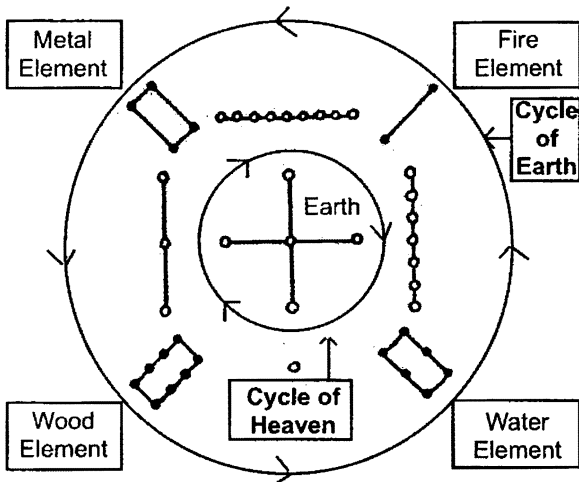


Figure 1.173. The energetic movement of the Nine Palaces of the Magic Square (Nine Celestial Palaces), according to the ancient Daoist design of the Luo River Graph

with blood-wine and burnt incense. Then, the blood of the sacrificed animal is used to dot the eyes of the statue and summon in powerful Guardian Spirit into the carving or painting to act as a protector of the area.

MAGICAL PATTERN OF THE ENERGETIC GRID

After constructing the Gate-Keeper Stone and the nine magical Guardian Stones, the priest will direct his or her attention onto energetically designing the specific type of magical grid that would be most beneficial to the people living in the home, temple, or monastery.

In ancient China, there were two main patterns used by Daoist priests in constructing this type of magical grid: The magical pattern of the Magic Square, and the magical pattern of the Eight Trigram Formation. Each of these energetic patterns contained nine specific power positions which are needed for the placement of the nine Guardian Stones.

- **The Magic Square (Nine Celestial Palaces):** The Magic Square’s energetic pattern represents the various positions of the Nine Celestial Palaces. According to the ancient Daoist design of the Luo River Graph (Figure 1.173), this magical pattern expresses the energetic movement of Yin and Yang, the Five Elements, the Cycles of Heaven, and the Cycles of Earth, and the Ten Directions of Space (North, South, East, West, Northeast, Northwest, Southeast, Southwest, Up, and Down).

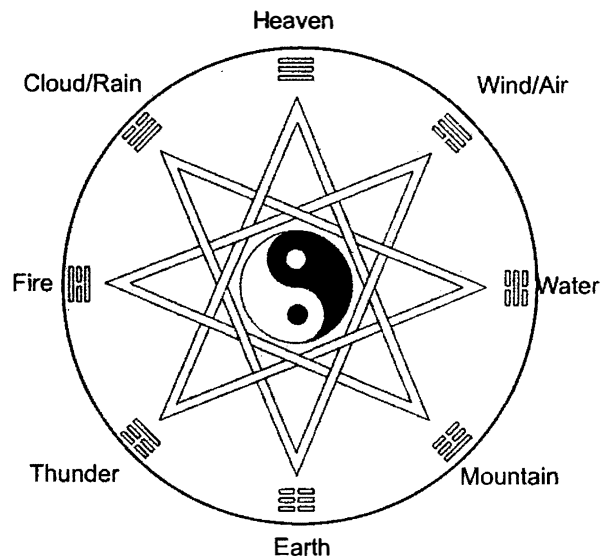


Figure 1.174. The energetic movement of the Nine Prenatal Bagua Pattern, according to the ancient Daoist design of the Fu Xi

- **The Eight Trigram Formation (Prenatal Bagua):** The Eight Trigram’s energetic pattern represents the various positions of the Eight Powers of Creation surrounding the central transformative energy of the Taiji Pole. According to the ancient Daoist magical design of Fu Xi (Figure 1.174), this energetic pattern

expresses the movement of eight dimensions of energy in Yin and Yang harmony, which are responsible for the creation of all phenomena. This magical cycle of harmony relates to the world of thoughts and ideas. This magical pattern expresses the energetic movement of Yin and Yang, the Five Elements, the Eight Trigram Powers (Heaven, Cloud/Rain, Fire, Thunder, Earth, Mountain, Water, and Wind/Air), and the Ten Directions of Space (North, South, East, West, Northeast, Northwest, Southeast, Southwest, Up, and Down).

CONSTRUCTING THE ENERGETIC GRID

When creating a powerful energetic net to magically protect a property, the ancient Daoists would first energetically superimposed either the Nine Palace positions of the Magic Square or the Eight Trigram positions of the Bagua onto the property. After the property had been divided into nine segments, next, the Gate-Keeper Stone was placed in the entry-way to the property. Once the guardian of the Gate-Keeper Stone had been summoned and commissioned as a sentry, then, each of the nine Guardian Stones were activated and placed into one of eight positions surrounding the property, with the center position placed last.

The magical fields of the nine Guardian Stones were then fused together and used in order to create an energetic net or magical fence (Figure 1.175). This magical fence was then fused to the center position (also known as the Ming Tang or Bright Hall) of the property, which acted as the center pillar and Taiji Pole of the Magic Square or Bagua.

Finally, the priest connected and fused the energy of the center position to the celestial powers of the Heavens above, rooting it to the Celestial Pole Star. Then, the center position was anchored to the energetic fields under the Earth, rooting it to the Earth's center core. This completed the magical ritual.

PERFORMING THE MAGICAL RITUAL

After determining which energetic pattern is needed to adequately construct a powerful protective force field (either the Magic Square or the Eight Trigram pattern), the priest begins the magical ritual by energetically activating and

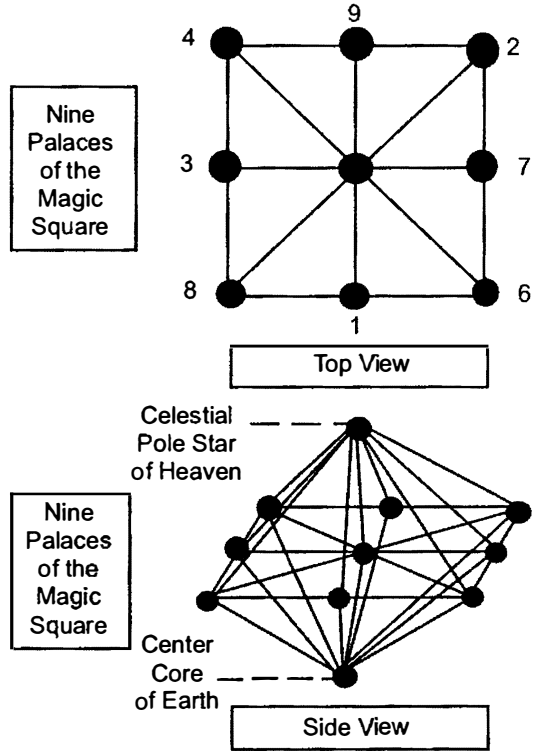


Figure 1.175. The energetic canopy of the Nine Palaces of the Magic Square

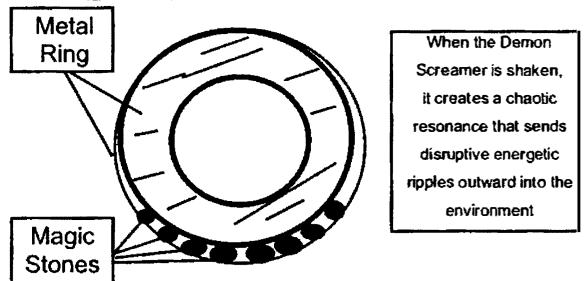


Figure 1.176. An example of a Demon Screamer used in Daoist exorcism for purifying an area

placing the Gate-Keeper Stone into the entrance area of the property. This is accomplished by the priest first ringing a bell or shaking a Demon Screamer (Figure 1.176) in order to clear and purify the environmental energy contained within the soil of the Earth. As the bell is rung (or Demon Screamer shaken), the priest will speak a powerful purification incantation while directing his or her intention through the magical tool into the ground.

The sound is used to pierce the physical, energetic, and spiritual realms of the soil. It not only removes Evil Qi and purifies the surrounding area, but it is also used to attract the Celestial Guardian Deity to the area. At this point in the magical ritual, the priest will summon and acknowledge the presence of the Guardian Deity associated with the Gate-Keeper Stone, and will request it to stay and remain as the guardian and protector of this particular home, temple, or monastery.

Then, the priest will use the magical peach-wood sword to pierce the soil and "Open the Earth," while exhaling the magical incantation "Kai" (which translates as "open"). While creating a small magical cave through which to bury and seal the Gate-Keeper Stone (Figure 1.177), the priest will simultaneously speak an incantation signifying "Heaven's Mandate" for the protection of those living within this sacred place.

Once the Gate-Keeper Stone has been buried, the priest will then draw his or her magical seal over the ground above the buried magical stone. The talismanic seal that is used in this part of the magical ritual is one of the 24 magical seals presented to the Daoist priest at the time of his or her "Lu" ordination. This magical seal carries the ancestral backing and magical power of the priest's personal Daoist lineage.

Once the Gate-Keeper Stone has been activated and buried, the priest will begin the process of activating and then burying all of the nine Guardian Stones. This magical process is needed in order to create the property's protective energetic net.

THE ACTIVATION PROCESS

At each of the nine designated areas, the priest must energetically activate and bury one of the Guardian Stones. In order to begin the process of activating and burying the magical stones, the priest will proceed as follows:

1. First, the priest rings the bell or shakes the Demon Screamer in order to clear and purify the environmental energy contained within the soil of the Earth. As the bell is rung (or Demon Screamer shaken), the priest will speak a powerful purification incantation while directing his or her intention through



Figure 1.177. The magical peach-wood sword is used to pierce the soil in order to "Open the Earth" and make way for the Gate-Keeper Stone.

the magical tool into the ground. The sound is used to pierce and cleanse the physical, energetic, and spiritual realms of the soil.

2. Then, with the left hand holding the magical peach-wood sword, positioned over the Lower Dantian, the priest takes his or her right hand and places one of the Guardian Stones below the naval in front of the Lower Dantian and says:

"Xu Bi"

("it is necessary, allow and permit")

It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the physical, realm.

3. Next, the priest moves his or her right hand and places the same Guardian Stone at the heart and Middle Dantian area and says:

"Xu Bi"

("it is necessary, allow and permit")

It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the energetic realm.

4. Then, the priest moves his or her right hand and places the same Guardian Stone at the Third Eye and Upper Dantian area and says:

"Xu Bi"

("it is necessary, allow and permit")

It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the spirit realm.

5. Next, the priest moves his or her right hand and places the same Guardian Stone above his



Figure 1.178. Perform three standing kowtows

or her head and imagines extending the right arm into the heavens, carrying the Guardian Stone into the upper celestial realm.

Once the priest feels that he or she has reached the upper celestial realms, the priest will slowly twist his or her body clockwise (like turning a key) and imagine that a magical portal is opening up within the Heavens. As this magical portal begins to energetically open, the priest will turn the Guardian Stone while saying:

“Kai Xing” (“Open its Form”)
“Kai Qi” (“Open its Energy”)
“Kai Shen” (“Open its Spirit”)

Then, the priest will imagine the magical Guardian Stone opening its physical matrix (Wuzhi) on all three levels (the physical, energetic, and spiritual), becoming imprinted with celestial protective power.

- Next, the priest will use the magic peach-wood sword to pierce the soil in order to “Open the Earth” and make way for the Guardian Stone. When piercing the soil, it is important that the edge of the priest’s sword face the direction of the center of the Magic Square or center of the Bagua circle.

As the priest pierces the soil, he or she will exhale the word “Kai” (“open”). Then, when placing the Guardian Stone into the Earth, the priest will say the following magical incantation,

**“From Holy Place - To Holy Place
 Make This a Holy Place.”**



Figure 1.179. Point towards the Heavens

After speaking the incantation, the priest will cover the Guardian Stone with the soil. Once the Guardian Stone is buried, the priest will write his or her magical seal over the ground above the magical stone.

- After, the priest has activated, placed, and covered the Guardian Stone into the Earth, he or she will offer three standing kowtows (three bows with the hands placed over the heart) and mentally say “thank you, thank you, thank you” (Figure 1.178).
 - The priest will perform this ritual nine times, once at each of the nine areas.
- Finally, after all nine Guardian Stone have been activated, placed, and buried within the nine areas surrounding property, the priest will go to the middle of the home, temple, or monastery area (i.e., position Number Five of the Magic Square or center of the Bagua Trigrams) and use his or her magic peach-wood sword to energetically connect all of the surrounding eight areas together, linking them to the center ninth point. This energetically creates the webbing of the magical net.
- Next the priest will point his or her magic peach-wood sword towards the Heavens and, while speaking a magical incantation, links the center on the top of the magical net to the Pole Star (Figure 1.179).
- Then, the priest will point his or her magic sword towards the Earth and, while speaking a magical incantation, links the center of the bottom of the magical net to the Earth’s center core. This final action not only stabilizes the energetic net, but it also suspends it between the energetic powers of Heaven and Earth.

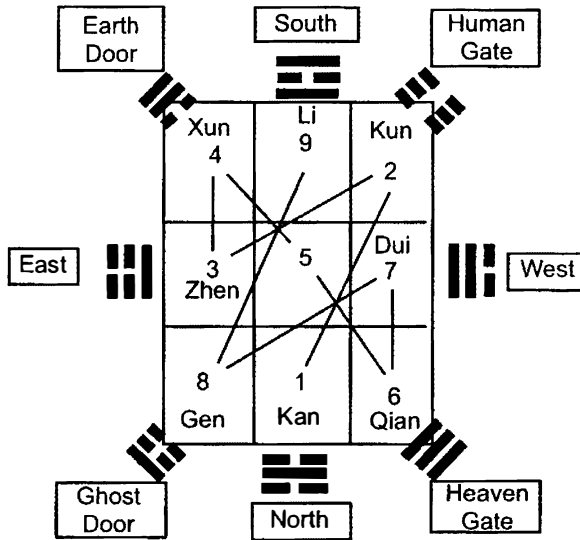


Figure 1.180. In ancient China, the Post-Heaven Bagua pattern of the "Magic Square" was energetically superimposed over the priest's temple or residence.

SEALING THE HOUSE

After performing the "Sealing the Land" ritual and the "Placing the Spirit Guardian" ritual, the final magical rite needed to be performed is known as the "Sealing the House" ritual. In the Sealing the House Magical Ritual, the living space of the property is over-viewed within the energetic pattern of the Postnatal Bagua, with the Li of Fire positioned in the South of the house and the Kan of Water positioned in the North (Figure 1.180). This internal energetic pattern represents the acquired or modified energetic form of the land created through the construction of the house or building structure.

The purpose of this magical ritual is to protect the house from Sha Qi (evil/killing energy) that may enter into the living space due to natural causes (i.e., due to the invasion of evil wind, rogue spirits, or toxic guests, etc.) or unnatural causes (i.e., due to the placement of various buildings, streets, and/or other man-made structures).

In order to Seal the Land from the invasion of Sha Qi, the priest will need to procure the following: a Magic Mirror (Figure 1.181), Tan Xiang (Red Sandalwood) powder, a mortar and pestle (Figure 1.182), Holy Water, and a calligraphy brush used

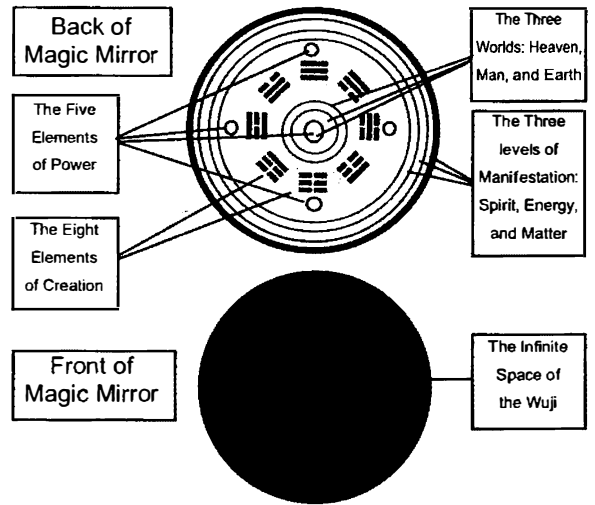


Figure 1.181. Magic Mirrors have always been considered a gateway into the Spiritual Worlds.

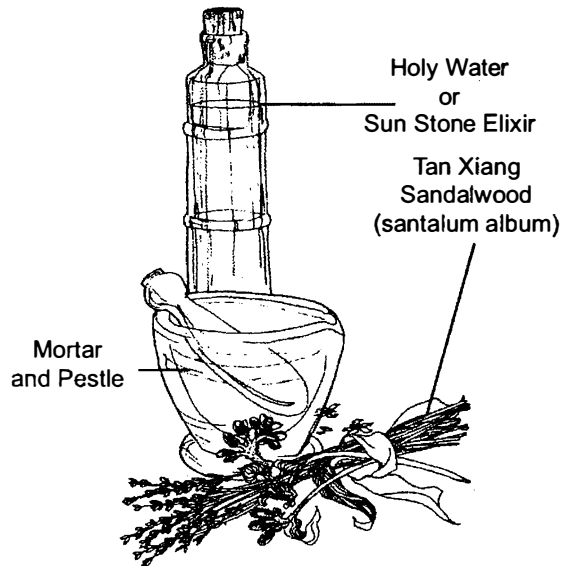


Figure 1.182. A Mortar and Pestle



Figure 1.183. A Talisman/Calligraphy Brush

for making magical talismans (Figure 1.183) If a calligraphy brush is not available, the priest may use a "virgin" wooden chopstick instead.

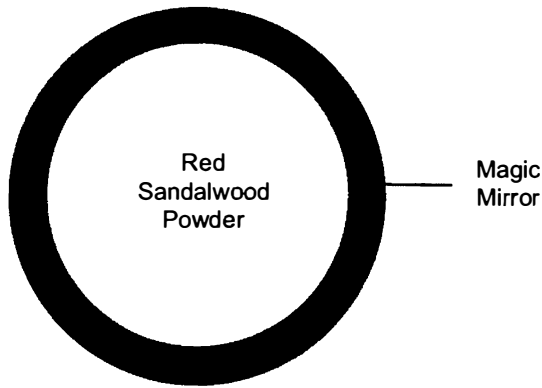


Figure 1.184. Place the Red Sandalwood Powder onto the front surface of the Magic Mirror

1. Begin by placing the red sandalwood powder on the front of a Magic Mirror that has been energetically charged and activated. The red powder should be spread out thickly (about 1/4 inch deep), creating a circle that should cover about 80 percent of the surface of the mirror (Figure 1.184).
2. Next, pick up the calligraphy pen with your left hand and perform the "Activation Ritual" needed in order to magically activate the brush. This incantation is always recited internally, and is always secretly spoken prior to writing any form of magical talisman.

While holding the calligraphy pen in the left hand (with the tip pointing upwards towards the Heavens), in your mind, secretly say the following incantation:

**Infuse and give magical power
to this brush,
and fill it with divine energy.
I look up with respect
and kowtow 3 times
to the Three Pure Ones.**

**I, in the here and now
write this magical talisman.
It is so big and radiant
that it can permeate all things
and impacts all dimensions and realms
with its magical power.**

3. Next, exhale and breathe the sacred Five Colored Vapor mist (collected from within your Yellow Court and Prenatal Wujingshen) over



Figure 1.185. With your right Sword Fingers Hand Seal, draw the Chinese character "Chi" (meaning to infuse and empower) over the brush

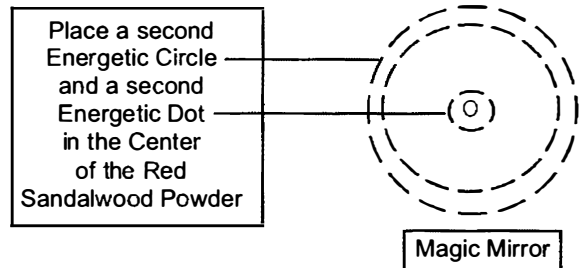


Figure 1.186. Energizing the Sandalwood Powder

the calligraphy pen, Simultaneously use your right Sword Fingers Hand Seal to draw the magical symbol "Chi" (meaning "to infuse and empower") over the pen to energetically activate it (Figure 1.185).

4. Next, using the back (wooden) side of a calligraphy brush, dot the center of the red sandalwood powder circle. When dotting the center of the circle, the priest should say the following magical incantation:

**"The One Primordial Breath
of the Prior Heavens,
by ordered stages,
rules the myriad spirits."**

5. Next, the priest will imagine drawing an energetic circle (in clockwise direction) over the red sandalwood powder in order to seal the incantation into the magical herb.
6. The priest will now imagine drawing an energetic dot over the center of the circle. This second dot represents the transcending Yin and Yang energetic nature and magical power of Taiji. It also symbolized the invisible Yin spirit realm coexisting with the visible Yang human realm (Figure 1.186).

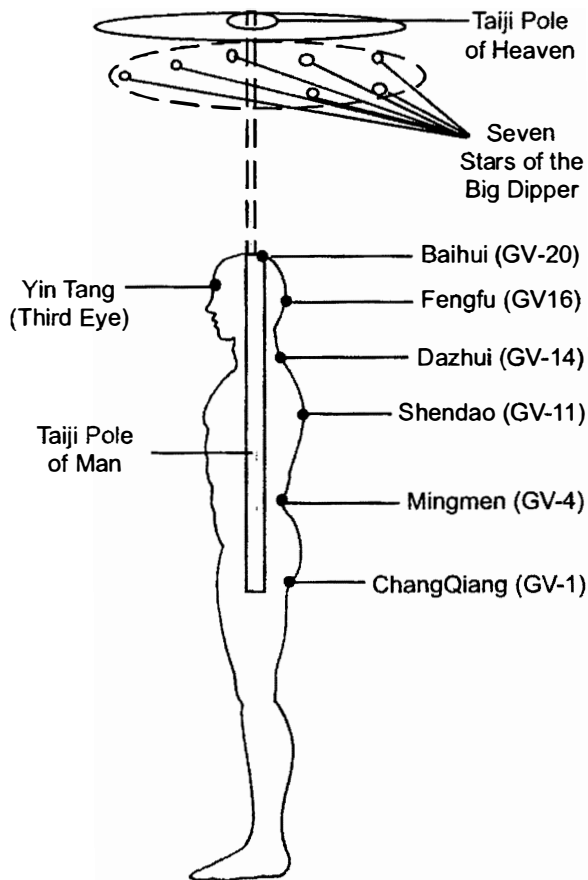


Figure 1.187. The Seven Stars of the Big Dipper Envelop the Daoist Master's Body

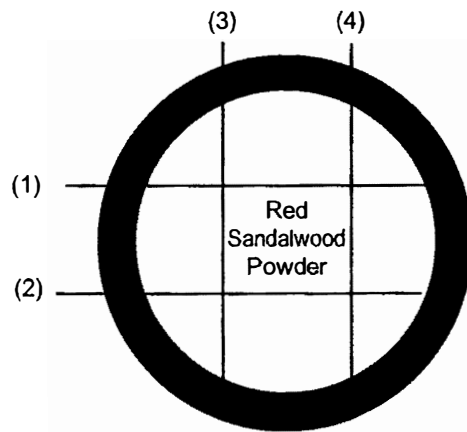


Figure 1.188. With the wooden end of the brush, place the image of the Magic Square into the Red Sandalwood Powder

7. As the second energetic dot is placed over the center of the circle, the priest places his imagination into the center core Taiji Pole. This is considered to be the "Taiji Pole of Man." The priest immediately connects his spirit to the Celestial "Taiji Pole of Heaven," causing the seven stars of the Big Dipper to descend and cover his body (Figure 1.187).
8. Enveloped in the power of the seven stars of the Big Dipper, the priest now begins to construct the Magic Square and write secret magical protection icons within the red sandalwood powder.
 - The priest will begin by writing 2 horizontal lines and 2 vertical lines. This creates the image of the Nine Palaces of the Magic Square (Figure 1.188). Next, the priest will draw two

intersecting triangles (the Yang Fire of Heaven and the Yin Water of Earth) within the Nine Palace image.

- When creating the magical image of the Yang Fire Element Triangle, the priest will start by placing the wooden end of the calligraphy brush at the #9 (Heaven) position, and draw a descending line towards the left bottom #8 position. Next, the priest will draw a second line towards the #6 position, and then draw a third and final line back upward to the #9 position. This completes the Fire Element Trigram.
 - When creating the magical image of the Yin Water Element Triangle, the priest will start by placing the wooden end of the calligraphy brush at the #1 (Earth) position, and draw an ascending line towards the right upper corner, at the #2 position. Next, the priest will draw a second line towards the #4 position, and then draw a third and final line back upward to the #1 position. This completes the Water Element Trigram (Figure 1.189).
4. Next, still using the back (wooden) side of a calligraphy brush, the priest will begin drawing the energetic pattern of the "Bagua Star Constellation" within the Nine Palaces. This magical star pattern is used in Daoist rituals for spiritual protection. It is traditionally used in magical rituals before spirit traveling to the Celestial Court. When a Nine Palace Star pat-

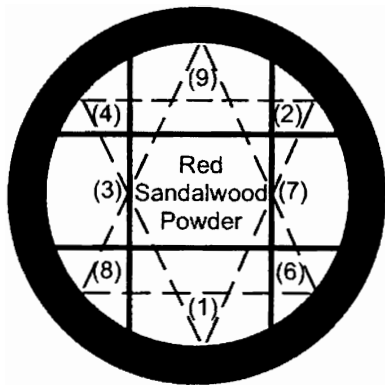


Figure 1.189. With the wooden end of the brush, place the image of 2 intersecting trigrams (Yang-Fire-Heaven and Yin-Water-Earth) into the Red Sandalwood Powder

tern is used in this type of magical ritual, it is commonly referred to as "the Eight Trigram Constellation" pattern.

With the left hand supporting the outside edge of the Magic Mirror, the priest will place the wooden end of the calligraphy brush onto the Qian (Heaven) Trigram Palace (the #6 position), and begin to draw a line from palace to palace (Figure 1.190). When reaching each palace, the priest will recite the following incantations:

- **1st Step - Qian (Heaven Trigram):** "Original, Successful, Useful and Preserving;"
- **2nd Step - Dui (Lake Trigram):** "Gives rise to Fierce Soldiers"
- **3rd Step - Gen (Mountain Trigram):** "Seals the Gate of Demons and Ghosts"
- **4th Step - Li (Fire Trigram):** "Rides the Wheel of Fire"
- **5th Step - Kan (Water Trigram):** "Water produces waves"
- **6th Step - Kun (Earth Trigram):** "Swallows the Axle of Earth"
- **7th Step - Zhen (Thunder Trigram):** "Thunder Rumbles"
- **8th Step - Xun (Wind Trigram):** "Wind moves Mountains."
- **9th Step - Central Palace:** "My energies hold the Central Palace in place; The Marshal Generals appear in their true form to protect me.

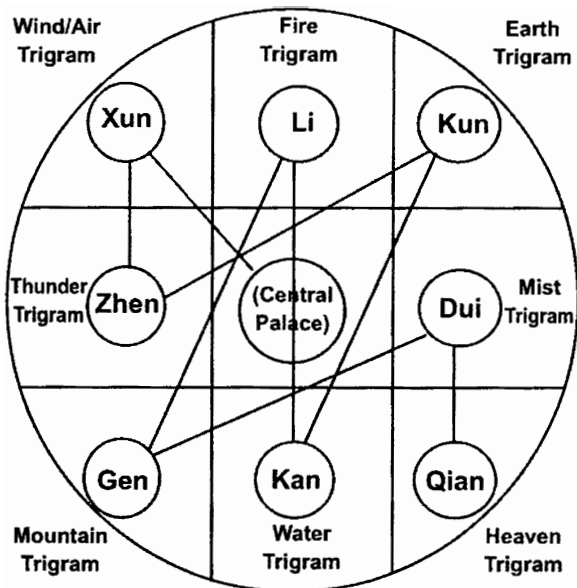


Figure 1.190. "Bagua (Eight Trigram) Star Constellation Pattern"

5. After walking through the Nine Palaces, the priest will close his eyes and finish the ritual by mentally performing three clockwise spins, gathering all of the magical powers of the Eight Trigram Constellation into an energy ball, and storing it deep inside his Lower Dantian.
6. The priest will now look into the Heavens and face the direction of the Big Dipper tail (the tail points to the opening of the Celestial "Gate of Life"). The priest will imagine that the Celestial "Gate of Life" opens and releases its "Golden Vapor of Life," which he inhales into his Yellow Court.
7. Next, the priest looks upward into his Crystal Chamber, draws a magical seal on the top of his upper palate, and swallows this magical saliva. As the saliva sinks into his Yellow Court, the priest simultaneously moves the ball of energy upward from his Lower Dantian into his Yellow Court. The energy of this ball unifies all of the energy within the priest's body, creating a powerful protective force.

Now, the priest opens his eyes and exhales his breath over the red sandalwood powder while proclaiming the following incantation:

**“By Heaven’s decree
I respectfully summon
the ten thousand masters
of green from the East,
of red from the South,
of white from the West,
and of black from the North.**

**Step by step,
I line up my essence-soldiers,
Inch by inch
the swords and halberds are aligned,
Whoever dares transgress my boundaries
will be shattered into ten-thousand pieces
by the splitting power of thunder”**

7. After proclaiming the incantation, the priest will energetically imprint his magical Daoist seal over the red sandalwood powder in order to seal the incantation into the powder.
8. Next, the priest will scrape the red sandalwood powder off of the Magic Mirror and into a mortar, and begin mixing it with Holy Water (or Sun Stone Elixir Water), in order to create a red sealing paste.

When magically activating the red paste that will be used to seal the entry ways of a house, the Daoist priest will energetically write 6 important magical symbols into the paste. This important imprinting technique will always be used, especially if the priest is constructing the magical sealing paste from scratch. Each of these 6 magical seals represent the magical powers of a specific celestial immortal that is being infused within the energetic field of the red paste. This allows the priest to transfer enormous magical power into the paste. The Six Magical Seals are written in Figure 1.191.

9. Once the sealing paste is complete (i.e., it should have the consistency of a thick red ink), the priest will dip the first two fingers of his right Sword Finger Hand Seal into the red paste, and begin marking each door and window with the sealing paste. Each time the priest places a mark, he should speak a sealing incantation. It is also important to note that all four sides of each opening should be marked (Figure 1.192). Depending on the specific design and purpose of the sealing paste, there can be several additional



	
(1) The Magical Seal and Imperial Order of the Jade Emperor	(2) Seal of the King of Heaven (Golden Yellow) To pull the Qi of the Elements into center of the talisman)
	
(3) The Magic Seal of the Pole Star	(4) The Magical Seal of Jade Clarity (Deep Water)
	
(5) The Magical Seal of Upper Clarity (Pure Water)	(6) The Magical Seal of Great Clarity (Bright Water)

Figure 1.191. Draw the following six magical seals in order to magically empower the talismanic ink with the magical power of Six Celestial Immortals.

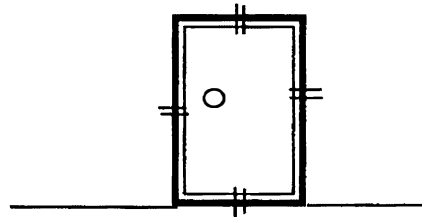


Figure 1.192. Each opening to the house must be marked with the red paste and sealed on all four sides.

steps that the Daoist priest must perform. The empowering and energetically loading (imprinting) and activation of the magical sealing paste can be carried out either by the priest or by a spirit entity that the priest has summonsed for this specific purpose. When a spirit entity carries out the imprinting and activation of a magical sealing paste, the energy that is expended is at the expense of the Qi and Shen of that particular spirit entity, or the spirit entity’s own personal reservoir of energy.

FENG SHUI INCANTATIONS FOR PROTECTION

FENG SHUI INCANTATIONS

The ancient Chinese Feng Shui masters would sometimes use several different forms of magical incantations, along with various magical talismans when performing Feng Shui.

The following are two special incantations used in ancient Daoist Feng Shui. One magical incantation is used in order to pacify the spirits of the Earth, while the other incantation is addressed to the Earth God with the request to protect the temple, home and land.

The priest will say one of the following incantations to bring peace to an area of the home or land site that is either haunted or contains evil spirits.

• INCANTATION TO PACIFY THE EARTH

**“Yuan Shi please begin to bring
peace to this town!
And everywhere notify
the 10,000 spirits,
the Immortals of the Rivers
and Five Sacred Mountains,
the Grain Spirits,
and the Earth Spirits
of this Land!**

**You must not be scared
without reason!
Return to the Orthodox Way
and become pure,
both inside and outside!**

**Tranquility reaches
the Four Directions!
Therefore guard and defend
the sanctuary of
the home's altar space!**

**Tai Shang Lao Jun has the power,
to hunt and catch
the essence of evil!**

**Protect and follow
the King of Spirits!
Preserve the tradition
of reciting sacred scripture!**

**Convert to the Great Dao!
Change, and you will
easily attain great benefit!”**



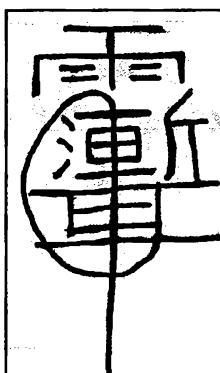
Figure 1.193. Yuan Shi Tian Zun
(The Celestial Venerable of the Primordial Beginning)

Yuanshi Tianzun (the “Celestial Venerable of the Primordial Beginning” or “the Primeval Lord of Heaven”), is one of the highest deities of religious Daoism (Figure 1.193). He is one of the Three Pure Ones, and is also known as the Jade Pure One.

He resides in the Heaven of Jade Clarity. It is believed that he came into being at the beginning of the universe as a result of the merging of pure breaths. He then created Heaven and Earth.

Yuanshi Tianzun is said to be without beginning and the most supreme of all beings. He is in fact, a representation of the principle of all being. From him all things arose. He is eternal, limitless, and without form.

At the beginning of each age, Yuanshi Tianzun transports the Lingbao Jing (or “Yuanshi Jing”), the Scriptures of the Magic Jewel, to his students (who are lesser deities), who in turn instruct mankind in the teachings of the Dao.



The Magic Seal of
Yuan Shi Tian Zun

Also known as:
“The Magic Seal of the
Purple Star,” & “The 10,000
Ancestors Star Seal”

This special seal uses
28 strokes - each stroke
corresponds to one of the 28
Star Constellation

**Incantation to the God of the Earth
to Protect the Temple, House, and Land #1**

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

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

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

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

**Tranquility reaches the Four Directions
Protect the home, altar, and courtyard.
Tai Shang Lao Jun has a mandate,
to search and catch all evil spirits.**

**Protect the Law
and follow the King of Spirits!
All who guard the tradition of the Dao
should assume the responsibility
of protection,
by chanting the scripture.**

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

**Incantation to the God of Earth
to Protect the Temple, House, and Land #2**

**“This land belongs to the Earth God!
He is the most powerful.
He communicates with Heaven,
Earth, and the Underworld!**

**I now call on the Earth God,
Please come and do not delay!
After you have successfully helped me,
I will report your good merit
and powerful achievements
to the Upper Clarity!”**



Figure 1.194. The God of Earth

The Earth God (Tu Di Gong), is a popular deity, commonly worshipped in Daoist tradition by Chinese folk religion worshippers and Religious Daoism (Figure 1.194).

In ancient China, every village had a shrine dedicated to the Earth God, who was in charge of administering the affairs of the village. In ancient times, most village concerns were primarily agricultural or weather-related. Although the Earth God was not considered to be all-powerful, he acted as a modest celestial bureaucrat to whom individual villagers could turn to in times of drought or famine.

Today, he is still worshipped by most Chinese, with many small shrines (with his image) commonly located under the main altar, or below the house door. Many worshipers make prayers to him for wealth and their well being. He is also traditionally worshipped before the burial of deceased relatives, in order to thank him for using his land to return their bodies to the earth.

Village people often called the Earth God “Grandpa,” which reflected his close relationship to the common people.

The Earth God is portrayed as an elderly man with a long white beard, a black or gold hat and a red or yellow robe, which signifies his position as a celestial bureaucrat. He carries a wooden staff in his right hand and a golden ingot in the left hand.

THE CITY GOD

A City God or "Town God" was originally called "Cheng Huang Ye" ("Lord of the Wall and Moat"). This special deity was responsible for overseeing the affairs of a specific town or city, and was considered responsible for the safety and prosperity of that territory. According to ancient Daoist teachings, the City God was responsible for protecting the realm of his jurisdiction with a powerful army of "Spirit Soldiers."

City Gods were believed to be involved in several areas of city life, including overseeing the construction of any type of building that occurred within the city walls. Communal concerns such as the need for rain and personal requests such as recovery from illness, were sometimes directed towards the City God. On occasion, town residents would also appeal to the City God for help in a natural disaster or other such crisis.

Members of the populace, and even magistrates, petitioned the City God for protection and material benefits. They believed that he and his spirit officials and soldiers, assured that justice would be done, even when the acts of evildoers remained hidden from the eyes of worldly authorities. It was also believed that the City God could be called upon to help an innocent victim, who is accused of committing a certain crime. In this situation, the accused party would appear before the City God, and ask for a sign to help prove that he was innocent.

Each town had its own City God. Traditionally, these "local gods" were deified city officials or town heroes. City Gods were believed to hold an important position in the divine bureaucracy, and their role in the spiritual world is much like the role of an official in the human world. Therefore, many times, the official or magistrate would turn to the City God for advice and help in governing a city.

Among the activities of a City God temple, considered important for maintaining peace and order, were the yearly processions of the god around his territory, purifying it of evil influences (i.e., ghosts, demons, etc.).

THE CITY GOD'S SPIRIT ARMY

To some uninitiated, the City God was seen as a "controller of demons," believing that there was little difference between the spirit armies of the City God, and the hordes of rogue "demonic spirits" who aimlessly wandering about the human realm. This was because of the ancient belief that any "wandering" or "orphaned souls" could inevitably become drafted into the services of the City God. Those abducted into this special spirit army could included those individuals who's souls:

- Died in battle
- Died in a fire or drowned
- Died at the hands of bandits,
- Died because men took their possessions,
- Died due to starvation or cold,
- Died after others forcefully took their mates or servants,
- Died poor after meeting unjust punishment,
- Died due to pestilence,
- Died because of wild beasts
- Died because of venomous creatures,
- Died because their homes collapsed,
- Died with no offspring to care for them

Some of these lost souls were spirit entities that had originally met their demise in previous times, while others had died recently. Some had died in the chaos caused by the ravages of war, others had just moved to the new land, and had suddenly fell upon gross misfortune.

Because these souls have died with nowhere to dwell, and the energy of their spirits had not yet dissolved, they eventually gather in dark places. Because their "human affairs" had not been completely resolved, some of these souls eventually fell under the supervision of the City God.

SUMMONING THE CITY GOD

According to Daoist Feng Shui teachings, when summoning a City God, the priest would traditionally summon him by the name of his regional jurisdiction. For example:

**Today, I your disciple (Daoist Lineage Name)
Summon the City God of _____!"**

THE MAGICAL APPLICATION OF A TALISMAN IN FENG SHUI

Since ancient times, Feng Shui masters have used talismans to help in warding off bad luck, Sha (Evil Qi), and Gui (ghosts or spirits) from houses, temples, and shrines. According to the *Standard History*, written in the Han Dynasty (206 B.C.-220 A.D.), it was customary to place talismans carved into a branch of peach wood (found facing the South-East) at the gate of the palace and all official buildings in order to ward off evil influences. According to tradition, this formal custom was handed down from the Zou Dynasty (1028 - 221 B.C.) and Qin Dynasties (221 - 206 B.C.). The ancient Chinese maintained the conviction that the peach tree possessed the most Jing of any of the five principal trees (peach, pine, cypress, white aspen, and bamboo), peach wood was therefore believed to be able to suppress and subdue evil influences, as well as keep legions of spirit entities at bay.

Even the color of peach blossoms (red) was believed to be a powerful Yang charm. Red, being the color of fire and light was believed to counteract evil and avert misfortune (Yang to combat Yin). This is why at the beginning of each year, "peach-red paper" was traditionally hung in long strips with specific sentences denouncing evil and affirming good. These long talismans were commonly fixed to the right and left sides of most imperial entrances.

In terms of Feng Shui function, there are two types of talismans used: A Direction Talisman, and a Time Talisman, described as follows:

- **A Direction Talisman:** this is a talisman placed in an inauspicious location in or around a house or building to ward off evil influences. It is usually fastened on doors, corners, pillars and beams, or important road-junctions and public spaces.
- **A Time Talisman:** this is a talisman used when performing any change or renovation in or around the house on days that happen to be inauspicious according to the Chinese almanac.

COMMAND THE TALISMAN INCANTATION

The following incantation is sometimes used for the final magical activation of the talisman.

When writing the magic talisman, it is important that the priest have full concentration. He must focus his Third Eye on the magic paper and direct his imagination, thoughts, and mind. When he is drawing a stroke onto the magic paper, he should never stop or pause, should not allow himself to get distracted, or talk to others. If he cannot concentrate and focus his mind and energy onto what he is drawing, the magic symbols, sounds, and images will have no effect. After drawing the magic talisman, the priest should maintain a sober spiritual state of mind.

The following incantation is spoken in front of the incense burner, as the priest places the magic talisman into the incense smoke. It is important that the priest speak in a powerful, commanding voice, and that all of his actions are performed as if he was "commanding dragons and tigers, and conquering ghosts and immortals!" The secret Command Incantation is spoken as follows:

**"The magic talisman is in the firmament!
The incense smoke rises up
as a special message and report
to the Jade Emperor!**

**The Jade Emperor orders
the 4 direction officials and soldiers
to show their magic power!
They invite the 5 Direction Generals
to descend to my altar.
They invite the powerful Generals of the
East, South, West, North, and Center.**

**To the East,
hundreds of ghosts run away!
To the South,
hundreds of ghosts have nowhere to hide!
To the West,
the enlightened god shows his blessings!**

**To the North,
Zhen Wu comes to protect!
To the Center,
hundreds of ghosts run away!**

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

FENG SHUI TALISMANS FOR PROTECTION

FENG SHUI TALISMANS

The following are some examples of special magical talismans used by ancient Daoist Feng Shui masters to remove various disasters. The Daoist priest will draw one of the following magical talisman patterns in order to bring peace and harmony to his home (Figure 1.195).




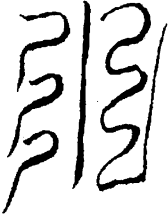




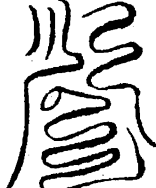
<p>Talisman used for Preventing Attacks from Thieves and Robbers</p> <p>賊劫</p> 	<p>Talisman used for Preventing Attacks from Evil Spirits</p> <p>邪精</p> 	<p>Talisman used for Countering Continual Bad Luck, Accidents, and Hidden Attacks</p> <p>連伏</p> 	<h3>THE "FA XIE" MAGIC RITUAL</h3> <p>According to ancient Han Dynasty (206 B.C.-220 A.D.) texts, "In ancient China, when any type of bad luck or misfortune came upon a household, the people of the house would contact a Daoist priest and have the ceremony of "Faxie" (give vent to; vent one's grievances) performed in order to appease and quiet the gods and guardians of the home.</p> <p>On a special day, the Daoist priest would come to the home in order to perform this magic ritual. Before beginning the magic ritual, the priest would paste a number of red and yellow paper talismans on the main door (near the bottom), and on the doors of those individuals who have the primary complaint. These important talismans are then sprinkled with the blood from a white cock (taken from it's red comb). A few of the rooster's feathers are also placed inside the bowl of blood in order to increase its potency.</p> <p>The sprinkling of blood is accompanied by the burning of incense, the exploding of firecrackers, the beating of a drum, and the priest performing incantations.</p>		
<p>蛇虫</p>  <p>Talisman used for Preventing Attacks from Snakes and Bugs</p>	<p>狼虎</p>  <p>Talisman used for Preventing Attacks from Tigers and Wolves</p>	<p>病疾</p>  <p>Talisman used for Countering Illness</p>	<p>害</p>  <p>Talisman used for Countering Conflicts and Confrontations</p>	<p>傷</p>  <p>Talisman used for Countering Wounds and Hurts</p>	<p>煞</p>  <p>Talisman used for Countering Evil Spirits</p>

Figure 1.195. Various Magical Talismans used for Home Protection

FENG SHUI TALISMANS FOR GUARDING YANG HOUSES

CREATING MAGICAL FENG SHUI TALISMANS

The following "Subduing Talismans" were used in ancient China for guarding and protecting Yang Mansions (Homes of the Living). These important magical talismans are specifically used in order to fix a house that produces no "influential power." In such situations, the servants are difficult to manage, and although both the celestial realm and the imperial government did not contribute to the family's hardship, it quickly became obvious that the inhabitants of the house were destined to live a life of much difficulty and years of severe hardship.

The following magical talismans were considered to be the only effective methods used in Daoist Magical Feng Shui in order to subdue this type of Evil Qi, protect the inhabitants of the home, and bring peace to the house.

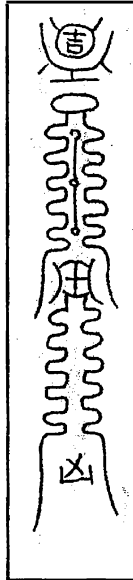
THE YELLOW STONE RESCUE & PROTECT THE PEACE MAGICAL TALISMAN METHOD

One popular method used in ancient China to protect the inhabitants of a house and to bring peace to the home was to use the "Yellow Stone Rescue and Protect the Peace of the House Talisman Subduing Method." Any Daoist priest who had mastered this special method served the world by aiding and benefiting all living people. This special magical talisman system was used in order to rectify accidents, crimes, evil, and even killings caused by cruel gods and evil spirits who sought to harm the treasures of man, causing unremitting disease that many strong individuals were unable to heal from. By applying the Yellow Stone Rescue and Protect the Peace of the House Talisman Subduing Method to bind and remove evil spirits, the inhabitants of the house could escape disasters. Many of these special talismans are created and kept in the back of the house.

Southern Mountain Talisman
符岳南



Western Mountain Talisman
符岳西



Eastern Mountain Talisman
符岳东



Central Mountain Talisman
符岳中



Northern Mountain Talisman
符岳北

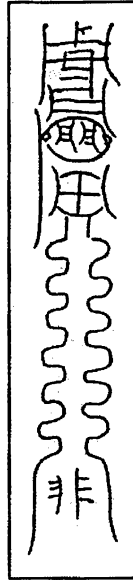


Figure 1.196. The Five Sacred Mountain Talismans were specifically used by ancient Feng Shui masters to guard and protect Yang Houses (houses of the living) against evil spirits and Sha Qi.

THE FIVE SACRED MOUNTAINS SUBDUING HOUSE TALISMAN METHOD

The first magical talismans applied in the Yellow Stone Rescue and Protect the Peace of the House Talisman Subduing Method are known as the "Five Sacred Mountains Subduing House Talismans" (Figure 1.196). These five powerful magical talismans are used in order to bring great luck to the inhabitants of the house. They are specifically designed in order to subdue all of the chaotic energy resonating within the house, that was originally caused from the horrible acts of cruel gods, evil spirits, and ghosts.

The magical charm should be drawn with red ink on yellow talisman paper, according to the individuals birth date. It should then be magically activated. Next, the magical charms should be folded three times and carried on the individual's body, especially at night. Then no evil spirit would dare approach.

12 EARTHLY BRANCH TALISMANS USED FOR EXPELLING MALICIOUS EARTH GODS
AND FOR GUARDING THE HOUSE FOR A CYCLE OF 12 YEARS

These 12 Magical Earthly Branch Talismans (Figure 1.197 -1.199) are specifically used in order to report to the Celestial Office of Crimes, all wrongful offenses and evil deeds created against man by cruel and evil spirits.

Known as "The Vermilion Book Talismans," they are to be reported according to the specific day that the incident occurred, Drawn in black ink on yellow talisman paper, pasted on a 1 foot, 2 inch Red Peach-wood Block and placed within the main hall of the house.

These special Vermilion Book Talismans must be magically activated by a Daoist priest through ritual sacrifice.

Hai
Branch
Talisman

符年亥



Yin
Branch
Talisman

符年寅



Chou
Branch
Talisman

符年丑



Zi
Branch
Talisman

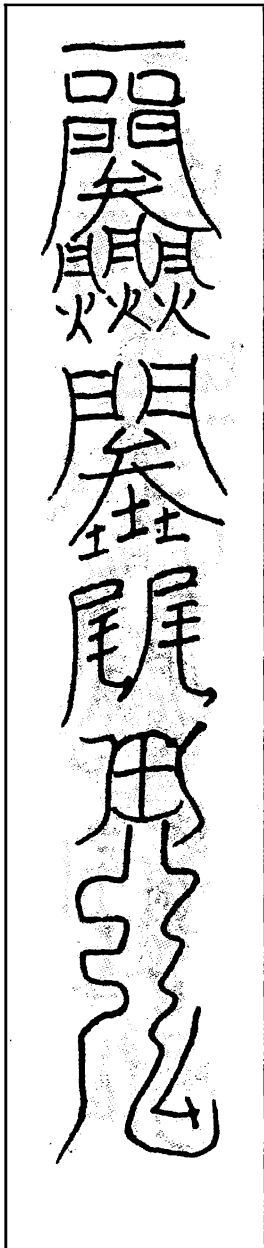
符年子



Figure 1.197. Magical Talismans used to Expel Malicious Earth Gods from the soil

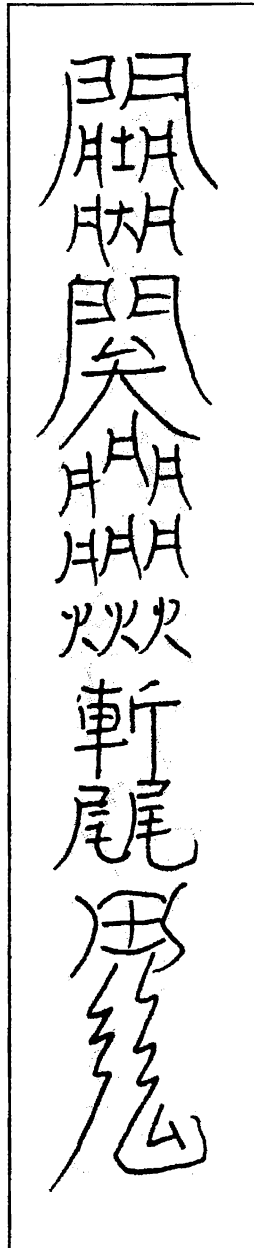
Wu
Branch
Talisman

符年午



Si
Branch
Talisman

符年巳



Chen
Branch
Talisman

符年辰



Mao
Branch
Talisman

符年卯



Figure 1.198. Magical Talismans used to Expel Malicious Earth Gods from the soil

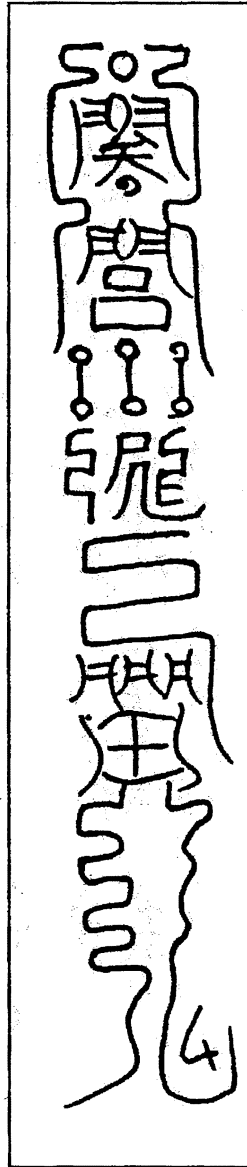
Xu
Branch
Talisman

符年戌



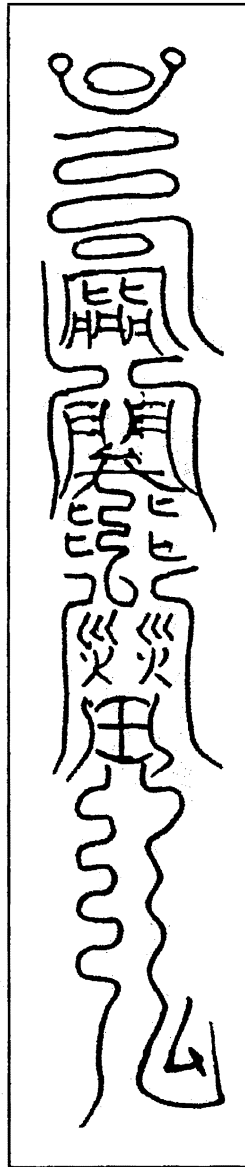
You
Branch
Talisman

符年酉



Shen
Branch
Talisman

符年申



Wei
Branch
Talisman

符年未

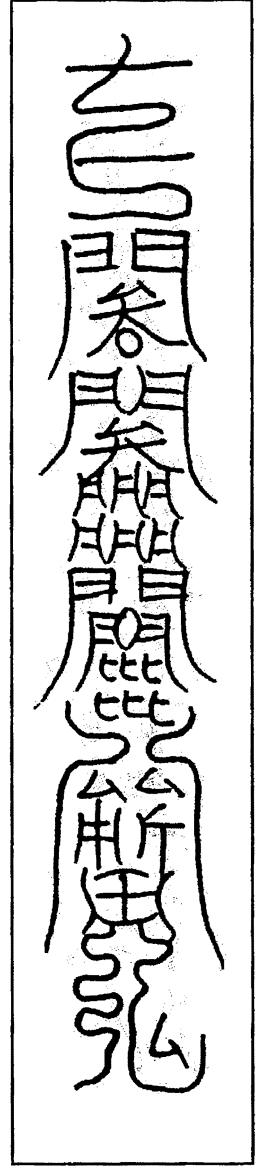


Figure 1.199. Magical Talismans used to Expel Malicious Earth Gods from the soil

**12 EARTHLY BRANCH TALISMANS USED FOR GUARDING THE 4 DIRECTIONS
AND FOR EXPELLING THE SPIRITS OF THE DIRECTIONS**

Xu - You - Shen
Earthly Branch
Talisman

Wei - Wu - Si
Earthly Branch
Talisman

Chen - Mao - Yin
Earthly Branch
Talisman

Chou - Zi - Hai
Earthly Branch
Talisman

符年戌酉申

符年未午巳

符年辰卯寅

符年丑子亥

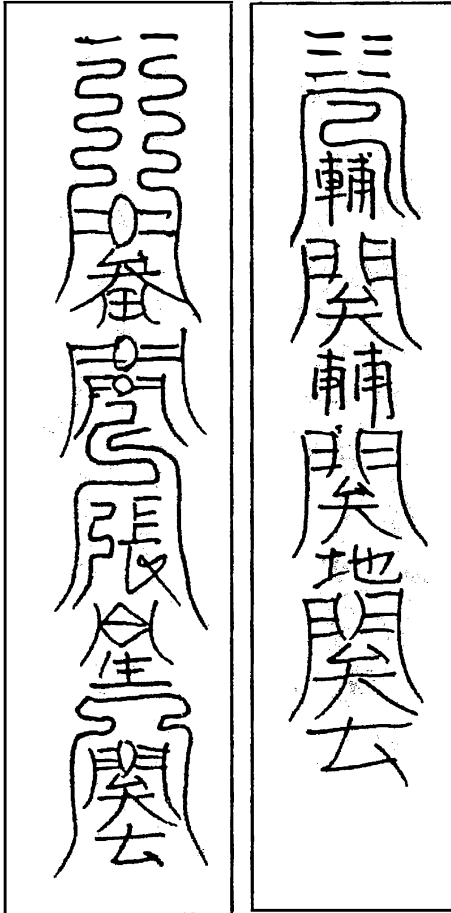


Figure 1.200. Magical Talismans used in Expelling Spirits of the Four Directions

These magical talismans (Figure 1.200 and Figure 1.201) are used in order to subdue, restrain, and expel evil Earth Spirits from the Four Directions. These special talismans belong to the group

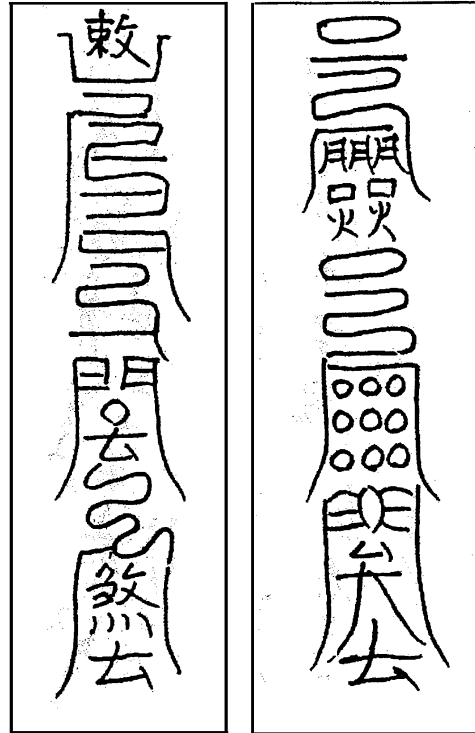


Figure 1.201. Magical Talismans used in Expelling Spirits of the Four Directions

of talismans that require the use of the 1 foot 2 inch Peach Wood Board, known as the Vermilion Book Talismans. They are used in order to report to the Celestial Office of Crimes, all wrongful offenses and evil deeds created against man by cruel and evil spirits.

These special Vermilion Book Talismans must be magically activated by a Daoist priest through ritual sacrifice.

THE SIX JIA SPIRIT GENERALS AND HEAVENLY MASTER TALISMAN USED TO PROTECT THE HOUSE FROM FLOOD, FIRE, AND EVIL QI

符宅護甲六



The "Six Jia Protecting the House Talisman" (Figure 1.202) requests the assistance of Celestial Master Zhang (Figure 1.203) to dispel all floods, fire, and Evil Qi. This special talisman must be sealed and magically activated with the Celestial Master Seal (Figure 1.204).

After drawing this special talisman with black ink onto yellow talisman paper, the priest will repeat the following magical incantation:

**"Heavenly Heart,
Heavenly Eyes,
Heavenly Ears,
the Heart of Light!**

**Overcome
the magic light of
Earth -**

**Use the light
of the Sun and Moon!**

**Quickly, quickly do it
as the Law
of the Five Emperors!"**

Repeat the magical incantation 7 times, then exhale your breath onto the talisman in order to magically activate it.



Figure 1.203. Zhang Daoling, the first Celestial Master of the Zheng Yi Daoist Sect



Figure 1.204. Stamp the magic talisman with the Celestial Master Seal

Figure 1.202. Write the Six Jia Protecting the House Talisman in black ink on yellow talisman paper

TALISMAN OF THE FOUR CELESTIAL GUARDIANS USED TO PROTECT THE HOUSE FROM FLOOD, FIRE, AND EVIL QI

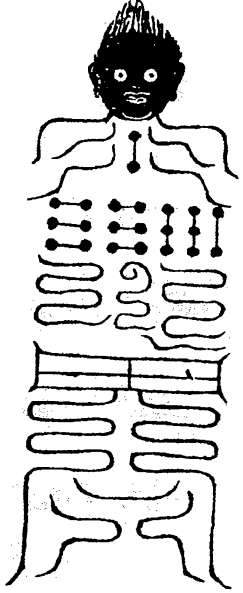
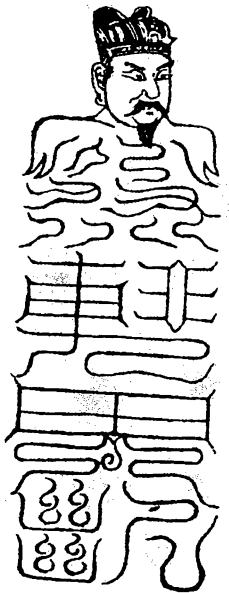
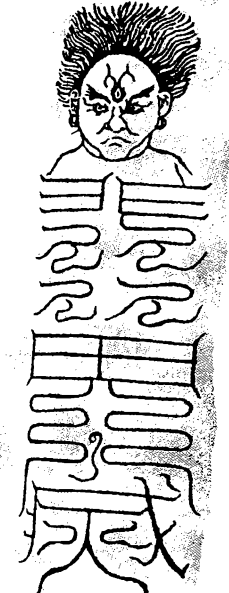
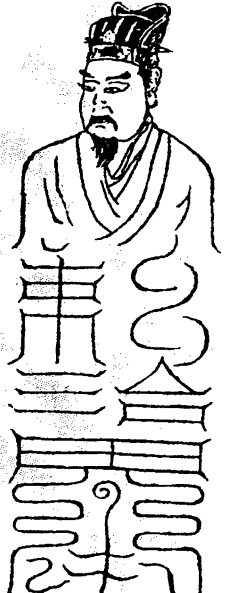




Talisman Used to Summon the Protection of the North	Talisman Used to Summon the Protection of the West	Talisman Used to Summon the Protection of the South	Talisman Used to Summon the Protection of the East
			
			
<p>Black Turtle/Snake (Guardian of the North) Zhiming the Mysterious Dark General - holds the bright light behind me!</p> <p>The Black Snake spits out Fire Qi and all evil spirits hide!</p>	<p>White Tiger (Guardian of the West) Jianbing the White Tiger commands the celestial soldiers and protects me on the right!</p> <p>The Tiger is prowling! His teeth are sharp as knives, and they swallow spears whole!</p>	<p>Red Phoenix (Guardian of the South) The magical light of Lingguang the Red Phoenix is in front of me! The Red Phoenix has six heads, and spit fire! He reveals his magic power to suppress all evil ghosts!</p>	<p>Green Dragon (Guardian of the East) "Mengzhang the Green Dragon protects me on the left with his bold and powerful laws! The Dragon is prowling! His teeth are sharp as knives, and they swallow spears whole! The Poisonous Dragon also has six heads, and spit fire!</p>

Figure 1.205. This special magical talisman is used for protecting the house from Flood, Fire, and Evil Qi

2 FENG SHUI TALISMANS USED FOR SUPPRESSING EVIL QI AND REMOVING GHOSTS WHO ARE MAKING TROUBLE IN THE HOUSE



Figure 1.206. Supreme Commander Deng (The Leader of the Five Thunder Gods)



Figure 1.207. Draw the magic Talisman onto a Spirit Tablet Constructed out of Cypress Wood

This special magical talisman is used for suppressing Sha Qi and for removing ghosts. According to ancient Daoist teachings, if there are ghosts or spirits roaming within the house, the time of their movements are divided into two distinct categories, described as follows:

- **Auspicious:** If the ghost or spirits roam throughout the house from the hours of Chen (7:00 a.m.) to Shen (5:00 p.m.), it is considered to be a good auspicious sign.
- **Inauspicious:** If the ghost or spirits roam throughout the house from the hours of You (7:00 p.m.) to Yin (5:00 a.m.), it is considered to be an inauspicious sign.

In cases where the encounter with spirit entities tends to be inauspicious, the priest must write the name of the leader of the Thunder Gods, Supreme Commander Deng (Figure 1.206) in red cinnabar ink, onto yellow talisman paper, and then place it onto the altar.

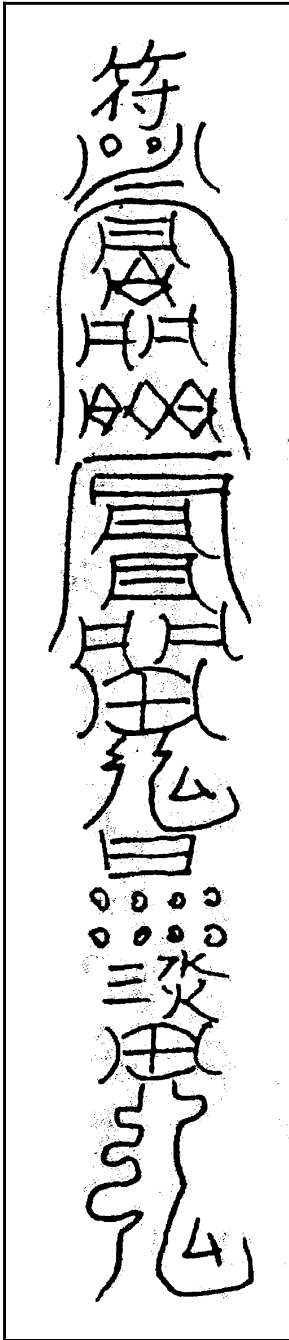
On a 1 foot high Spirit Tablet, constructed out of cypress wood (Figure 1.207), write the following

magical talismans (Figure 1.208) in red cinnabar ink and then place it inside of your house where the disturbances frequently occur. This magical ritual will suppress all ghosts and evil spirits.

If you have been hearing strange noises inside the house, draw the following magical talisman (Figure 1.209) in dark green-black ink onto a piece of yellow talisman paper, and then paste the magic talisman on the wall where the noise is found. In order to create the special magical dark green-black ink, crush the following into powder and combine the ingredients:

- Dark Green-Black Ink
- 5 grams of Cinnabar,
- 5 grams of Realgar (“Ruby Sulphur”)
- 8 Grass Roots (from the 8 directions of the yard)
- Holy Water

While grinding all of the ingredients inside a special mortar to make the ink, speak a magical incantation dedicating the power of the ink to removing evil spirits from the home and land site.

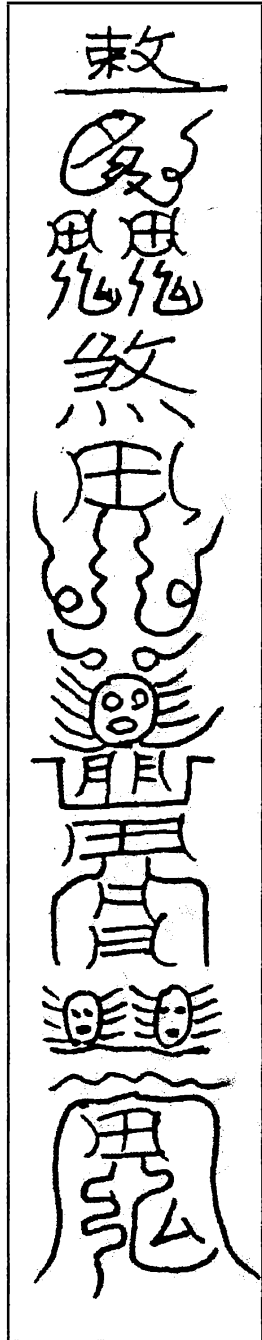


The Suppressing
Sha Qi and removing
Evil Ghosts Talisman

Draw this magic
Talisman onto a
Spirit Tablet
Constructed out of
Cypress Wood

Then place it
inside the
Haunted House

Figure 1.208. Draw the following Magic Talisman onto a Spirit Tablet Constructed out of Cypress Wood



The Suppressing
Strange Noises
Talisman

Draw this magic
Talisman onto a
piece of Yellow
Talisman Paper

Then paste it
inside the
Haunted House
where the noise
frequently occurs

Figure 1.209. Draw the following Magic Talisman onto a piece of Yellow Talisman Paper

DAOIST WEATHER MAGIC

To the ancient Daoists, both the natural world (the energy of Earth) and the weather (the energy of Heaven) were full of magical potential. The energetic phenomena of nature has always held a powerful fascination for Daoist priests, who continually trained and cultivated Ling Qi (Magical Energy) in order to summon and control these foundational powers. The ancient Daoists believed that by controlling the magical powers of the Bagua (believed to be responsible for establishing the very core of the universe), they could summon and control the four powers of Heaven (clouds, mist and rain, fire, and thunder) and the four powers of Earth (soil, mountains, water, and Wind).

Because the energy of weather was considered to be both powerful and ever-changing, the ancient Daoists often used their magical abilities to control and influence it's "Heavenly effect on the Earth." Weather Magic, sometimes known as Daoist Heaven Magic, represented the control of the powers of the sky, which were believed to be alive with hidden magical forces. The ancient Daoists believed that the pure clarity of the sky was an illustration of the "Mind of the Dao." Clouds come and go across the Heavens, like thoughts or dreams that appear to obscure the mind's true nature, while the nature of the sky remains unchanged. Like a mirror, the sky is clear and transparent, always unaffected by the appearances that arise within it.

Throughout China's ancient history, court sorcerers (imperial magicians) depended on the proper interpretation of the various colors of the days, skies, stars, and moonlight in order to judge upcoming weather and predict future events. This understanding was essential to survival, in that the coming of rain and snow determined the growth or destruction of the empire's crops.

One ancient esoteric text known as *The Cave of the Thousand Buddhas*, provides a detailed description of Weather Magic stones, rituals, and the associated celestial powers that can be conjured through reciting the proper magical incantations. This important magical text has been labelled a "Shaman Rainmakers Handbook" by several



Figure 1.210. An ancient Daoist Print of The Mother of Thunder, The Rain Lord, and The Count of Wind (invoked during rainmaking ceremonies).

noted scholars. To date, this ancient text contains the only detailed description of Weather Magic techniques performed during the Tang Dynasty (618-907 A.D.) and the Five Dynasties Period (907-960 A.D.). The first part of the text contains an itemized list and detailed descriptions of the different magical properties of various stones (i.e., each stone's medical, protective, or destructive energetic potential). The second part of the text contains a description of Weather Magic rituals.

In ancient China, individual Gods were associated with specific weather patterns, events, and conditions (Figure 1.210). Therefore, in certain Weather Magic rituals, offerings were presented to these Gods in the hopes of appeasing them and causing favorable weather, which could directly affect the economy and class of living for an entire village or nation.

In order to perform Weather Magic, the Daoist priest must generally possess a deep understanding of Daoist Magical Theory, Weather Magic Theory, Weather Tools, and Weather Magic Rituals.

DAOIST MAGICAL THEORY

The Daoists have always used magic (known as Dao Shu) as part of their tradition. In order to perform Weather Magic, the priest must first possess the experience of weather rituals and the skill of summoning Celestial Immortals and Nature Spirits. He or she must also know and understand the specific spells and incantations (Zuofa) used to summon or dispatch different weather conditions. All of these magical skills and abilities are taught and understood along the way, as the disciple continues to learn and master the specific techniques of his or her Daoist sect.

There are three kinds of power recognized by those who practice ancient Daoist magic, "The Magical Power of Man," "The Magical Power of Earth," and "The Magical Power of Heaven." Because each of these three categories will generally overlap, in ancient Daoist magical practices, the disciples are repeatedly introduced to all three disciplines, described as follows:

- **The Magical Powers of Man:** These magical powers come from the "self," and they are generated through both internal and external cultivation. The magical powers of Man derive their strength from the magical powers of Heaven and Earth. An individual who draws his or her magical power from internal and external cultivation is known as a "mystic."
- **The Magical Powers of Earth:** These magical powers come from nature (i.e., from soil, minerals, stones, plants, and animals) The magical powers of Earth derive their strength from the energetic influence of the Sun, Moon, and Stars. An individual who draws his or her magical power from nature is known as a "magician."
- **The Magical Powers of Heaven:** These magical powers come from spirits and deities. An individual who draws his or her magical power from spirits and deities is known as a "priest."

When training these three magical disciplines, the Daoist disciple is introduced to the Six Laws of Daoist Magic. It is only after memorizing these foundational laws that the disciple is introduced to techniques of Daoist Sorcery. The Six Laws of Daoist Magic are described as follows:

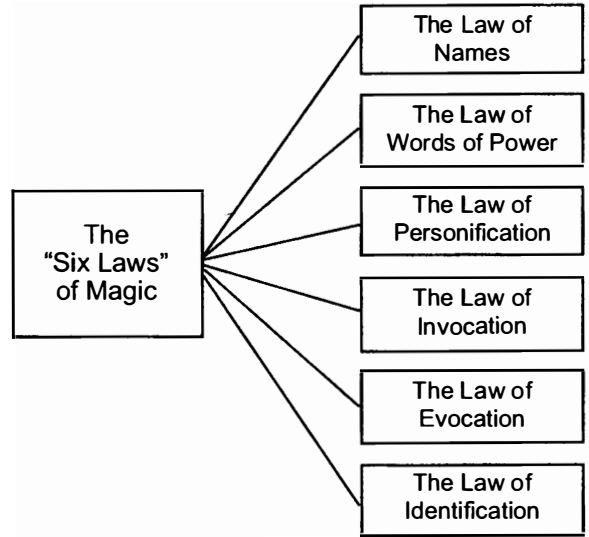


Figure 1.211. The Six Laws of Daoist Magic

THE "SIX LAWS" OF DAOIST WEATHER MAGIC

The ancient practice of Weather Magic is real, and it has been openly and secretly practiced since the existence of mankind. The ancient Daoists believed that the weather was alive, and that humans could affected the weather by their thoughts and emotions, and through their very sense of personal relationship with the natural world. This interaction with the natural world is regulated by certain magical laws of cause and effect. For example, each Daoist system follows certain esoteric spiritual "laws." These "Six Laws of Magic" are designed to keep the priest safe and allow him or her to achieve success in magical workings. The "Six Laws of Magic" are described as follows (Figure 1.211):

- **The Law of Names:** A name is a definition as well as an energetic link that can be used for Qi and Shen transmission (influencing the mind and emotions of the person, place, or thing). This works because knowing the complete and "true name" of something or someone means that you have achieved a complete understanding of its true nature. Therefore, knowing the complete and true name of a person, place, or thing (object, being, or process) gives the priest complete control over it. This is why in almost all schools of sorcery, the disciple is immediately given a

new name once he or she becomes initiated. In Daoist mysticism, each school has a secret poem consisting of a sequential cycle of Chinese characters through which the disciple receives his or her "secret name." These character names are different from the disciple's "public names," in that each "secret name" is assigned to the specific lineage and generation of the sect and helps the disciples keep track of their secret "family." This is also why the sharing of a secret name is such a powerful act of trust — because the secret name is considered to be very close to, if not identical with, the person's true name.

- **The Law of Words of Power:** There exist certain words that are able to alter the internal and external realities of those uttering them, and their power may rest in the very sounds of the words as much as in their meanings. Most words are names, and most have known definitions. However, Words of Power are sometimes "nonsense" words (words without definitions) that nonetheless can release certain powerful psychic phenomena and supernatural states. Most magical tools require words to be inscribed upon them and/or to be said over them during their creation.
- **The Law of Personification:** This Law is based on the fundamental human thought and desire of personal contact and interaction. It makes performing Weather Magic much easier. Most priests who practice Weather Magic personify the Winds and the clouds. This makes it much easier to place the focus of their projected intention upon the energetic field of the atmosphere. Any weather phenomenon may be considered to be alive and to have its own unique personality. For example, a storm is considered to "be" a living entity or being and may be effectively dealt with on this level.
- **The Law of Invocation:** An invocation occurs by allowing a benign spiritual entity or deity to inhabit the priest's own body. Although this is one of the most dangerous methods of sorcery, it is also one of the most powerful. Through this type of invoked possession, the priest's personal power becomes fused with the power of the spirit or deity, creating an incredible focused

single force. However, if the possessing spirit or deity gets out of control and overwhelms the priest, the priest will generally find it difficult to contain the spirit's domineering power.

In ancient China, the power and prestige of a priest largely depended on the number of spirits he or she could voluntarily incarnate and control within his or her own body. This was sometimes achieved through the aid of magical Hand Seals, songs and incantations, Star Stepping, dances, music and drumming, or 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 body. Sometimes sand, flower, or ash writing divination was employed while the priest was in this trance state. "Channeling" is but one example of an invocation used to bring a foreign intelligence into the body.

The Law of Invocation stresses the fact that it is possible to establish internal communication with entities from either inside or outside of oneself. The ancient Daoists believed that either Invocation or Evocation can control the spirit communication processes, manifesting through inspiration, conversation, channeling (mediumship), and temporary possession. In an Invocation, the entities appear to be inside of the priest during the communication process.

- **The Law of Evocation:** An evocation is the skill of conjuring a spiritual entity from another plane of existence, causing it to manifest as a visible entity in either the energetic plane or the physical plane. When evoked, the spiritual entities are brought into the presence of the priest (never within his or her body) where they could be observed and communicated with. The spiritual entities summoned in an evocation are not dead (necromancy), but rather they exist within other spiritual dimensions.

The Law of Evocation stresses the fact that it is possible to establish external communication with entities from either inside or outside oneself. In an Evocation, the entities appear to be outside of the priest during the communication process. Evocation is the Law that controls most summoning.

It is important to understand that the released powers of an evoked spirit or deity can often become difficult to control, especially if the priest takes on the entity's personality (i.e., some spirits are benevolent, others are malevolent). A deity with a malevolent nature may refuse to leave (even when it is ordered to return back to its own realm) and may remain in order to torment the priest who originally disturbed it by trying to elicit its help.

- **The Law of Identification:** It is possible, through maximum association between the Elements of oneself and those of another being, to actually become that being to the point of sharing its knowledge and wielding its power. This is the Law that controls most lengthy or permanent possession phenomena.

TECHNIQUES OF NATURAL POWER

The Techniques of Natural Power are divided into three main categories of natural magic, including Earth Magic, Sea Magic, and Weather Magic, described as follows:

- **Earth Magic:** This type of magic focuses on techniques used to command the energetic realm of the Earth to do one's bidding (i.e., creating artificial caverns or other mysterious rock formations to hide within, making streams and rivers rise or fall, causing earthquakes, etc.).
- **Sea Magic:** This type of magic focuses on techniques used to command the energetic realm of the ocean to do one's bidding (i.e., creating rogue waves and other mysterious water formations). Priests who use Sea Magic focus on the celestial powers of the Moon, the tides of the seas, and Weather Magic. Daoist priests were believed to be able to control the Wind, which strongly influences the sea. Sea Magic works with the chaotic forces of nature pertaining to the Element of Water and is usually performed by the seashore. In modern times, depending on the location of the priest, substitutes such as a lake, river, or pond have also be used. Even placing a bowl of salt water on an altar with the proper intention will suffice. Sea Magic is commonly controlled by Weather Magic.

- **Weather Magic:** This type of magic focuses on techniques of commanding the forces of weather. In ancient China, Weather Magic was commonly used in battle (i.e., creating fog, storms, hail, thunder, and lightning, etc.) in order to frighten and confuse an enemy or to assist farmers in increasing crop production.

EFFECTING AN INDIVIDUAL'S FATE

In ancient China, one of the most important reasons for the study of esoteric Daoist Magic was to master the various magical techniques used in order to effect an individual's Fate. Because everything in nature is subject to constant change, in order for this magical skill to be effective, the priest had to first study the individual's Three Fates (San Ming).

The Three Fates (i.e., The Fate of Heaven, The Fate of Earth, and The Fate of Man), were associated with the energy inherent within the individual's allotted Time on Earth, Location and Behavior, described as follows:

- **The Fate of Heaven:** Also known as "Heaven's Mandate," this type of Fate is related to "Time." Its specific energetic influence is derived from the time of the individual's conception until their birth. The Fate of Heaven is controlled by the movements of the celestial bodies (i.e., the Sun, Moon, and Stars).
- **The Fate of Earth:** This type of Fate is related to "Location." Its specific energetic influence is derived from the place where the individual lives (i.e., the Country, Province, Town, and Home), as well as the specific geographical area (Mountains, Valley, Desert, Ocean, etc.). The natural calamities caused from The Fate of Earth will happen, despite the individual's behavior.
- **The Fate of Man:** This type of Fate is related to "Behavior." Its specific energetic influence is derived from the way in which the individual managed the energetic resources bestowed upon him by Time (The Fate of Heaven) and Location (The Fate of Earth). The Fate of Man changes its energetic influence throughout the individual's life, according to his behavior (e.g., justice and retribution).

UNDERSTANDING WEATHER MAGIC

For most disciples of occult magic, Weather Magic is one of the most difficult types of sorcery to master. As the title speaks of, Weather Magic focuses on controlling the various Elements in order to change the weather for certain purposes. A trained priest can use Weather Magic to protect his home and community from an oncoming storm, end a drought, or accomplish some other desired end. However, Weather Magic is considered to be difficult for one main reason, which should not to be taken lightly: "changing the weather system in one area will usually have an effect on the whole world, sometimes causing a domino effect of destruction."

Far back into China's recorded history, powerful priest's of ancient occult magic have been credited with the ability of controlling the various powers of weather. One of the earliest pieces of evidence on imperial Weather Magic was recorded among the Mongols, and dates from the time of the Liao Dynasty (907-1125 A.D.). According to this ancient text, Weather Magic (i.e., Rainmaking) formed part of the official ceremonies of the imperial Liao court.

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 or chants (incantations), or by magical talismans. The rhythmic tempo of ancient poetry, in particular, could easily be imbued with magic and hence influence weather events through the cadence and power of its ancient language. Some "magic poets" were believed to be charged with greater powers than others. Sometimes both words and rituals were used together to create weather. Frequently, priests would be hired to conjure up unnatural weather (i.e., wild storms, bloody rain, or extreme cold) in order to negatively impact a perceived enemy. However, a priest's unleashed storms could sometimes be countered by an equally powerful counter-spell.

Weather spells focus on summoning and controlling wind, clouds, rain, thunder, and lightning. Mild weather conditions could be used to have a favorable effect on the battlefield and on ocean navigation. 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*.

USING WEATHER MAGIC AS A WEAPON IN COMBAT

In ancient China, priests and sorcerers who could control and change the various elements of weather were rare, therefore they were jealously sought after throughout ancient China's vast empire. In ancient China (as well as today), it was understood that weather could have an extremely important influence in battle (both on land and in the sea). Fierce storms were capable of causing great damage. Therefore, generals often employed priests who could control the weather. The more powerful the priest, the greater the possibilities for victory for the general and his army.

In ancient China, the first mention of Weather Magic used in combat was recorded in the *Wei Shu* (Protective Pivot), and was attributed to the Yueban tribe (of Xiong Nu origin) who settled in the northern slopes of Tian Shan, towards the end of the Han Dynasty (206 B.C. - 220 A.D.). In this ancient text, it states that when the Yueban tribe were attacked by the marauding Ruan Ruan tribe, the Yueban shaman priests were able to conjure heavy rains, strong winds, and floods for long periods of time in order to inhibit and defeat the marauding hoard.

The Turks and Mongolians were also famous for their magical ability to conjure up snow, wind, and hail. The nomadic tactics for using Weather Magic in combat consisted of first conjuring a storm, and then attacking the enemy unexpectedly, right after they have been weakened by exposure to the cold wind and snow. This tactic was usually initiated in the middle of summer, when the cavalry and foot soldiers are free to move about the country and attack or defend at will.

According to the *Jiu Tang Shu*, during the Tang Dynasty (618-907 A.D.), Weather Magic was used in warfare by the Turks (who had formed an alliance with the Chinese imperial Tang army) in a campaign against an army of Tibetan bandits. According to this ancient text, "In 765, General Bo Yuan Guang and his army had gone West of the Ling Tai province in order to ascertain how powerful the marauding Tibetan bandits were. Because the moon was bright, General Bo Yuan Guang and his commanders thought that it would be better if they were clocked in darkness. Therefore, the Turk's court sorcerers were summoned and commanded to called forth the cold wind and snow."

"After several days, a battle took place at dawn. Because of the constant exposure to the bitter cold, all of the bandits were slowly freezing to death. Being subject to the cold wind and snow, their bows and arrows had become completely useless. Although they had wrapped themselves in felt in order to try and stay warm, the bandits could not advance very far. Noting their vulnerability, General Bo Yuan Guang and his army descended on the bandits and killed them all, covering the plains with their corpses."

In the ancient writings of the *Shahnama*, in the chapter on Kai Khusrau, it describes a battle in which Weather Magic was used by the Turks to try to defeat the Iranian army. The translation is as follows, "Among the Turks, there was a powerful wizard named Bazur, who had travelled throughout the various countries learning sorcery. From the Chinese and Pahlavie, he had acquired the knowledge of powerful magic, and had learned the art of magical transformation. To this wizard, the commanding general of the Turkish army Piran said, 'Go from here to the highest mountain summit and cause a storm of snow and raging cold wind to descend onto the Iranian army.'

"As soon as Bazur had reached his destination, the priest immediately caused a powerful snow storm with furious cold winds to descend onto the Iranian army. So furious was this icy wind that it disabled the hands of all of the Iranian spears-men to the degree that they could not engage in combat. In their moment of terror and



Figure 1.212. Genghis Khan (1162-1227 A.D.)

intense cold, the Turkish archers attacked, sending a rain of arrows onto the Iranian army. At the same time, General Piran, who was commanding his troops on the battle field, also launched an immediate assault. Because the Iranian soldiers hands were frozen to their spears, none were able to fight. General Piran's brother Human then uttered a fierce shout and his entire army rushed forward to attack the Iranian army. So many Iranians were slain that a river of blood began to flow in the midst of the Iranian army. Both the valley and plain were covered with snow and blood and the Iranian horseman were thrown headlong into confusion."

"At that moment, there arrived a man who was schooled in the art of occult magic. He immediately pointed out to the Iranian commander Rahham the place on the mountain summit where the priest Bazur stood performing his enchantments and wizardry. Immediately Rahham turned away from the battle and rode his horse out from the midst to his troops towards Bazur. Halfway up the slope Rahham abandoned the road and climbed the rest of the summit on foot. The priest Bazur caught sight of the approaching Iranian commander. While holding a pole constructed of Chinese steel, Bazur advanced to attack Rahham. As soon as Bazur was within striking distance, Rahham swiftly withdrew his sword from his belt and cut off the priest's hand. Suddenly, a strong wind arose and immediately carried the black storm cloud away. Having imprisoned the wizard's remaining arm, the warrior Rahham

descended the mountain. By the time Rahham remounted his horse the weather had returned back to its original state (i.e., the sun was again shining and the skies were now blue)."

There are several references in ancient history to the use of Weather Magic by the Mongols in warfare, especially by Genghis Khan and his successors (Figure 1.212). According to the *Secret History of the Mongols*, in 1202 the Naimans used Weather Magic against Genghis Khan in the battle of Koiten. However, after conjuring a powerful rainstorm, the fierce winds and icy rains turned on the priest who created it, and immediately attacked the Naiman army, stopping their advancement, and causing them to scatter and tumble into the surrounding ravines.

Genghis Khan's fourth son Tolui Khan, was a brilliant general and military strategist. According to the *Secret History of the Mongols*, Tolui Khan successfully used Weather Magic to win several military campaigns. According to these historical writings, when fighting against the Khitayan army, Tolui Khan gave orders for his court sorcerer to practice Rain Magic and conjure a storm. This kind of sorcery (i.e., Weather Magic) required the use of various types of magical stones. Once the magical stones were taken out, placed into water and then washed, cold wind, snow, rain, hail, and blizzards would immediately appear (even in the middle of summer). The ancient text notes the following:

"There was among General Tolui Khan's men a powerful priest who was well versed in the art of Weather Magic. In accordance with General Tolui Khan's official command, he began to summon the wind and rain. General Tolui Khan also commanded his entire army to put on raincoats and for three days and nights they did not dismount from their horses. The Mongol army finally arrived in the villages in the middle of Khitai."

"General Tolui Khan ordered his army to enter into the villages (a unit of a thousand to each village), and to bring their horses into the houses and to cover them because of the extreme severity of the storm and icy winds. The peasants had already fled the area, and the army freely cloth themselves

and ate their fill of all of the available goods and livestock that had been currently abandoned by the panicked villagers. In the meantime, the court sorcerer continued to conjure the rain. Because the rain had eventually turned into snow and icy wind, it was now impossible for the Khitayan army to move about."

"It was summertime, and the Khitayan army had been forced to set up camp in the open country, and they were constantly exposed to the snow and icy winds. The storm continued to rage, and for three days it was impossible to move. Although it was still snowing, on the fourth day Tolui observed that his own army was well fed and rested, and no harm had come to them or their animals. However, because it was summer, and due to the exposure to the bitter cold wind and freezing rain, the Khitayan soldiers' cloths had all shrunk and their weapons had also frozen. This left the entire Khitayan army disheartened and vulnerable."

"General Tolui Khan ordered the kettledrum to be beaten, and the entire Mongol army donned warm cloaks of beaten felt and mounted their horses. The Mongol army then rode out to meet the Khitayan army and descended on them like 'lions attacking a herd of deer.' During the battle, the Mongols slew most of the Khitayan army, leaving the ones that escaped to perish in the mountains."

According to the *Origins of the Turks*, Weather Magic was also used by General Tolui Khan. According to the text, "Just before a decisive battle with the Chinese army, General Tolui Khan was given the news that the Mongol army was outnumbered and in great peril. It was during the middle of summer, therefore the Great General decided to use Weather Magic in order to turn the advantage. He ordered the court sorcerers to perform Weather Magic rituals which lasted three days and nights. Although it was a hot summer day, the weather suddenly changed and it began to rain and snow. It became so cold, that most of the Chinese soldiers were unable to take their hands away from their bodies. After several days, General Tolui Khan saw that the Chinese army had become extremely exhausted by the exposure to

cold weather, and issued the command to attack. The Mongols launched a cavalry charge from the enemy's flank and defeated the Chinese army. Out of 100,000 Chinese soldiers, one thousand fled and therefore escaped annihilation. However, the remaining 99,000 soldiers were all massacred."

The son of General Tolui Khan (and grandson of Genghis Khan) was Kublai Khan (Figure 1.213). Kublai Khan was the emperor of China during the Yuan Dynasty (1279-1368 A.D.), and he employed the services of many magical shamans and priests who possessed the mysterious power of controlling winds, rain, mist, and thunderbolts. According to the famous explorer Marco Polo, the activity at the royal court of the Mongolian Great Khan was constantly filled with powerful wizards and priests. According to Marco Polo's personal journals, "During the three months of every year, when lord Khan resides at the royal palace, if it should happen to be bad weather, there are certain crafty enchanters and astrologers in his train who are such adepts in necromancy and the diabolical arts of occult magic that they are able to prevent any cloud or storm from passing over the spot on which the Emperor's Palace stands. The priests who do this are called Tibet and Kashmir, which are the names of the two nations that the priests originate from."

Marco Polo also mentions the magical abilities of the "Caraunas" in his private journals. The Caraunas were a mixed race with dominant Mongolian components, and they often made



Figure 1.213. Kublai Khan Grandson of Genghis Khan and Founder of the Yuan Dynasty

frequent raids on the eastern territories of Iran. According to Marco Polo, "you must know that when these Caraunas wish to make a plundering incursion, they have certain devilish enchantments whereby they do bring darkness over the face of the sky, inasmuch that you can scarcely discern your comrade riding beside you; and they can cause this darkness to extend over a space of seven days journey."

According to the ancient text *Altan Tobci*, "Magic Stones were used by the Mongols at the end of the Yuan Dynasty, when they were retreating back to their home country, and were being pursued by the Chinese army. The Mongols priest used Magic Stones in order to create Weather Magic and summon a great storm which caused the majority of the Chinese army and their horses to freeze to death."

DIFFERENT TYPES OF WEATHER MAGIC CONTROL

Weather Magic spells focus their intention on the summoning and controlling of different types of storms. In ancient China, it was believed that esoteric skills of Weather Magic could be initiated once the priest had mastered the following: Weather "Sense" Perception, Weather Divination, Summoning Rain Storms, Summoning Clouds, Mist, Fog, Summoning Snow Storms, Summoning Hail Storms, Summoning Wind Storms, Summoning Dust Storms, and Summoning Thunder Storms. These various esoteric skills are described as follows (Figure 1.214):

WEATHER PERCEPTION

After several years of magical training, a Daoist priest will begin to develop many clairvoyant and magical skills. One such magical skill is the ability to possess a powerful intuition. This special insight allows the priest to "sense" the changing energetic powers of the weather, allowing him the ability to perceive such things as the directions and qualities of the wind, thickness of a mist, and type of approaching cloud formations (Figure 1.215).

With a heightened ability to perceive the subtle energetic realms of weather, the Daoist priest is also able to feel the changes in temperature, the shifts in wind direction, the energy of the wind as it combines with other wind currents, the increase or decrease of the Wind currents, the energy of the clouds as they gather, and the darkness and water density moving within the approaching clouds.

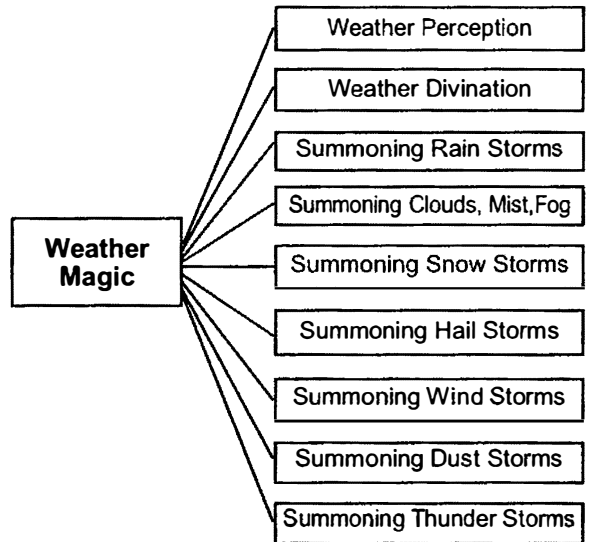


Figure 1. 214. The Esoteric Skills of Weather Magic

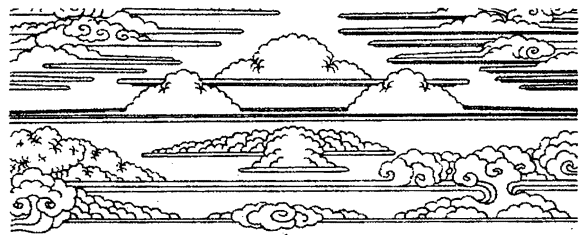


Figure 1.215. By training "Weather Perception," a Daoist priest is able to "sense" the changing energetic powers of the weather, and understand the directions and qualities of the wind, thickness of a mist, and the specific types of approaching cloud formations. (Inspired from the original artwork of Robert Beer).

WEATHER DIVINATION

Divination by rain is a common form of Weather Magic that is practiced even today in numerous occult traditions around the world. In China, many ancient emperors relied on priests who were “weather watchers” to warn them of upcoming events and catastrophes. This observation was based on their belief that the celestial gods would reveal their pleasure or disapproval to the emperor through the unpredictable manifestations of the weather.

The weather watchers were diviners who, from the state of the sky and weather conditions, could cast prophecies (Figure 1.216). These ancient priests would sit upon a high mountain, near a magical oak or pine tree, with a clear view of the sky, cast predictions based on the temperature, wind, bird flight patterns, and the color of the horizon. Although many people can look at the sky and “predict” weather for the next day, not everyone can look at the skies at night and predict the crops or growing population of the coming year. The weather watchers were one such group of priests who could make accurate predictions from observing the weather, thereby helping their tribes, clans, and provinces to survive. Therefore, they were called upon by the early Chinese emperors and the upper class in order to help in making many important social and economic decisions. A slight change of the Wind direction, or a back to back clap of thunder with lightning could predict disaster or good fortune, depending on the way the mystics interpreted things.

READING WEATHER OMENS

The ancient Chinese believed that peace and prosperity lay in following the “Will of Heaven,” and that the phenomena occurring within the macrocosm of Heaven had parallels occurring within the microcosm of Man. Therefore the ancient Chinese also 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.

An augury is an ancient practice that centers around the observation of a particular energetic



Figure 1.216. The weather watchers were diviners who, from the state of the sky and weather conditions, could cast prophecies

pattern at a precise moment in time, revealing the deeper nature of the universe and its manifest design. It is the skill of reading divinations from auspicious events or omens and interpreting these energetic patterns in the context of human destiny.

Auguries were commonly performed by the examination of tea leaves and oracle bones (heating tortoise shells or ox shoulders), the examination of dreams, and the examination of celestial changes, cloud formations, weather conditions, and sounds of water. 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 priest’s omen reading skills involved matters of sacrifice, war, hunting, trips, and future weather conditions.

FOUR TYPES OF WEATHER DIVINATION

The ancient Daoists used four primary types of divination for revealing future events. These included the study of the energetic impressions created within the subtle and sometimes dynamic manifestations of the four primary powers of the Prenatal Bagua (represented by the Qian, Kun, Li, and Kan Trigrams). For omen reading, tortoise shells were sometimes heated until they cracked. Each of the cracks was then interpreted by the priest according to the trigram patterns recorded in the Yi-Jing, described as follows (Figure 1.217):

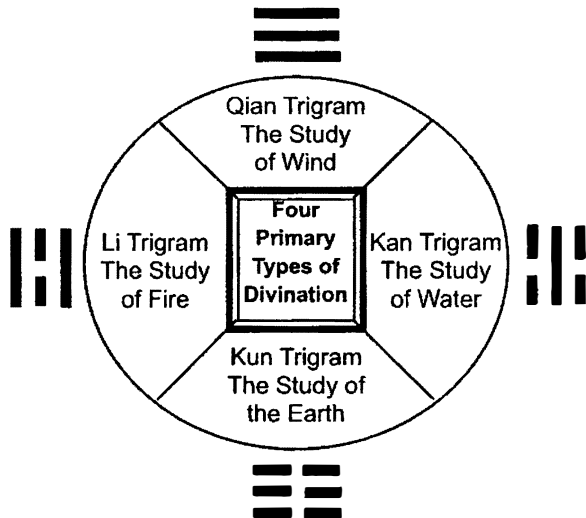


Figure 1.217. The ancient Chinese used four primary types of divinations for revealing future events.

1. **Qian (Heavens) Trigram (The Study of the Winds and the Qi of Heaven):** 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 they were thought to be 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.

The energetic skill used in performing Qian Trigram divination also required the priests to observe and decipher the energetic changes in Heaven. The ancient Daoist priests were believed to possess the ability to predict the course of events (whether they were auspicious or destructive), as well as to predict the course of a disease.

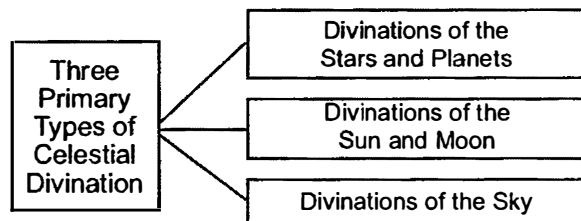


Figure 1.218. The ancient Chinese used three primary types of celestial divinations for revealing future events.

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 1.218). These three types of celestial divinations are described as follows:

- **Divinations of the Sky:** In order to derive messages from the sky, the ancient Daoist priests studied strange or sudden changes occurring within the sky, such as changes in sky color, blood colored streams of light, voices resounding in the Wind or air, or the appearance of thunder and lightning. Thunder was always considered to be an auspicious

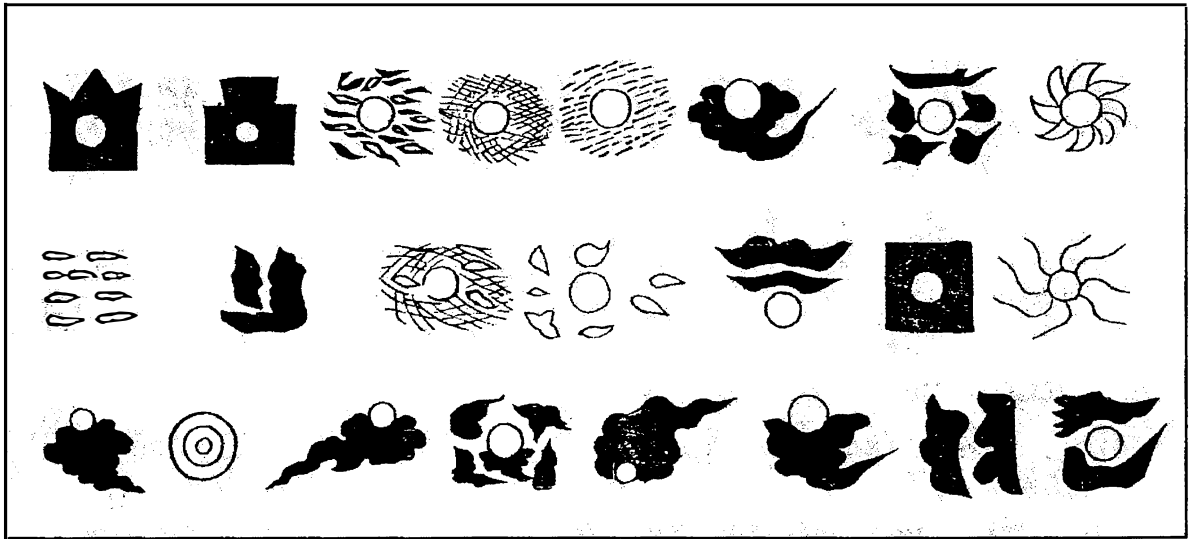


Figure 1.219. Cloud formations and haloes used to cast prophecies

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.

- **Divinations of the Sun and Moon:** In order to derive messages from the Sun and Moon, the ancient Daoist priests 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 (Figure 1.219). According to the *Yuyang Qihun Qinji (Atmospheric Agents Causing Sunshine and Rain)*, the climatic changes revealed in the celestial movements, form and color of the clouds, force and direction of the winds, reveal the presence of auspicious times or inauspicious calamities.
- **Divinations of the Stars and Planets:** In order to derive messages from the stars and planets, the ancient Daoist priests 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. The subtle vibrations (such as musical tunes

and other sounds) radiating from the stars, planets, comets, falling stars, and meteors were also important aspects of ancient divination.

2. **Kun (Earth) Trigram (The Study of the Qi of 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, and landslides, as well as pits and other impressions suddenly created. Earthquakes generally revealed 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.).
3. **Li (Fire) Trigram (The Study of the Qi 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 fire or its smoke, specific sounds, colors, motions, or patterns created within the fire or from its ashes, and specific visions created within the flames.
4. **Kan (Water) Trigram (The Study of the Qi of Water):** This type of divination reveals the future of things according to the motion or

impressions created 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.

WIND DIVINATION

Certain Daoist schools teach their more advanced priests Wind Divination. In this type of training, the priest is taught how to develop magical instincts, wherein they are able to call the Wind and then listen to it whisper of things to come.

RAIN STORMS

When moisture from the ocean evaporates, it condenses into drops, and it eventually precipitates from the sky, returning to the ocean via rivers and streams to repeat the cycle. The water vapor from plant respiration also contributes to the moisture in the atmosphere.

Rain is defined as a type of precipitation that forms when separate drops of water fall to the Earth's surface from clouds (Figure 1.220). Not all rain reaches the surface of the Earth; some rain evaporates while falling through dry air. When none of it reaches the ground, it is called "Virga" (a phenomenon often seen in hot, dry desert regions).

Based on the reason for precipitation, rain is traditionally classified into three categories: Orographic Rain, Convective Rain, and Frontal or Cyclonic Rain.

- **Orographic Rain:** Also known as "relief rain," Orographic rain is caused when the warm moisture-laden wind blowing in to the land from the sea encounters a natural barrier such as mountains. This forces the Wind to rise. With gain in altitude, the air expands dynamically because of the decrease in air



Figure 1.220. Rain

pressure. Due to this change in air pressure, the wind experiences a decrease in temperature (by adiabatic cooling), which results in the increase of the relative humidity. This causes the condensation of water vapor into water droplets to form clouds. The relative humidity continues to increase until the dew point reaches the level of condensation, causing air to be saturated. The height where the condensation occurs is called the "level of condensation." When the cloud droplets become too heavy to be suspended, rain begins to fall.

As the wind descends on the leeward side of the mountain range, it becomes compressed and warms; which results in the further decrease of the relative humidity of the wind, which is already dry after precipitating its moisture on the windward side of the mountain. Hence the leeward side of the mountains does not receive any rain from these winds; this area is called the "rain shadow" region of the mountains.

- **Convective Rain:** This type of rain mainly occurs in the equatorial climatic regions and tropical climatic regions where it is very hot during the day. The rate of evaporation of moisture from the water bodies and the respiration from the dense vegetation is very high. The evaporated moisture along with its hot surrounding air begins to ascend. With gain in altitude, the air expands dynamically because of the decrease in air pressure. Due to this change, the Wind experiences a decrease in temperature (per adiabatic cooling), which

results in the increase of the relative humidity. This causes the condensation of water vapor into water droplets to form unstable, towering cumulonimbus clouds. When the cloud droplets become too heavy to be suspended, rain begins to fall.

- **Frontal or Cyclonic Rain:** This type of rain is caused by cyclonic activity that occurs along the front of a cyclone. It is formed when two masses of air of different temperature, humidity and density meet (e.g., a meeting of moisture laden warm tropical Wind with a polar air mass). The layer separating the two masses is called a "front." The front has two parts: the warm front and the cold front. At the warm front, the warm lighter air rises gently over the heavier cold air. As the warm air rises, it cools, and the moisture present in it condenses to form clouds (Altostratus Clouds). This type of rain generally falls steadily for anywhere from a few hours to a few days.

At the cold front, the cold air forces the warm air to rise rapidly causing its moisture to condense quickly, which results in the formation of clouds (Cumulonimbus Clouds). The rainfall from these clouds is usually heavy and of short duration.

CLOUDS, MIST, AND FOG

The ancient Daoists believed that clouds, mist, and fog floated between Heaven and Earth, and were sometimes known as "the Breath of the Dao." These Daoists believed that all clouds, mist, fog, and dew contained the "Essence of the Primordial Vapor of the Dao." In the Summer, these Primordial Vapors condense to become rain and dew; in the Winter, they become frost and snow.

Illustrations found from an ancient Qing Dynasty dictionary (1644-1911) describe the various atmospheric phenomena of clouds. Also included in the definitions of a cloud's energetic manifestations are the energetic properties of fog, dew, rain, snow, rainbows, and dusk.

Because of their endless variety of forms and colors, clouds have always been an excellent sign of the current condition of nature. The ancient Chinese believed that if, for example, clouds suddenly



Figure 1.221. The ancient Chinese believed that spirits dwell within the clouds and mists, and could sometimes abruptly manifest themselves from within these formations.

appeared near certain stars that rule the conditions of human life, the prevailing influences would be considered either auspicious or unfavorable (depending on the specific location, shape, and color of the clouds that appeared).

The ancient Daoists believed that the Heavenly Spirit of the Dao was exhaled by the mountains (where the spirits live), causing the formation of clouds and mist. This is why cloud formations were associated with the movements of spirits, and it is also the reason why the ancient Chinese believed that spirits dwell within the clouds and mists and could sometimes abruptly manifest themselves from within these formations (Figure 1.221).

It is important to note that sound was believed to be able to penetrate the mysterious cloudy Spirit World. Therefore, chants and incantations were commonly used for invocation, protection, and exorcism.

In ancient China, the spiralling movements of clouds, mist, or smoke (for example, smoke filled air rising from burning incense) were a symbolic representation of the movements of Divine Qi. The ancient Daoist priests therefore believed that by standing in the clouds, mist, fog, or due they could easily energetically dissolve into the infinite void of the Wuji and join with the Dao.

CLOUDS (CELESTIAL MIST)

A cloud can be defined as is a visible mass of condensed water vapor (frozen water crystals), that is suspended in the atmosphere above the surface of the Earth (Figure 1.222). When surrounded by billions of other droplets (or water crystals) they become visible as clouds. Dense deep clouds exhibit a high reflectance (70% to 95%) throughout the visible range of wavelengths, they therefore appear white, at least from the top.

The volume of a cloud is correspondingly high and the net density of the relatively warm air holding the droplets is low enough that air currents below and within the cloud are capable of keeping it suspended. Conditions inside a cloud are not static: water droplets are constantly forming and re-evaporating. This gives these droplets plenty of time to re-evaporate as they fall into the warmer air beneath the cloud.

Water droplets large enough to fall to the ground are produced in two ways. The most important means is through the Bergeron Process, theorized by Tor Bergeron, in which supercooled water droplets and ice crystals in a cloud interact to produce the rapid growth of ice crystals; these crystals precipitate from the cloud and melt as they fall. This process typically takes place in clouds with tops cooler than -15°C .

The second most important process is the collision and wake capture process, occurring in clouds with warmer tops, in which the collision of rising and falling water droplets produces larger and larger droplets, which are eventually heavy enough to overcome air currents in the cloud and the updraft beneath it and fall as rain. As a droplet falls through the smaller droplets which surround it, it produces a "wake" which draws some of the smaller droplets into collisions, perpetuating the process. This method of raindrop production is the primary mechanism in low stratiform clouds and small cumulus clouds in trade winds and tropical regions and produces raindrops of several millimeters diameter.

The actual form of cloud created depends on the strength of the uplift and on air stability. In unstable conditions convection dominates, creating vertically developed clouds.

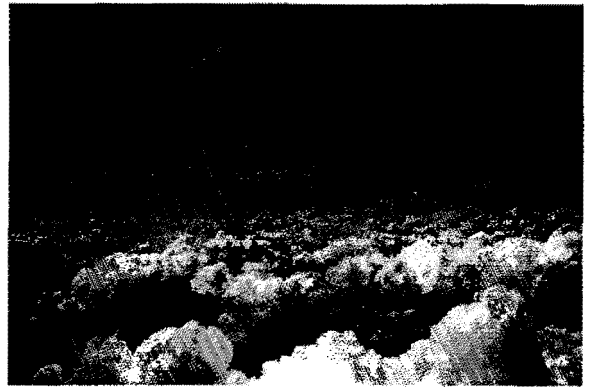


Figure 1.222. Clouds

Wind is responsible for the movement of clouds. All forms of magical cloud formations are observed as being full of light, color, form, and movement. Different types of cloud formations portray the movements and temperature of the Wind.

Cloud Color

Cloud droplets tend to scatter light efficiently, so that the intensity of the solar radiation decreases with depth into the cloud, hence the gray or even sometimes dark appearance of the clouds at their base. Thin clouds may appear to have acquired the color of their environment or background, and clouds illuminated by non-white light, such as during sunrise or sunset, may also be colored accordingly. Clouds appear to be darker because the water that constitutes the cloud droplets strongly absorbs solar radiation.

The ancient Daoists believed that the presence and energetic quality of the Five Elements were reflected in the sky. In certain circumstances, the clouds would act as a celestial mirror reflecting the conditions of the Earth.

The color of a cloud tells much about what is going on inside the cloud. Clouds form when relatively warm air containing water vapor is lighter than its surrounding air and this causes it to rise. As it rises it cools and the vapor condenses out of the air as micro-droplets. These tiny particles of water are relatively densely packed and sunlight cannot penetrate far into the cloud before it is reflected out, giving a cloud its characteristic white color. As a cloud matures, the droplets may

combine to produce larger droplets, which may combine to form droplets large enough to fall as rain. In this process of accumulation, the space between droplets becomes larger and larger, permitting light to penetrate much farther into the cloud. If the cloud is sufficiently large and the droplets within are spaced far enough apart, it may be that a percentage of the light which enters the cloud is not reflected back out before it is absorbed. To illustrate this, think of how much farther one can see in a heavy rain as opposed to how far one can see in a heavy fog. This process of reflection/absorption is what leads to the range of cloud color from white through grey through black. For the same reason, the undersides of large clouds and heavy overcasts appear various degrees of grey; little light is being reflected or transmitted back to the observer. Other colors also occur naturally in clouds, for example:

- **Bluish-Grey:** This cloud color is the result of light scattering within the cloud. In the visible spectrum, blue and green are at the short end of light's visible wavelengths, while red and yellow are at the long end. The short rays are more easily scattered by water droplets, and the long rays are more likely to be absorbed. The bluish color is evidence that such scattering is being produced by rain-sized droplets in the cloud.

Additionally, in ancient China, black clouds were said to indicate floods.

- **Green:** A greenish tinge to a cloud is produced when sunlight is scattered by ice. A cumulonimbus cloud that shows green is a pretty sure sign of imminent heavy rain, hail, strong winds and possible tornadoes.

Additionally, in ancient China, green clouds were said to indicate a plague of insects.

- **Yellow:** Yellowish clouds are rare but may occur in the late spring through early fall months during forest fire season. The yellow color is generally due to the presence of smoke.

Additionally, in ancient China, yellow clouds were said to indicate prosperity.

- **Red, Orange, Golden Yellow, and Pink:** These cloud colors occur almost entirely at sunrise/sunset and are the result of the scat-

tering of sunlight by the atmosphere. The clouds are reflecting the long (unscattered) rays of sunlight which predominates during those hours. The colorful effect is much the same as if a red spotlight was shown onto a white sheet. When reflected into large, mature thunderheads, these long rays of sunlight can produce the image of blood-red clouds.

Additionally, in ancient China, red clouds were said to indicate calamity or warfare.

The colors and forms of a cloud can also mirror the conditions existing below the surface of the Earth ("as above, so below"). According to Dr. Baolin Wu, certain types of clouds can even indicate mineral or oil deposits existing underneath the ground. In ascertaining the specific location of certain mineral or oil deposits, the clouds need to be observed at a specific time of day. Also, in order to make an accurate identification, Yi-Jing calculations are utilized for determining the correct latitude and longitude, time of day, and other observations of the specific area's natural phenomena.

Cloud Classifications

Clouds are defined by both the way they look and how high they are in the atmosphere. Nimbo (meaning "rain") as a prefix (or nimbus added as a suffix) in a cloud name indicates that the cloud can produce precipitation (rain, snow, or other forms of falling water). Cumulo (meaning "heap" or "convective") refers to piled-up clouds. Strato (meaning "layer") refers to flat, wide, layered clouds.

Clouds are further classified according to their placement in the altitude (i.e., by the cloud base height, not the cloud top), and can be divided into four groups, described as follows:

High Clouds

These types of clouds generally form above 20,000 feet, develop in the cold region of the troposphere, tend to be wispy and are often transparent. At this high altitude, water frequently freezes so that the clouds are mostly composed of ice crystals. High Clouds are denoted by the prefix "cirro" or "cirrus" (meaning "wisp of hair"), and include:



Figure 1.223. Cirrus Clouds

- **Cirrus:** These are wispy looking white clouds (Figure 1.223), usually consisting of tiny ice crystals (existing at high pressure). Wispy streaks of cirrus clouds create what the Chinese call “mare’s tail” streamers (Figure 1.224). The “mare’s tail” cloud streamers are sometimes said to resemble the body and swirling tail of serpent spirits.

Another variation of the wispy looking streaks of cirrus clouds is known as a “hook” cloud (Figure 1.225), which takes the form of a ghostly drifting mist.

- **Cirro-stratus:** Thin, wispy, appears in sheets. These cloud formations are located above Thunderheads
- **Cirro-cumulus:** Small, puffy, patchy and/or with a wavelike appearance
- **Pileus:** This is a smooth cloud that is found over or on the top of a major geographic feature, like a mountain.

Middle Clouds

These types of clouds develop between 6,500 and 20,000 feet, and are made of water droplets and are frequently supercooled. Middle Clouds are denoted by the prefix “alto” (meaning “high”), and include:

- **Alto-stratus:** These are thin, uniform, layered clouds
- **Alto-cumulus:** These are medium-sized puffy, patchy, scattered clouds - often in linear bands. These are fleecy looking cloud formations, consisting of large whitish globular

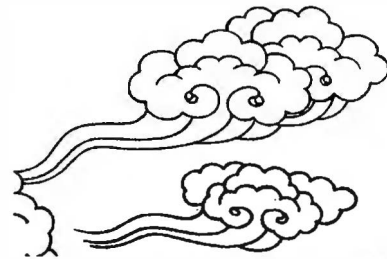


Figure 1.224. Cirrus Clouds with “Mare’s Tail” streamers (Inspired from the original artwork of Robert Beer).

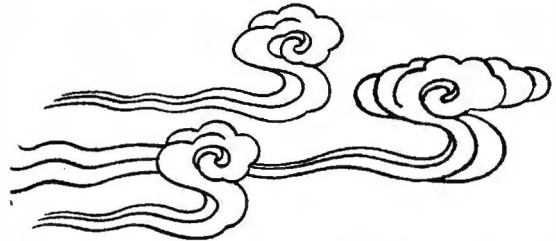


Figure 1.225. Cirrus “Hook” Clouds (Inspired from the original artwork of Robert Beer).



Figure 1.226. Alto-cumulus Clouds

cloudlets that are formed by the wave motion of rising and falling air pockets over mountainous terrains (Figure 1.226).

Low Clouds

These types of clouds are found up to 6,500 feet and include the stratus (dense and grey) types of clouds. There is no prefix for low-altitude clouds. When stratus clouds contact the ground, they are called fog. Examples of Low Clouds include:

- **Stratus:** These are uniform, flat, thick to thin layered clouds, with ill-defined edges, mostly composed of liquid droplets

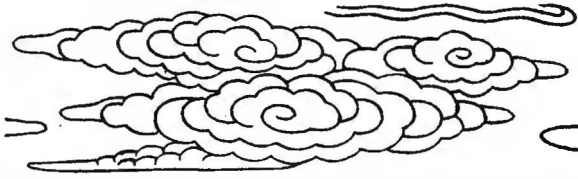


Figure 1.227. Within the central spirals of a Cumulus cloud is a nipple-like pattern (Inspired from the original artwork of Robert Beer).



Figure 1.228. Strato-cumulus Clouds

- **Nimbo-stratus:** These are uniform, dark, flat, low, featureless clouds that produce precipitation, mostly composed of liquid droplets
- **Cumulus:** These are puffy clouds that appear to be piled up. Within the central spirals of a cumulus cloud is a nipple-like pattern. In ancient China, this "nipple" was believed to contain the shape of half of a Yin and Yang symbol and represented the cloud's energetic vortex or "seed essence," which nourishes the cloud and renders it fertile with life giving rain (Figure 1.227).
- **Strato-cumulus:** These clouds are broad and flat on the bottom, puffy on top (Figure 1.228). These are sometimes long cloud formations, that can produce visible lines or energetic "streets" (Figure 1.229).

Vertical Clouds

These types of clouds can have strong up-currents, rise far above their bases, and form at various heights. Examples of Vertical Clouds include:

- **Cumulo-nimbus (Thunderheads):** associated with heavy precipitation and thunderstorms,

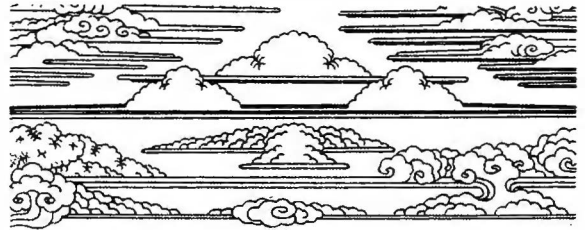


Figure 1.229. Stratocumulus Clouds: Energetic "Streets" (Inspired from the original artwork of Robert Beer).



Figure 1.230. Cumulo-nimbus (Thunderheads)

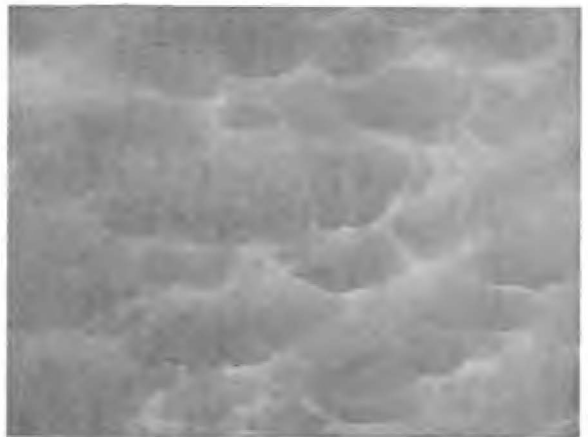


Figure 1.231. Cumulo-nimbus Mammatus

can cause lightning, thunder, hail, strong rains, strong winds, and tornadoes (Figure 1.230).

- **Cumulo-nimbus with Mammatus:** Mammatus clouds are dark clouds shaped like sagging pouches. These clouds often appear after a tornado (Figure 1.231).

MIST AND FOG (TERESTRIAL CLOUDS)

Fog only differs from clouds in that it touches the surface of the Earth instead of being suspended above it (Figure 1.232). The same cloud (not considered to be fog on lower ground) may sometimes be considered fog when it contacts higher ground (such as hilltops or mountain ridges).

Traditionally, Fog is only distinguished from Mist in its density. For example, Fog is defined as being a low level cloud in contact with the ground which reduces visibility to less than 100 meters (110 yards). Where as Mist is defined as a low level cloud that reduces visibility to less than 200 meters (220 yards).

Fog forms when water vapor in the air at the surface begins to condense into liquid water. Fog normally occurs at a relative humidity of 100%. This can be achieved by either adding moisture to the air or dropping the ambient air temperature.

Additionally, Fog can also form at lower humidities, and can sometimes not form at all even when the relative humidity is at 100%. For Fog formation to occur, it requires that all of the elements be present for normal cloud formation, the most important ingredient being the condensation nuclei. When the air is saturated, additional moisture tends to condense rather than staying in the air as vapor. Condensation nuclei must be present in the form of dust, aerosols, pollutants, etc. for the water to condense upon. When there are exceptional amounts of condensation nuclei present, then the water vapor may condense below 100% relative humidity.

Fog occasionally produces precipitation in the form of drizzle. Drizzle occurs when the humidity of fog attains 100% and the minute cloud droplets begin to coalesce into larger droplets. This can occur when the fog layer is lifted and cooled sufficiently, or when it is forcibly compressed from above. Drizzle becomes freezing drizzle when the temperature at the surface drops below the freezing point.

The thickness of fog is largely determined by the altitude of the inversion boundary, which in coastal or oceanic locales is also the top of the marine layer, above which the air mass is warmer and drier. The inversion boundary varies its altitude



Figure 1.232. Fog

primarily in response to the weight of the air above it which is measured in terms of atmospheric pressure. The marine layer and any fog bank it may contain will be “squashed” when the pressure is high, and conversely, may expand upwards when the pressure above it is lowering.

Fog can form in a number of ways, depending on how the cooling that caused the condensation occurred:

- **Flash Fog:** This type of fog can form suddenly, and then can dissipate just as rapidly as it appeared, depending on what side of the dew-point the temperature is on. This low cloud phenomenon is has been the inspiration for many “horror” stories, books, and movies.
- **Sea Fog:** Another type of low level cloud formation also commonly experienced is Sea Fog (also knows as Salt Fog or Salty Fog). This type of fog is due to the peculiar effect of salt. Clouds of all types require minute condensation nuclei upon which water vapor can con-

dense. Over the ocean surface, the most common particles are salt from salt spray produced by breaking waves. Except in turbulent stormy areas, the most common areas of breaking waves are located near coastlines. Therefore, the greatest densities of airborne salt particles are located near the coast. Condensation on salt particles has been observed to occur at humidities as low as 70%, thus fog can occur even in relatively dry air in suitable locations. Typically, such lower humidity fog is preceded by a transparent mistiness along the coastline as condensation competes with evaporation.

- **Radiation Fog:** This type of fog is formed by the cooling of land after sunset by thermal radiation (especially in calm conditions with clear skies). The cool ground produces condensation in the nearby air by heat conduction. In perfectly calm conditions, the fog layer can be less than a meter deep, however, any turbulence can create a thicker layer of fog. Radiation Fog normally occurs at night, and usually does not last long after sunrise. Radiation Fog is common in autumn, and early winter. Examples of this phenomenon include the "Tule Fog."
- **Ground Fog:** This type of fog obscures less than 60% of the sky, and it does not extend to the base of any overhead clouds. However, the term is sometimes used to refer to Radiation Fog.
- **Advection Fog:** This type of fog occurs when moist air passes over a cool surface by Advection (Wind) and is cooled. It is sometimes seen when a warm front passes over an area with significant snow. However, it's most commonly seen at sea, when tropical air encounters cooler waters, or in areas of coastal upwelling.
- **Steam Fog:** This type of fog is also known as "Evaporation Fog." It is the most localized form of lower cloud formation and is created by cold air passing over much warmer water or moist land. It often causes "Freezing Fog," or sometimes "Hoar Frost."
- **Precipitation Fog:** This type of fog is also known as "Frontal Fog." It forms as precipitation falls into drier air below the cloud, causing the liquid rain droplets to evaporate into water

vapor. The water vapor then cools, and at the dewpoint, condenses and forms into fog.

- **Up-Slope Fog:** This type of fog forms when the Winds blow air up a slope (called an "orographic lift"), adiabatically cooling it as it rises, causing the moisture within the Wind to condense. This process often causes Freezing Fog on mountain-tops, where the cloud ceiling would not otherwise be low enough.
- **Valley Fog:** This type of fog forms in mountain valleys, often during winter. It is the result of a temperature inversion caused by heavier cold air settling into in a valley, with warmer air passing over the mountains above. Valley Fog is essentially Radiation Fog confined by local topography, and it can last for several days in calm conditions. Valley fog is often referred to as Tule Fog.
- **Ice Fog:** This type of fog forms when the water droplets have frozen into extremely tiny crystals of ice in midair. Generally this requires temperatures at or below -35 °C (-30 °F), making it common only in and near the Arctic and Antarctic regions. Ice fog often leads to the visual phenomenon of light pillars.
- **Freezing Fog:** This type of fog occurs when liquid fog droplets freeze to surfaces, forming white rime ice. This is very common on mountain tops which are exposed to low clouds. It is equivalent to Freezing Rain.
- **Hail Fog:** This type of fog sometimes occurs in the vicinity of significant hail accumulations due to increased temperature and increased moisture. This increase in temperature and moisture leads to saturation in a shallow layer near the surface.
- **Fog Shadows:** These fascinating shadows are created by thin fog that is just dense enough to be illuminated by light passing through the gaps in a particular structure, bush, or tree. As a result, the path of the object's shadow appears darkened through the fog. In a sense, these shadow lanes are similar to crepuscular rays, which are caused by cloud shadows. However, in this case, they're caused by the object's shadow.

SNOW STORMS

A winter storm is a meteorological event in which the dominant varieties of snow, sleet, or ice form (Figure 1.233). In temperate continental climates, these storms are not necessarily restricted to the winter season, but may occur in the late autumn and early spring as well. On very rare occasions, they may form in summer, though it would have to be an abnormally cold summer.

Snowstorms are storms in which large amounts of snow falls, and they can potentially wipe out entire crops. Snow is less dense than liquid water, by a factor of approximately 10. Therefore, an amount of water that would produce 2 cm (0.8 in.) of rain could potentially produce as much as 20 cm (8 in.) of snow.

A massive snowstorm with strong Winds and other conditions meeting certain criteria is known as a blizzard. These large snowstorms can be quite dangerous and have been known to cave in the roofs of certain types of homes. Trees and branches can also be brought down by the weight of the snow, especially if it is wet or very dense. Even a few inches of dry snow can form drifts many feet high under Windy conditions.

Snowstorms are usually considered less dangerous than ice storms. However, the snow brings secondary dangers. Mountain snowstorms can produce cornices (i.e. snow that piles up high enough to reach the top of a building) and avalanches. An additional danger following a snowy winter is spring flooding, especially if the snow melts suddenly due to a dramatic rise in air temperature. Deaths can occur from hypothermia, infections brought on by frostbite, and accidents due to slippery roads.

Many factors influence the formation of snow, including atmospheric temperatures as well as ground conditions. Sometimes, a region of sleet or freezing rain will occur near the rain/snow interface. It is difficult to predict what form this precipitation will take, and it may alternate between rain and snow.



Figure 1.233. Snowstorm

FREEZING RAIN AND ICE STORMS

Freezing rain storms are one of the most dangerous types of winter storm. They typically occur when a layer of warm air hovers over a region, but the ambient temperature is near 0°C (32°F), and the ground temperature is subfreezing.

A storm resulting in widespread icing of plants and infrastructure is known as an "ice storm." Severe ice storms may sometimes occur in the spring, and they can ruin crops and kill plant life. Because they do not require extreme cold, ice storms can often occur in warm temperature climates as well as cooler ones.

DAOIST SORCERY AND SNOW STORMS

According to ancient legend, the court sorcerer and chief adviser to the Duke of Zhou, was a powerful Daoist priest by the name of Zhang Zi Ya. The Duke of Zhou (who was later known as King Wen), the first emperor of the Zhou Dynasty (1028-221 B.C.), came into power during the fall of the Shang Dynasty (1600-1028 B.C.) through the assistance of his personal friend and court sorcerer Zhang Zi Ya, who had the ability to control weather and the Elements of nature.

It was during the summertime, at the end of the Shang Dynasty, that the emperor (the King of Shang) moved his armies against the Duke of Zhou. When the army was several days away, Zhang Zi Ya's assistant informed the priest as to the exact location of the approaching army. The priest immediately began to make his preparations for the interaction that would soon follow.

As the armies of the King of Shang approached the valley leading to the Duke of Zhou's camp, the priest Zhang Zi Ya instructed his assistants to build a mound about three feet high. After it was completed, Zhang Zi Ya climbed to the top of the mound and undid the topknot of his hair. With his hair unbound and sword in hand, the priest Zhang Zi Ya faced the East (toward the direction of the Kun-lun Mountains), and prostrated. He then began his magical ritual by scattering talismanic water into the four directions, walking the Steps of Yu (Pacing the Big Dipper) while speaking powerful magical incantations for controlling the weather.

Soon, a strong wind began to blow and whistle through the mountain pass. Dust spiralled up from the ground and blinded the emperor's army. The sky also darkened and the earth began to rumble, causing the mountains to shake. The encounter with the blinding dust-storm slowed the advancing movement of the imperial army.

The warm sunny weather suddenly changed, and within the hour snow began to fall onto the imperial army. The snow fall became so heavy that the imperial soldiers were again blinded, as the landscape became a "wall of pure white."

Occasionally, avalanches could be heard crashing down the mountain slopes.

The snow soon became ankle-deep. As soon as the snow reached knee-deep, the imperial army came to a complete halt. The commanding generals had never seen snow this heavy in the middle of summer! All of the imperial soldiers huddled together to try to endure the cold, but could not move.

The priest Zhang Zi Ya asked his main assistant, "How deep is the snow?" The assistant replied, "In the higher places it is about two feet, but in the valleys the drifts must be at least four or five feet." Immediately Zhang Zi Ya returned to the mound, again undid the topknot of his hair, and drew magical talismans in the air with his sword while chanting another magical incantation. Suddenly, the snow clouds disappeared and the warm Sun shined brightly. The ice and snow began to quickly melt and a torrent of water rushed down the mountain sides into the valley. Just when the water had formed a lake in the valley, Zhang Zi Ya again changed his incantation. He drew another magical talisman in the air and created a freezing cold wind. The Sun suddenly disappeared behind dark black clouds, and the water in the valley began to freeze.

Zhang Zi Ya then looked towards the direction where the imperial army was stranded and saw all of their broken flags and banners. He turned to his assistant and said, "Lead twenty strong men into the enemy camp and capture all of the imperial commanders." After having captured the imperial commanders, the King of Shang's imperial army was completely defeated.

HAIL STORMS

Hail is a form of precipitation consisting of balls or irregular lumps of ice (known as hailstones). Hail storms can wipe out entire crops, and the accompanying heavy rains can flood farmland for miles.

Hail is always produced by thunderclouds (Cumulonimbi), usually at the front of the storm system (Figure 1.234), and it is composed of transparent ice or alternating layers of transparent and translucent ice. Unlike ice pellets, hailstones are layered and can be irregular and clumped together.

Hail forms on condensation nuclei such as dust, insects, or ice crystals, when supercooled water freezes on contact. Hailstones are usually anywhere from the size of a pea to the size of a golfball. In clouds containing large numbers of supercooled water droplets, these ice nuclei grow quickly at the expense of the liquid droplets because the saturation vapor pressure over ice is slightly less than the saturation vapor pressure over water. If the hailstones grow large enough latent heat released by further freezing may melt the outer shell of the hailstone. The growth that follows (usually called wet growth) is more efficient because the liquid outer shell allows the stone to accumulate other smaller hailstones in addition to supercooled droplets.

Freezing winds hold the rain, and continually freeze it. As the freezing process continues, the hail grows increasingly larger. Once a hailstone becomes too heavy to be supported by the storm's updraft it falls out of the cloud. If a hailstone is cut in half, a series of concentric rings, like that of an onion, is revealed. These rings reveal the total number of times the hailstone had travelled to the top of the storm before falling to the ground.

Hail forms in strong thunderclouds, particularly those with intense updrafts, high liquid water content, great vertical extent, large water droplets, and where a good portion of the cloud layer is below freezing 0 °C (32 °F). The growth rate is maximized at about -13 °C (9 °F), and becomes vanishingly smaller when the temperature falls to -30 °C (-22 °F). For this reason, hail is most common in mid-latitudes during early summer

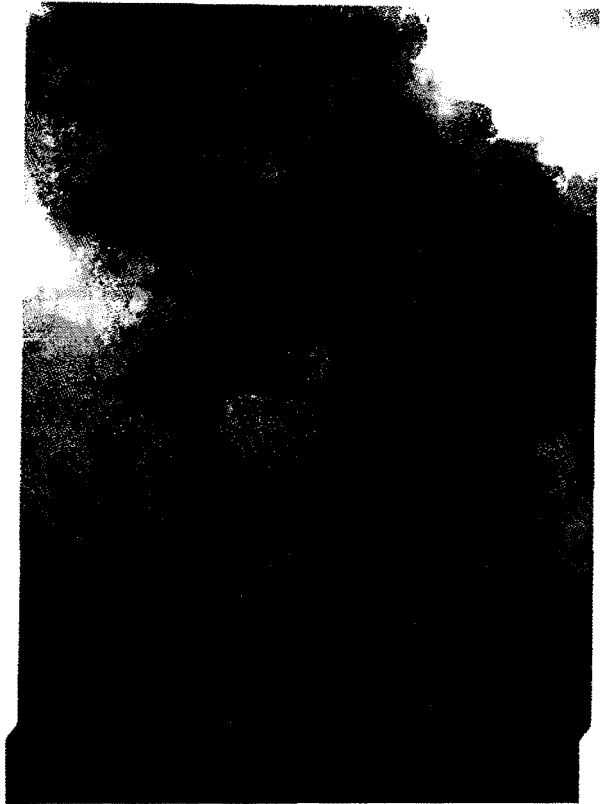


Figure 1.234. Hailstorm

where the surface temperatures are warm enough to promote the instability associated with strong thunderstorms, but the upper atmosphere is still cool enough to support ice. Also, entrainment of dry air into strong thunderstorms over continents can increase the frequency of hail by promoting evaporational cooling which lowers the freezing level of thunderstorm clouds giving hail a larger volume to grow in.

Hail is also much more common along mountain ranges because mountains force horizontal Winds upwards (known as orographic lifting), thereby intensifying the updrafts within thunderstorms and making hail more likely. Mainland China is notorious for killer hailstorms.

Massive hailstones have been known to cause concussions or fatal head trauma. Sometimes, hail-producing clouds are identifiable by their green coloration.

The ancient Daoist priests believed that hail was produced when Yang and Yin collide, and that 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.

DAOIST SORCERY AND HAIL STORMS

One ancient legend speaks of the Daoist priests Sun Bu Er and her ability to control weather and the Elements of nature.

The priests Sun Bu Er lived in an abandoned house in the city of Loyang, and constantly practiced Daoist Internal Alchemy. One day, the two men (Zhang San and Li Si) observed Sun Bu Er, and approached her house with the intention of molesting and raping her. As the two men got close to the house (located on the outskirts of the town), suddenly there was a flash of lightning and a loud crack of thunder. After Zhang San and Li Si recovered from the deafening sound of thunder, they found that they were both being struck by enormous hailstones, which drove the men far away from Sun Bu Er's residence. It was reported that the instigator of the intended assault Zhang San was pelted with hail stones bigger than those that struck his assistant Li Si.

WIND STORMS

In ancient China, the magical power of the Wind was considered to be mysterious and all powerful. It could suddenly arise and come from anyone of the eight directions (North, North-East, East, South-East, South, South-West, West, and North West), corresponding to the esoteric powers of the Yi Jing.

Ancient Daoist priests claimed to have magical power over the Winds. They could "capture" the Winds in magical gourds or bags and tie them with ropes. They could then control the Winds depending on the tightness of the ropes, the number



Figure 1.235: Waterspout

of magical knots, and the way in which the gourd or "Wind bag" was tied.

One method of controlling the wind was performed by tying three magical knots into a rope (sometimes a red silk handkerchief was used) that surrounded the magical gourd or bag. It was believed that when the three magical knots were tied in the proper way, the Wind was bound up within the gourd or bag. The release of one knot brought a gentle southwesterly Wind, the release of two knots brought a strong north Wind, and release of all three knots brought about a tempest. This power might be used for evil or for good, since the power was said to be that of inducing the Wind to do the priest's bidding. Therefore, the priest could either bring forth great destruction, or remove the Winds.

In ancient China, the Wind was sometimes seen as a demon, rising suddenly and fiercely, carrying off homes, destroying lives and leaving destruction in its path. Winds could also occur with water spouts (Figure 1.235), which would leave an abundance of frogs or fish afterwards. Not only were these events beyond the control of normal man, but were also beyond his understanding.

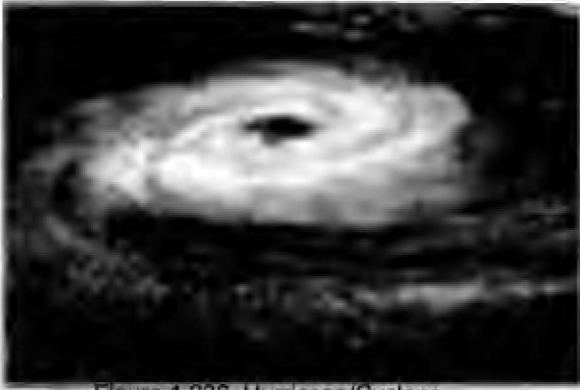


Figure 1.236. Hurricane/Cyclone

HURRICANE (CYCLONE)

Depending on its location and strength, a hurricane is sometimes referred to as a typhoon or tropical cyclone. A tropical cyclone is a storm system characterized by a low pressure center and numerous thunderstorms that produce strong winds and flooding rain. It feeds on heat released when moist air rises, resulting in condensation of water vapour contained in the moist air, and is classified as "warm core" storm systems.

The term "tropical" refers to both the geographic origin of these storms, which form almost exclusively in tropical regions of the globe, and their formation in Maritime Tropical air masses. The term "cyclone" refers to such storms' cyclonic nature, with a counterclockwise rotation in the Northern Hemisphere and a clockwise rotation in the Southern Hemisphere (Figure 1. 236).

While tropical cyclones can produce extremely powerful winds and torrential rain, they are also able to produce high waves and damaging storm surge. They develop over large bodies of warm water, and lose their strength if they move over land. This is the reason coastal regions can receive significant damage from a tropical cyclone, while inland regions are relatively safe from receiving strong winds. Heavy rains, however, can produce significant flooding inland, and storm surges can produce extensive coastal flooding up to 25 miles from the coastline. Although their effects on human populations can be devastating, tropical cyclones can also relieve drought conditions. They



Figure 1.237. Duststorm

also carry heat and energy away from the tropics and transport it toward temperate latitudes, which makes them an important part of the global atmospheric circulation mechanism.

DUST STORMS

In ancient China, dust storms were considered to be the homes to dangerous spirits and hot burning sand. This type of Wind was not only powerful, but unpredictable, changing directions and speed randomly, reflecting anger or the displeasure of the early gods (Figure 1.237).

A dust storm (or sandstorm) is a meteorological phenomenon common in arid and semiarid regions and arises when a gust front passes, or when the Wind force exceeds the threshold value where loose sand and dust are removed from the dry surface. Particles are transported by saltation and suspension, causing soil erosion from one place and deposition in another. Drought and Wind contribute to the formation of dust storms, as do poor farming and grazing practices that expose the dust and sand to the wind.

As the force of Wind passing over loosely held particles increases, the smallest particles first start to vibrate, leap upward, and then move into suspension. At Wind speeds above that which causes the smallest grains to suspend, there will be an increased population of dust grains moving by way of suspension, upward movement, and creep.

Soil, sand, and dust articles become loosely held mainly due to drought or arid conditions, as well as contact with powerful winds. Gust fronts



Figure 1.238. Tornado (Whirlwind)

may be produced by the outflow of rain-cooled air from an intense thunderstorm, or they may originate from a dry cold front (a cold front that is moving into a dry air mass but is producing no precipitation). Following the passage of a dry cold front, convective instability resulting from cooler air riding overheated ground can maintain the dust storm stability. In desert areas, dust and sand storms are most commonly caused by either thunderstorm outflows or by strong pressure gradients that cause an increase in wind velocity over a wide area.

The vertical extent of the dust or sand that is raised is largely determined by the stability of the atmosphere above the ground as well as by the weight of the particulates. A sandstorm can move whole sand dunes. Dust storms can carry large amounts of dust, so much so that the leading edge of one can appear as a solid wall of dust as much as 1 mile high. In some cases, dust and sand may be confined to a relatively shallow layer by a low-lying temperature inversion. In other instances, dust (but not sand) may be lifted as high as 20,000 feet in the air.

TORNADO (WHIRLWINDS)

A Tornado or Whirlwind (Xuanfeng) is a violent, rotating column of air which is simultaneously in contact with both the surface of the Earth and the vault of Heaven (i.e., from a cumulonimbus cloud or from the base of a cumulus cloud). Tornadoes come in many sizes, and they are typically shaped in the form of a swirling funnel, with its narrow end touching the ground, often encircled by a cloud of debris (Figure 1.238). Tornadoes can have wind speeds between 40 m.p.h.

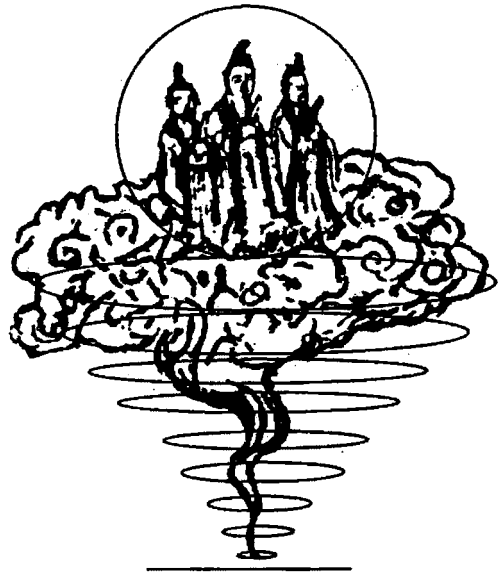


Figure 1.239. Whirlwind Chariots were considered playful Winds and were believed to be the vehicles of major deities.

and 110 m.p.h., and they are usually 250 feet across. Some tornadoes attain wind speeds of more than 300 m.p.h. and can stretch more than a mile across.

According to ancient texts from the Qin Dynasty (221-206 B.C.) and Han Dynasty (206 B.C.-220 A.D.), a Whirlwind was associated with spirit beings and sometimes with miraculous events. The unpredictable energetic manifestation of a Whirlwind (Xuanfeng) could be considered either good or bad depending on its origin and manifestation. The ancient Chinese believed that a Whirlwind could be used by spirits from either divine or demonic realms. Whirlwind Chariots (called Piaoche and Piaolun), for example, were considered playful Winds, and were believed to be the vehicles of major deities (Figure 1.239). However, in order to confuse people, sometimes ghosts and demons would take possession of whirlwinds and use them as their bodies (called Xuanfeng). In ancient Chinese texts, Whirlwinds are believed to be dispatched from Heaven as punishment, and these would often appear with violent rains (called Baoyu).

According to the ancient Daoist text *Datungjing*, "The Whirlwind disperses the ten thousand demons." At other times the ancient text refers

to a "Divine Wind" that the Daoist disciple may ride upon and use to overcome obstacles through harnessing the power of its breath. This type of Whirlwind is exhaled by the Divine Emperor, who "maintains all of the guardian spirits at the gate of death." Such a Whirlwind is said to "brighten everything like a white sun." This type of Whirlwind represents a form of Primordial Breath (Yuan Qi) that activates the Earth's "bellows." By blowing fiercely into all of the Earth's cavities, the Primordial Breath makes them all vibrate, and resound in response. It is said that by blowing through the Heavenly forest, the Primordial Breath makes the branches of the "trees of life" growing in paradise echo with the divine sounds of the sacred books.

According to the *Datungjing*, this unrolling, circular unfolding, creative movement of Primordial Breath is identified with the Dao, which "courses and circulates like Wind, without being Wind, and is fluid like water, without being water." The ancient Daoists gave this type of Wind the name "Feng Chao," meaning "moist or humid Wind," which refers to a type of Wind that spreads around and fertilizes air and water.

Demons Who Travel Within Whirlwinds

In ancient China, it was believed that demons were sometimes responsible for the drastic changes in the weather. Therefore, Daoist priests were known to summon demons or "spirits of the air" in order to create all forms of weather conditions. The ancient Chinese also believed that demons of a higher order would sometimes take possession of a whirlwind and use it as a vehicle to carry their energetic bodies. This allowed the demon to travel within an area without being energetically drained (Figure 1.240).

If a demon enters a room veiled within a Whirlwind, the temperature will suddenly plunge due to the massive amounts of ectoplasm being used. Its power is both incredible and distressing. There will be loud banging sounds as the demon enters into the physical dimension, with an additional rank and pungent smell of sulfur, feces, or cat urine. Divine celestial beings, on the other hand, produce beautiful music and sweet smelling aromas of flowers and incense as they enter into the physical dimension.

Used as a demonic vehicle, this type of Whirlwind is darker than the natural blackness of the



Figure 1.240. Ancient Daoists believed that both deities and demons could travel inside of whirlwinds.

night sky. It is generally pointed at the bottom and broad at the top, and far larger and taller than a man. If the demonic entity is permitted to transform itself into a physical image, the situation can become extremely dangerous, and the entity will generally become extremely hostile and aggressive.

Usually, as the demonic being begins to materialize, it absorbs all of the surrounding life-force energy in the room in order to support its energetic form. As the demonic shape starts to take form, it then begins to stalk its victim. As it approaches its victim, the Whirlwind grows even darker and blacker as it begins to slow down, allowing the demonic entity to physically materialize (usually some horrible image is then manifested). After the demon has fully materialized, the victim is usually completely paralyzed because his or her own life-force energy has been drained from the body, leaving the victim unable to speak. The demon then continues to manipulate and absorb the victim's life-force energy.

This absorbing action will cause physical paralysis in the intended victim, as most of their energy is sucked out of his or her body. This powerful form of energetic depletion causes a state of severe disorder, resulting in a breakdown of all of the victim's physical, mental, and emotional functions.

THUNDER STORMS

Thunderstorms form when significant condensation (i.e., the production of a wide range of water droplets and ice crystals) occurs in an atmosphere that is unstable and supports deep, rapid upward motion (Figure 1.241). This often occurs in the presence of three conditions:

- Insufficient moisture accumulated in the lower atmosphere (reflected by high temperatures).
- A significant fall in air temperature with increasing height (known as a steep adiabatic lapse rate).
- A force such as mechanical convergence along a cold front to focus the lift. The process to initiate vertical lifting can be caused by: unequal warming of the surface of the Earth; orographic lifting due to topographic obstruction of air flow (i.e., a mountain), and dynamic lifting because of the presence of a frontal zone.

As the air begins to lift, it eventually starts to cool and condensation takes place. When the moisture condenses, heat is released which further aids in the lifting process. If enough instability is present in the atmosphere, this process will continue long enough for cumulonimbus clouds to form, which supports lightning and thunder.

All thunderstorms, regardless of type, go through three stages or life cycles: the cumulus stage, the mature stage, and the dissipation stage. Depending on the conditions present in the atmosphere, these three stages can take anywhere from 20 minutes to several hours to occur.

- **The Cumulus Stage:** The first stage of a thunderstorm is known as the cumulus stage, or developing stage. In this stage, masses of moisture are lifted upwards into the atmosphere. The trigger for this lift can be insola-

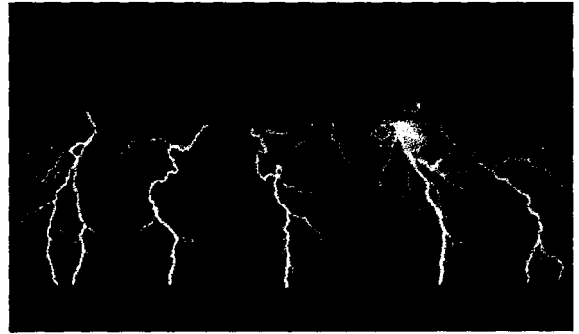


Figure 1.241. Thunder and Lightning storm

tion (i.e. heat from the Sun's rays) heating the ground producing thermals, areas where two Winds converge forcing air upwards, or areas where Winds blow over terrain of increasing elevation. The moisture rapidly cools into liquid drops of water, which appear as Cumulus Clouds. As the water vapor condenses into liquid, latent heat is released that warms the air, causing it to become less dense than the surrounding dry air, so the air will tend to rise in an updraft due to the process of convection (hence the term convective precipitation). This creates a low-pressure zone beneath the forming thunderstorm. In a typical thunderstorm, some 5×10^8 kg of water vapor are lifted, and the amount of energy released when this condenses is about equal to the energy used by a city of 100,000 during one month.

- **The Mature Stage:** In the mature stage of a thunderstorm, the warmed air continues to rise until it reaches existing air which is itself warmer, and the air can rise no further. Often this "cap" is the tropopause. The air is instead forced to spread out, giving the storm a characteristic anvil shape. The resulting cloud is called Cumulonimbus Incus. The water droplets coalesce into heavy droplets and freeze to become ice particles. As these fall, they melt to become rain. If the updraft is strong enough, the droplets are held aloft long enough to be so large that they do not melt completely and they fall to the earth as hail. While updrafts are still present, the falling rain creates down-

drafts as well. The simultaneous presence of both an updraft and down-drafts marks the mature stage of the storm, and during this stage considerable internal turbulence can occur in the storm system, which sometimes manifests as strong Winds, severe lightning, and even tornadoes.

If there is little Wind shear, the storm will rapidly enter the dissipating stage and "rain itself out." However, if there is sufficient change in Wind speed and/or in the direction that the down-draft will be separated from the updraft, the storm may become a supercell, and the mature stage can sustain itself for several hours.

- **The Dissipation Stage:** In the dissipation stage, the thunderstorm is dominated by the down-draft. If atmospheric conditions do not support super cellular development, this stage occurs rather quickly (i.e., normally 20-30 minutes into the life of the thunderstorm). The down-draft pushes the wind down, out of the thunderstorm, causing it to hit the earth and spread out. When the cool air carried to the ground by the down-draft cuts off the inflow of the thunderstorm, then the updraft disappears, thereby causing the thunderstorm to dissipate.

THUNDERSTORM CLASSIFICATION

There are four main types of thunderstorms: single cell thunderstorms, multicell thunderstorms, squall line thunderstorms, and supercell thunderstorms. Which of the four types of thunderstorms is created depends on the instability and relative Wind conditions at different layers of the atmosphere (i.e., wind shear).

- **Single Cell Thunderstorms:** This type of thunderstorm is descriptive of a single "cell" thunderstorm, one with a single main updraft. Within a cluster of thunderstorms, the term "cell" refers to each separate principal updraft. Thunderstorm cells can and do form in isolation to other cells.

Single Cell Thunderstorms are rarely severe and are a result of local atmospheric instability. Sometimes known as "air mass thunderstorms," these are the typical summer

thunderstorms that occur in many temperate locales. They also occur in the cool unstable air that often follows the passage of a cold front from the sea during winter. While most single cell thunderstorms move, there are some unusual circumstances where they don't. When this happens, catastrophic flooding is possible.

- **Multicell Thunderstorms:** This type of thunderstorm forms as clusters of storms, but may then evolve into an organized line or lines of storms. They often arise from convective updrafts (usually strong cold fronts or troughs of low pressure) in or near mountain ranges and linear weather boundaries.
- **Squall Line Thunderstorms:** This type of thunderstorm (also known as a Multicell Line Thunderstorm) occurs when multicellular storms form in a line rather than clusters. They can be hundreds of miles long, move swiftly, and be preceded by a powerful gust front. Heavy rain, hail, lightning, very strong Winds and even isolated tornadoes can occur over a large area in a squall line. Bow echoes can form within squall lines, bringing with them even higher Winds.

An unusually powerful type of squall line called a "Derecho" occurs when an intense Squall Line travels for several hundred miles, often leaving widespread damage over thousands of square miles. Occasionally, Squall Lines also form near the outer rain band of tropical cyclones. The Squall Line is propelled by its own outflow, which reinforces continuous development of updrafts along the leading edge. This kind of storm is also known as "Wind of the Stony Lake" in southern China.

- **Supercell Thunderstorms:** This type of thunderstorm is characterized as a large severe storm that features high wind speeds and directions that vary with height (wind shear), separate down-drafts and updrafts (i.e., precipitation is not falling through the updraft), and a strong, rotating updraft (a "mesocyclone"). These storms normally have such powerful updrafts that the top of the cloud or anvil can reach miles into the air and can be 15 miles wide. These storms pro-

duce destructive tornadoes, extremely large hailstones, straight-line Winds in excess of 80 m.p.h., and flash floods. Most tornadoes occur from this kind of thunderstorm.

SEVERE THUNDERSTORM

A severe thunderstorm is a term designated for a thunderstorm that has reached a predetermined level of severity. Often this level is determined by the storm being strong enough to inflict Wind or hail damage (normally, a storm is considered severe if Winds reach over 50 knots (58 m.p.h.), hail is 3/4 inch in diameter or larger, or if a funnel cloud or tornadoes are spotted. Severe thunderstorms can occur from any type of thunderstorms, however Multicell and Squall Lines represent the most common forms.

THE EFFECTS OF THUNDER ON A CORPSE

In ancient China, it was believed that the energetic property of thunder caused the bodies of the dead to swell. Thunder had even been known to create swelling to such a tremendous proportion that the puffed corpses could no longer fit in their coffins. Therefore, as soon as a peal of thunder was heard in the distance, the family of the deceased quickly placed a small heavy object onto the breast or belly of the corpse, convinced that it would neutralize the bad effects of the storm.

THE EFFECTS OF THUNDER ON A SPIRIT

In ancient China, it was also believed that all Daoist priests could create magical charms and spells that produced the celestial power of thunder and lightning, which could be used to strike down and destroy evil spirits. The most common drawings depicted in these magical charms contained spiralling lines that denoted the rolling actions of thunder, from which issued flashes of lightning. Such magical writings were known in ancient China as "Celestial Writings" and "Thunder Writings."

In order to have a tremendous effect on a person, place, or thing, the magical charm or spell must mention thunder or lightning (Figure 1.242). For example, one secret magical formulae used in ancient Daoist Thunder Talismans to destroy evil, contained a "fivefold accumulation of thunder" (written as five thunder characters). When these

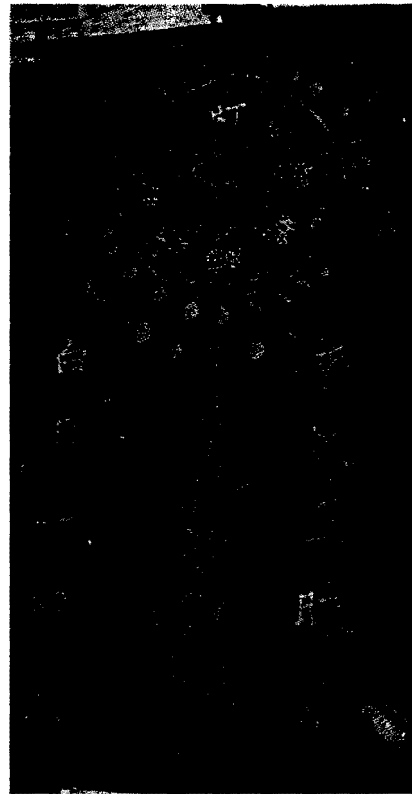


Figure 1.242. A Thunder Magic Chart

five thunder characters were written with magical intention, it was believed that they would release a spiralling flash of lightning, striking down the priest's opponent (the person, place, or thing for whom the Thunder Talisman was created).

LIGHTNING

To the ancient Daoists, lightning was considered to be unpredictable and very powerful. Some ancient priests believed that lightning was a Heavenly thunderbolt, being cast down by the celestial gods, and it was therefore believed to be a symbol of destruction. Other mystical traditions saw lightning bolts as a way that a soul could be set free and reborn.

Additionally, wood from a tree that had been struck by lightning was said to contain a powerful amount of Celestial Ling Shen (Magical Spirit). This special wood was traditionally used to make magical "Thunder Talismans."

DAOIST WEATHER “TOOLS”

The Daoist priest generally possesses magical stones and talismans that affect weather. The following is a simple list of magical stones and talismans commonly used both in ancient China and in modern times by Daoist priests to perform Weather Magic.

WEATHER STONES

When a seasoned priest magically imprints a rain stone, it can have a powerful influence over the weather. In northern California, the Yurok tribe used a “rain stone” in order to influence the weather conditions over their crops. This magical stone was so powerful in its ability to manifest rain that the people of the tribe buried it for safekeeping. In 1959, a road crew accidentally unearthed it and the next day 5 inches of rain fell. It was again buried. However, in 1966 it was again inadvertently dug up and this time it rained until the area flooded.

There are two types of Magical Weather Stones: Weather Stones of External Origin and Weather Stones of Internal Origin. Both types of magical stones are described as follows:

MAGICAL WEATHER STONES OF EXTERNAL ORIGIN

Weather Stones of External Origin are special stones or minerals that contain natural magical abilities. There are two categories of “External” Weather Stones, magical stones that have been found in forests, streams, mountains, or caves, and magical stones that at one time were considered to be “normal” but have been transformed through sorcery.

- **Weather Stones of Natural Magical Ability:** These Weather Stones are special stones or minerals that contain natural magical ability and are generally found in forests, streams, mountains, or caves. It was believed that this type of magical stone was sometimes the residence of a Nature Spirit or a trapped spirit entity, and that it was the trapped spirit gave the stone its supernatural powers. According to one ancient belief, in order to find these special stones, the priest looked inside caves and between various rocks formations. It was believed that these magical stones could be recognized by

the beams of light that emanated from the ground where they lie hidden. It was also said that anyone fortunate enough to wearing such a stone around his neck in battle could not be defeated, and that even serpent’s or scorpion’s stings could be cured by placing the stone onto the wound. It was even said that if the owner of the magical stone knew the correct incantation, he could become invisible.

In order to produce clear weather from such a magical stone, the stone itself must be first placed in a dry and hot place, or under the deltoid muscle. To produce wind, the magical stone must be exposed to fresh air. If a cold northerly wind is needed to keep the horse from sweating on a hot day, the magical stone was fixed to the horse’s mane. In order to produce bad weather, the magic stone was placed in cold water for a day or so.

During the Western Xia Dynasty (1032-1227 A.D.), it was recorded that the Mongols of Tuva performed Weather Magic by means of a clear rock-crystal (these translucent magical stones were found on a peak near the Kargi River). It is said that if someone gazed deep into the stone, clouds could be seen like the reflection of a mirror. In order to bring rain, the stone had to be placed into a river. Mongols of Tuva also performed Weather Magic by means of a Cat-tas Stone (these magical red, black, or white stones were found along the upper reaches of the Chulchi River). The magical ritual performed to activate the stone’s hidden power was akin to Southern Siberian “inter-tribal” magic.

The Tuvins priests believed that the weather could be influenced with either magical stones or with plants. It is said that this type of Magic Stone can be found very early in the morning during sunrise between the roots of trees that have been struck by lightning. This type of Magic Stone is commonly known as a Thunderbolt Stone. One must look for it at dawn, because its magical power dies in the sun. It is said that if the stone is allowed to cool down rapidly, a strong wind will arise and bring rain or snow over a period of three, five, seven, or nine days.



Figure 1.243. Types of Gypsum Stones Used For Creating Rain

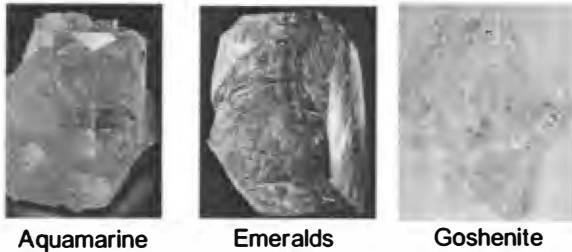


Figure 1.244. Types of Beryl Stones Used For Creating Rain

- **Weather Stones of Transformed Magical Ability:** Another type of Weather Stone considered to be of external origin are ordinary stones that have been energetically transformed into magical stones through sorcery. According to one ancient Mongolian text, "An ordinary stone the size of a finger can be transformed into a Rain Stone through forty days of prayer and magical rituals performed in water." It was believed that these magical weather stones were sometimes used as the imprisoned residence of a Nature Spirit or trapped spirit entity used to influence the weather. After the priest had imprisoned and sealed the spirit entity into the stone, the trapped spirit's supernatural powers were believed to be at the disposal of the priest.

Types of Natural Weather Stones

Rather than being a particular kind of stone, natural weather stones are most often those stones whose appearance is related to the weather in some way. For example:

- **Creating Rain:** Various forms of Gypsum (especially Satin Gypsum, Selenite, and Alabaster) are often used for rainmaking (Figure



Figure 1.245. Hematite Stone (Chi Tei Shi) Used For Creating Rain



Figure 1.246. Stones Used For Clearing a Storm

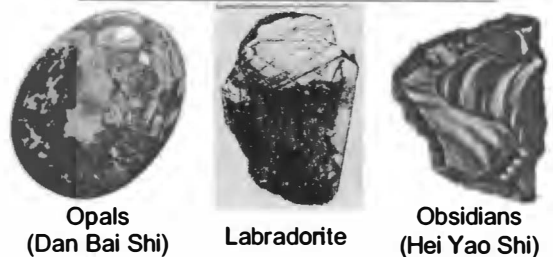


Figure 1.247. Stones Used For Calling and Dispersing a Storm

1.243). Other magical traditions will sometimes use Beryl, such as Aquamarine, Emeralds, or Goshenite (Figure 1.244). Additionally, Hematite (Chi Tei Shi) is sometimes used in spells for rain, as well as for programming crystals for Rain Rituals (Figure 1.245).

- **Clearing a Storm:** Sunstone can be used for clear warm weather. Malachite (Kong Que Shi) and Chrysocolla combinations can be used for clearing a storm because they have the appearance of blue skies and clouds (Figure 1.246).
- **Calling and Dispersing a Storm:** Labradorite, Opals (Dan Bai Shi), Obsidians (i.e., Rainbow, Silver, and Golden sheen), and other stones with fire or flashes have also been used for calling a storm. Additionally, stones with rainbow inclusions have been used for both calling and dispersing rain (Figure 1.247).



Figure 1.248. Moss Agate
(Qing Tai Ma Nao)



Figure 1.249. Bloodstone
(Tie Shi Yin)

The following is a short list of specific stones used in ancient and modern China for Weather magic.

- **Agate (Qing Tai Ma Nao):** This stone is used in Weather Magic in order to create storms. Moss agate in particular has been used for "cloud busting" and stabilizing weather patterns, and it is sometimes associated with rain and fog (Figure 1.248).
- **Bloodstone (Tie Shi Yin):** This stone has magical properties that aid the priest in controlling the weather, and it can aid in incantations (Figure 1.249). Bloodstone stimulates dreaming and was also believed to be an "audible oracle," giving off sounds as a means of guidance. According to ancient myths, Bloodstone has the power to detect changes in the Heavens. The ancient Chinese believed that the Bloodstone was a heliotrope (a stone that turns towards the Sun) and that it could detect solar eclipses (indicating the presence of the Moon as it approaches the Sun). Ancient tradition claims that it can be used in Weather Magic to call forth storms and thunder, and that it also enable the wearer to read omens from the sounds of thunder and rain.
- **Holey Stones:** These stones are also known as "Hagstones," "Wish Stones," and "Nightmare Stones" in various magical traditions. Holey stones are rocks that have a hole running all the way through them, and they are usually found in streams, rivers, or at the seashore, where running water has created the hole in the stone (Figure 1.250). One of the reasons why they are considered so powerful is the common belief that magic cannot work on running water; since these stones have been holed by running water, they retain the wa-

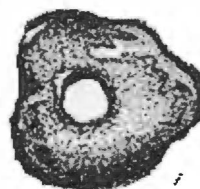


Figure 1.250. Holey Stone

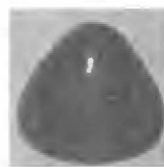


Figure 1.251. Jade (Yu)

ter's influence and ability to protect one from evil magic. Therefore, Holey stones were also ascribed with the power of protecting people and animals from the powers of evil spirits and priests.

Larger Holey stones were traditionally thrown into the sea in order to call forth storms. Holey stones were also used for countering Weather Magic: a cord was threaded through the hole and tied, and then the Holey Stone was swirled vigorously around the head at arms length in order to dispel Winds and rain clouds.

- **Jade (Yu):** Green Jade is used in Weather Magic to bring rain (Figure 1.251). A talisman made out of green Jade was thrown strongly into water while shouting an incantation to bring about rain. The splash of the talisman hitting the water was believed to reach the Heavens and initiate the downpour.



Figure 1.252. Jasper (Bi Yu)

- **Jasper (Bi Yu):** This stone is one of the classic amulet stones worn in rituals of evocation to retain the control of summoned spirits. It is also often worn to protect the wearer against supernatural evil (dispelling destructive magic and driving away hostile spirit entities). Jasper has a strong reputation as a rain-bringer, and is often used in Weather Magic (Figure 1.252). Green Jasper in particular is used in Weather Magic to bring rain (like Green Jade).
- **Quartz Crystals (Tou Min Shi Yin):** This stone is commonly used in rainmaking ceremonies. Quartz has a wide tradition of use in Weather Magic because of its association with water (the ancient Daoists believed that Quartz Crystal was congealed water that had transformed into solid matter during the course of a thousand years). The ancient Daoists also believed that clear quartz was the “essence of the Dragon.” Therefore, the entry ways to several ancient temples were decorated with Quartz Crystal, allowing the magical light contained within the spiritual environment to be absorbed.

Clear Quartz Crystal is considered to be pure Yang energy that is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements (Figure 1.253).

Rutilated Quartz (Figure 1.254) and Smoky Quartz (Figure 1.255) were also sometimes used in rainmaking ceremonies. Rutilated Smoky Quartz is considered a good rain stone by several priests.



Figure 1.253. Quartz Crystal (Tou Min Shi Yin)



Figure 1.254. Rutilated Quartz



Figure 1.255. Smoky Quartz (Mao Yan Shi Yin)



Figure 1.256. Turquoise (Leu Song Shi)

- **Turquoise (Leu Song Shi):** The ancient Chinese believed that turquoise was a representation of the earth and sky (Figure 1.256). Turquoise is used extensively in “cloud busting” (initiating rain), and in certain Shamanic traditions it is thrown into a river or held under running water in order to initiate rain.

MAGICAL WEATHER STONES OF INTERNAL ORIGIN (BEZOAR STONES)

Weather Stones of Internal Origin are special stones or minerals that are commonly known as Bezoar Stones. A Bezoar Stone is a type of mineral salt stone found specifically in the stomachs, digestive systems, or brains of animals, including humans. In ancient China, it was believed that any Bezoar Stone that had been formed inside the body of living animal was magically developed inside the tissues by Elemental Spirits or Nature Spirits, that had taken up residence there.

There are several varieties of a Bezoar, some of which have inorganic constituents and others organic. For example, according to the *Merck Manual of Diagnosis and Therapy*, persimmons have been identified as causing epidemics of intestinal Bezoars, and that up to ninety percent of food masses that occur from eating too much of the fruit require surgery for removal of these stones.

Bezoar Stones have many names in various cultures throughout the world. For example, they are known in China as "Zha Da," in Mongolia as "Jada," in Turkey as Yada-tas, in Malaysia as "Geliga" and in the Philippines as "Mutya."

In ancient times, Bezoars were commonly sought after because they were believed to have the power of a universal antidote against poison. The word "Bezoar" originates from the Persian word "pa zahar" which means "antidote to poison" ("pa" meaning "cure" and "zahar" meaning "poison"). In fact, certain types of trichobezoar (i.e., hairballs) are able to bind arsenic compounds from a solution. It was also believed that a bezoar set inside a drinking glass which contained poison would neutralize its potency.

The use of Bezoar Stones in Weather Magic can best be understood in terms of "Contagious Magic" (magic that is initiated through contact). Because this type of magical stone developed within the intestines, stomachs, and brains of animals, the Bezoar Stone was believed to be in constant contact with humidity. Consequently, the aquatic environment that gave birth to the magical stone facilities a strong connection to water, and is therefore believed to possess the property of producing rain if placed within water.



Figure 1.257. Bezar Stone - Human



Figure 1.258. Bezar Stone - Ox

In ancient times, certain magical systems gave specific names to the various Bezoar Stones based on their original host animal. For example: the "Aetites" came from Eagles, "Alectorius" from roosters, "Aquilinus" from the heads of fish, "Celonite" from tortoises, "Chelidonium" from swallows, and "Crapandia" from toads. Other animals commonly known to produce Bezoar Stones include antelopes, camels, horses, deer, monkeys, wild goats and humans.

The magical Bezoar Stones originating from inside the human body can be different colors, ranging from translucent gray to black (Figure 1.257). These unique Bezoar Stones are sometimes found within the urinary bladder. When obtained, the Bezoar Stone should be kept in a leather bag by its owner (i.e., the host), and should only be taken out and used when absolutely necessary.

A description of Mongol Weather magic was written in the *Xi Yu Wen Jian Lu* during the Qing Dynasty (1644-1911 A.D.) by a Manchu civil servant Qi Shi Yi. In this text, Qi Shi Yi describes the Yada-tas (Magical Bezoar Stones) as being hard as a stone, and its colors ranging from dappled blue, yellow, red, white, green and black. He further states that these magical stones can range in size and be found inside the stomachs and intestines of animals, such as oxen (Figure 1.258), bulls, cows, bears (Figure 1.259), horses, snow-leopards, deer (Figure 1.260), sheep, wolves, dogs, goats, chickens (Figure 1.261), and in the tails of lizards (Figure 1.262).



Figure 1.259. Bezar Stone - Bear



Figure 1.263. Bezar Stone - Snake

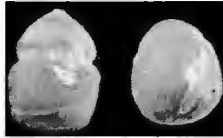


Figure 1.260. Bezar Stone - Deer



Figure 1.264. Bezar Stone - Wolf



Figure 1.261. Bezar Stone - Chicken



Figure 1.265. Bezar Stone - Horse



Figure 1.262. Bezar Stone - Lizard



Figure 1.266. Bezar Stone - Eagle

There are also certain magical Stones that will originate from the heads of birds, such as eagles, geese, ducks and chickens; from the heads of deer, cows, horses, or wild boars; from the heads of snakes (Figure 1.263); and from under the liver of a flopped yellow horse (mule). However, it is believed that the magical stones found inside of the animal's stomach are the most powerful and effective.

All magic Bezoar Stones can cause wind, cold, and snow in the middle of summer. However, it is said that the most powerful Bezoar Stones are those found inside the stomachs of wolves (Figure 1.264), as these stones can also produce drought and strong winds.

Bezoar Stones found in the hearts of mares (Figure 1.265) are said to be good for protecting newborn babies if they are swung around the cradle (it is also said to cure diseases in livestock if it is carried around in their pen). Additionally, it is believed that a priest's curse will not effect the

individual who possesses a Bezoar Stone found in the heart of a mare.

Bezoar Stones found in the heads of eagles resemble a small duck's egg (Figure 1.266). They are said to bring their owners luck and fortune as long as its owner constantly keeps the magical stone on himself, wrapped in a piece of fur. After five or six years, its owner should remove it from its pouch and smear the stone with butter (then wrap it again). One can also foresee the future with the help of an Eagle Bezoar Stone. In order to see the future, the owner must hang the magical stone on a pole, if an easterly wind immediately begins to blow, it means good luck; if a northerly wind begins to blow, it means the owner will have good luck with his cows; if a southerly wind begins to blow, it means an important visitor will arrive at the owner's house; if a westerly wind begins to blow, it means impending death (i.e. of the owner, his wife, or his children).

Should the owner of the Eagle Bezoar Stone wish to drive mosquitoes and gadflies off of his cattle, he should fasten it to a birch rod and carry it around the cattle speaking the following magical incantation: "Let the evil spirit go away, let the insect disappear!"

According to ancient beliefs surrounding the rainmaking traditions of the Zong Lang village, the Yada stone (Weather Magic Stone) fell to Earth from the Heavens during the Autumn time as a metier. If the stone falls onto a grassy field, it is commonly eaten by an ox. If an ox bellows fifteen continuous times before stopping, it is an indication that he will have a Yada stone located inside his stomach. There are other indications of there being a Yada stone in an animal. For example, if a horse crosses rivers during winter without stopping to drink, there is a Yada stone in its intestines.

According to ancient texts, the best kind of Yada stone gives off a crackling sound and emits a type of vapor when it is placed into water (the magical vapor that is produced was considered to be the energetic core formation through which the storm clouds developed).

It is said that if a Yada stone was accidentally thrown into a pot of hot water, it would spin around in circles giving off a hissing sound until it grew still and died. Once the Yada stone died, it released its magical power and simply became an ordinary stone. The ancient priest's believed that the Yada stone would not lose its magical power if it was:

- Wrapped inside the feathers of the bird or hide of the animal from which it was taken, and then kept in the hollow of a tree
- Wrapped inside a dark blue piece of cloth and kept in a humid place
- Or fixed to the tail of a black horse

According to ancient texts, if the magical power of the Yada stone begins to wane, it should be immediately dipped into blood or given to a red rooster to swallow. After three days the rooster should be killed and the revitalized stone retrieved from the bird's intestines.

The same result of revitalization can also be obtained by having an old he-goat swallow the Yada stone. After an hour or so, the goat can be

slaughtered and the Yada stone taken from its stomach. The stone is then placed onto a bowl and two roosters (one red and one white) are killed over it. The Yada stone is then immersed in the blood of these two roosters. While reciting magical incantations, the blood is stirred with the help of a whisk made out of willow twigs.

The magical rituals that use the Yada stone to bring rain are performed in a secluded place and sometimes on the banks of a river. No one but the rain maker is allowed to see this ritual. When speaking the magical incantations, the priest addresses the clouds.

In the *Xi Yu Wen Jian Lu*, Qi Shi Yi states, "When the Turks pray for rain, they place the magical stone into water and then fix the bezoar onto a withe (a slender flexible twig or branch used as a band or rope). The stone is then held over the priest's head while speaking magical incantations, then it rains. If it is clear weather that is being prayed for, then the magical stone is placed into water, removed and placed inside a small bag, and then fixed onto a horse's tail for travel. If cool weather is needed, then the stone is placed into water, then removed and placed inside a small bag and fixed to the priest's belt. If the stone is placed in a warm location (i.e., by a fire) and the priest speaks the appropriate incantation, then the rain will stop and the sun will shine. There are special incantations used to activate the stone's various magical powers."

According to ancient Weather magic handbooks written during the Qing Dynasty, the Weather magic stone should be smeared with the blood of some animal and then thrown into water. A magical incantation is read at the same time, wherein a strong wind will spring up and cause rain and snow to ensue.

During the Yuan Dynasty (1279-1368 A.D.), there was an official imperial text recording the use of Snow and Rain Stones used by court sorcerers of the Ottoman Empire entitled, *A Merchants Treasury of Knowledge on Stones*. This ancient text states the following: "Reliable scholars tell curious stories of magical stones used to control the weather. In the summer time, priests using these magical stones can conjure up snow and rain in

one quarter of a town or village, while producing sunshine and fine weather in the other quarters. Some people say that there are different stones used for various purposes. For example, there are stones that produce rain, snow, hail, wind, dust storms, and change the current weather. These stones do not exert their influence unless an incantation is recited when being used."

"Each of these stones have different kinds of strange qualities. Some of them are earth-colored, with white and red spots; others are spotless and white. Still others are red, like clotted blood, and again others are of various colors. I have seen several kinds of the above mentioned stones in the treasury of the Sultan. Some great men claim that it is a mineral, believed to be found in the provinces of China. Other men claim that it comes from the stomach of pigs, and still others claim that it can be found under the nest of a red winged, wild-duck found in the provinces of China."

WEATHER AND THE PRIEST'S BODY

In Daoist Weather Magic training, the understanding and mastering of the ancient Laws of Magical Correspondence were essential in order to connect with and control the supernatural powers of nature. The old sayings, "As Above-So Below" and "The Internal Creates the External and The External Creates the Internal" gave birth to various secret magical teachings, that are still actively used today by modern Daoist priests.

In Daoist Weather Magic training, the priest traditionally corresponds certain internal organ energies to the various external energies of the Heavens, for example:

- The Gall Bladder corresponds to the Clouds
- The Liver corresponds to the Wind
- The Spleen corresponds to Thunder
- The Kidneys corresponds to Rain

Additionally, the round shape of the head was observed as a natural image of Heaven, while the square shape of the feet was observed as the natural energetic pattern of the Earth. The physical body was therefore used by the ancient Daoists as an intricate holographic chamber through which to cultivate, unite, and utilize both celestial and terrestrial systems of magical powers.

WEATHER CLAIRVOYANT TRAINING

In ancient China, the following meditation was originally taught to a Daoist disciple in order to open his Third Eye. This special magical training allowed the disciple to develop the clairvoyant powers of weather forecasting, observing human activity, and forecasting future events.

This secret training was originally taught to me by one of my Maoshan instructors back in 1984. When training this meditation, it is important to consistently practice every day in a secluded place. The Opening Third Eye Weather Clairvoyant Training begins as follows:

- Begin by placing a small white square cloth (about 9 inches square) in the center of a small divination table (a square black table). The table should be placed somewhere inside your house.
 - Direct and focus your attention onto the center of the white cloth. Relax your vision, imagine and feel your Third Eye opening and energetically "falling" into the very center of the white cloth.
- After the meditation, relax your Third Eye and imagine your mind and spirit settling down into your Lower Dantian. Also allow your vision to return back to its natural state.
- Practice the same time each day. Begin with 1 minute the first day, then each day increase the meditation time by 1 minute. Continue to increase your practice for 49 days, until you have reached 49 minutes of consistent meditation.
 - On the 50th day, after the 49 minutes of meditation, look up and try to see outside your house. Relax your vision and try to observe the front yard, then the sides and back of your house. Once you can consistently see outside your house, look upward into the sky and try to increase the remote viewing distance to include several miles from your home.



Figure 1.267. Examples of various Weather Gods who assist Lei Gong (i.e., Dian Mu - Yu Zi - Feng Bo)

WEATHER TALISMANS

In ancient China, talismans (called Fu Zhou, or magic figures) reflected the priest's belief in the energetic transforming nature of the magical powers of celestial and terrestrial deities, as well as the magical powers of the Bagua (Eight Trigrams) and Wuxing (Five Elements). The mechanism of a weather talisman works on the principle of manipulating the Qi of Heaven (i.e., a weather deity) in order to affect the Qi of Earth (i.e., the wind and clouds) and the Qi of Man.

Besides the Rain Dragons, within the celestial court, the God of Thunder (Lei Gong) has several powerful assistants capable of producing various types of weather phenomena (Figure 1.267). For example: Dian Mu ("Mother of Lightning"), Yun Tong ("Cloud Youth"), Yu Zi ("Rain Master"), and Feng Bo (the "Earl of Wind" - who was later transformed into Feng Po Po - "Madame Wind").

According to one historic text, at one time during the Ming Dynasty (1368-1644 A.D.) crops were in danger of being destroyed by heavy rains. A magical Weather Talisman was therefore constructed by the court sorcerer and placed onto four

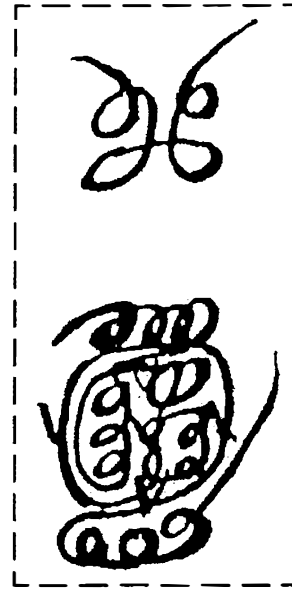


Figure 1.268. Talisman used in ancient China to stop floods. Within this special talisman are the Magical Seals of Two Gods who specialize in fighting against floods

pieces of paper (Figure 1.268). Each of the magical talismans were suspended to face one of the four directions. As soon as the court sorcerer performed the magical ritual the rain stopped, and the dark clouds cleared the sky.

There are several steps that the Daoist priest must perform in order to create a talisman powerful enough to manipulate the weather. The intricacy and quality of these magical steps depend on the specific design and purpose of the talisman. The empowering (energetic loading and imprinting) and activation of a talisman is carried out either by the priest or by a spirit entity that the priest has summoned for this specific purpose. When a spirit entity performs the imprinting and activation of a talisman, the energy that is expended is at the expense of the Qi and Shen of that particular spirit entity or the spirit entity's own personal reservoir of energy. In magical traditions that rely on such spirit entities for their sorcery, secret signs or symbols used to summon and control a particular spirit entity are generally engraved and passed on from one master to another throughout history.

WEATHER GODS

The ancient Daoist priests understand that all weather was under the control of various Weather Gods. If these powerful deities could be appeased through offerings and sacrifices, the priest could request their assistance in procuring the needed weather conditions. The following is a list of popular Weather Gods.

YING LONG (“RESPONDING DRAGON”)

To the ancient Daoists, the dragon was considered to be the most powerful of the divine creatures. He was believed to be the controller of all waters, as well as the weather, being able to create clouds with his breath.

One of the most famous dragons is a “Ying Long” or “Responding Dragon”, said to be a 1,000-year-old Dragon God of Rain (Figure 1.269). Chinese classic texts frequently mention the Ying Long as “a winged Rain Dragon, who lives at the South Pole.”

The *Liexian Zhuan* often record Ying Long pulling the chariots of ancient celestial immortals, such as Fuxi and Nüwa. Additionally, it is recorded that the legendary Ying Long Dragon helped Yu the Great to control floods.

Usually, Ying Long gave just enough rain to nourish the Earth, however he could also send floods or withhold rain especially if the people of the Earth did not honor him properly. His name, “Responding Dragon,” refers to the notion that, if the people cried out to him for more or less rain, he would have mercy and respond to their pleas. Ying Long was also said to have carved out riverbeds with his tail as a gift to humankind, and to hold rainwater in between showers.

Rain ceremonies in China usually involved making a dragon out of clay, in homage to Ying Long. The dragon dance, which is always a highlight of Chinese New Year celebrations, is a holdover from the rain ceremony and other rituals created to appease the dragons once believed to control much of the weather in natural world. Many people today in China still pray to Ying Long in order to receive rain for their crops.



Figure 1.269. Ying Long, the God of Rain

LEI GONG (“DUKE OF THUNDER”)

Also called Lei Shen (“Thunder God”), he is the celestial deity who, when ordered by Heaven, will punish both the earthly mortals (guilty of secret crimes) and evil spirits (who have used their secret knowledge of Daoist Magic to harm human beings). Lei Gong carries a magical drum and mallet used to produce thunder. He also carries a magic chisel used to punish evildoers (Figure 1.270).

Lei Gong is traditionally depicted as a fearsome looking creature, with a blue face, a bird’s beak, two bat wings on his back, and powerful claws on his feet. He is traditionally adorned wearing only a loincloth around his waist. Temples dedicated to Lei Gong are rare. However, certain Daoist sorcerers pay him special honor in the hope that he will take revenge on their personal enemies.

According to one ancient legend, Lei Gong began life as a mortal. He encountered a peach tree that had come from Heaven due to the struggle between the Fox Demon and one of the Celestial Warriors, and had become evil. When Lei Gong took a bite out of one of its peaches, he was immediately turned into a human with bird wings.



Figure 1.270. Lei Shen (Thunder God)

He soon received a mace and a hammer that could create thunder. This is how he became the God of Thunder. Lei Gong is said to be extremely prudish, and will not enter a house where copulation is taking place. Pictures of this act are also supposed to have the same effect. He rides a chariot driven by (The Dragon God A Xiang).

Since Lei Gong's specialty is Thunder Magic, he has several powerful assistants capable of producing other types of celestial weather phenomena. For example:

- **Dian Mu ("Mother of Lightning"):** She is his wife and the Goddess of Lightning. She uses her flashing mirrors to send bolts of lightning across the Heavens.
- **Yun Tong ("Cloud Youth"):** He uses his magical whips to stir up the clouds.
- **Yu Zi ("Rain Master"):** He causes downpours to occur by dipping his magic sword into a special magical pot.
- **Feng Bo ("Earl of Wind"):** He was later transformed into Feng Po Po ("Madame Wind"), responsible for causing roaring winds to rush forth each time he opens his magic goatskin bag.



Figure 1.271. Dian Mu (Mother of Lightning)

DIAN MU (MOTHER OF LIGHTNING)

She is the Goddess of Lightning, often depicted as a kind and elegant woman (Figure 1.271). She is empowered with two lightning mirrors, which she uses to reveal the hearts of men to her husband, the Thunder God Lei Gong. White lightning is used to manifest the hearts of men, and red lightning is used to manifest the hearts of demons. For this reason Dian Mu is often called "The Mirror of the God of Thunder." She is represented holding a large silvery mirror in each hand, through which she has the magical power to send forth bolts of lightning across the skies.

According to legend, in ancient times, there was no lightning during the thunderstorm. One night, the God of Thunder killed a good woman by mistake. He blamed himself for a long time after the mishap. Then, one day he told the Jade Emperor about the tragedy that befell this woman. The Jade Emperor took pity and sympathized with the woman. He decided to confer on her the title and position of "Goddess of Lightning." From then on, the God of Thunder and the Goddess of Lightning worked together to chase away the evil

spirits and punish the criminals. In order not to kill the good people, the Goddess of Lightning would use her mirror to judge first, and then the God of Thunder will make thunder to punish the evil. That is why, during the thunderstorm, you can always see a flash of lightning before hearing the thunder.

It is also said that when the God and Goddess are arguing with each other, both thunder and lightning will appear in the sky. According to ancient Daoist tradition, the couple is usually jointly sacrificed to along with other Weather Gods. In the Jintian Temple in Lanzhou, a Thunder Altar is specially set to enshrine the Thunder Patriarch between two lines of gods including the Ten Thunder Gods, the Thunder God and Goddess of Lightning, God of Wind, and God of Rain. The worship of the Goddess of Lightning dates back to the Song Dynasty (960-1279 A.D.) period.

According to ancient Daoist history, the famous Daoist Priest Wang Wenqing had a mysterious encounter with the Goddess of Lightning Dian Mu. During this auspicious event, Master Wang received a small text from the Goddess Dian Mu, detailing the secret magical skill of inhaling and exhaling Thunder Qi. This important magical technique eventually led to the refinement of the famous Xi Lei Fa (Absorbing Thunder Breath) techniques practiced by Daoist priests.

FENG PO-PO (MADAME WIND)

She is the Goddess of the Wind, who rules over all storms (Figure 1.272). She is usually depicted as a crone, riding through the clouds on the back of a powerful tiger. Feng Po-po carries a large goatskin sack on her back. Inside the bag are powerful winds. Periodically, she opens up the goatskin bag and permits the wind to escape, releasing its powers as needed.

The powerful roaring winds that rush forth from the goatskin bag was originally manipulated by the celestial god Feng Bo ("Earl of Wind"), whose celestial image was later transformed into that of Feng Po Po ("Madame Wind").



Figure 1.272. Feng Po Po (Madame Wind)

GENERAL XIAO LIE (JIA-WU SPIRIT DEITY)

During special magical rituals, the priest will sometimes choose to summon the powerful guardian Jia-Wu Spirit, during the hour of Mao (Sunrise, 6:00 a.m.). The Jia-Wu guardian spirit's name is "Chan Ren," her style name is "Zi Qing," and her official title is "General Xiao Lie" (Figure 1.273).

General Xiao Lie's 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.

General Xiao Lie 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.



Figure 1.273. General Xiao Lei

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.

GENERAL JI SHA (JIA-YIN SPIRIT DEITY)

During special magical rituals, the priest will sometimes choose to summon the powerful guardian Jia-Yin Spirit, during the hour of Mao (Sunrise, 6:00 a.m.).

When performing this magical ritual, the priest will face the North Direction, and the Tri-gram Kan. From the Gate of Hell or Ghost's Door (located in the North-East Direction) the priest will summon the assistance of Jia Yin.



Figure 1.274. General Ji Sha

The Jia-Yin spirit's name is "Hua Shi," his style name is "Zi Mo," and his official title is "General Ji Sha" (Figure 1.274).

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 their senses. By invoking General Ji Sha, a priest can master Mind 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.

WEATHER MAGIC RITUALS

All Daoist priests understand that Xing ("Form") is sacred, and that it contains great power. Xing is observed as the manifestation of an energetic pattern. Although the energetic pattern of a cloud Form is not permanent, it takes great power to mold and bind that energy into a particular shape.

Clouds contain energetic patterns and Form that continually transform as they travel around the world, changing under the influential powers of Heaven and Earth. The ancient Daoists viewed these swirling vaporous mists as energetic portals, gateways to the spirit realm through the "breath of the Dao."

In ancient China, weather was believed to be a conscious emanation of the divine life-force resonating from the infinite space of the Void (or Wuji). The Void constantly produces waves of energy. As these waves of energy enter into our world, they begin to shape, influence, and transform the celestial patterns of the clouds.

Through meditation, the ancient Daoists observed and felt each incoming celestial cloud release powerful waves of vital energy. While experiencing this celestial phenomena, the priests would simply reach out and catch this energy with their hands. Then, with focused intention, the priests would gather this celestial life-giving force into their bodies and experience its magical power.

SYMPATHETIC MAGIC

There are numerous magical traditions and hundreds of applications used in Weather Magic that are practiced throughout the world. Most of these rainmaking processes can be categorized as "Sympathetic" magical gestures. A "Sympathetic" magical gesture is the belief that the creation of a representation or symbol of a desired outcome, along with the priest's intent, will manifest that event in reality. The underlying premise is that the universe is one, or a unified field, thus the microcosm can be used to manifest an event within the macrocosm. This is the basic principle of all sorcery.

What differentiates a child's game of make-believe from a priest's magical manifestation is that vital occult factor of the subconscious mind's intention, focused on the application of the work. Unless that underlying stratum of "deep mind"

is penetrated, cleared and available to focus the intention, the "magic" remains on the surface of the personality and lacks true power. Without the familiarity with the deeper stated of mind, the magical ritual remains energetically vacant, and is at best, an exercise of surface autosuggestion; at worst, it becomes a fantasy game used as a refuge from a hostile outside world. Only when the depths of the core self are connected to the individual's intention does any real magic take place. This principle applies as much to Weather Magic as to any other form of sorcery.

In order to craft a weather spell, the priest must first determine the desired intensity and effect that the weather condition will have on the intended subject or land. When working with Weather Magic, it is important for the priest to remember that his or her actions will have a definite effect on the environment, not just the immediate local, but a far reaching impact. For example, if rain is created in a certain part of the city, the surrounding area will also experience the effects of the change in weather. Changing the weather pattern could have unforeseen disastrous consequences.

If there is a terrible drought or shortage of water, a skillful priest could alter the weather pattern by "pulling" rain from one area to provide rain for another. However, it would be prudent to do so for only a limited amount of time. After that, the priest should do everything in his or her power to return the rain clouds to their previous course.

In certain Daoist traditions, the priest would "ask" celestial immortals or Nature Spirits for assistance in making rain, raising Winds, or altering weather patterns. This generally involves the ritual format of explaining the situation to the divine spirits, being sincere about the needs, and asking for help. After the request has been made, there is a ritual performed for "giving thanks." Then, a rain incantation is chanted, often accompanied by ritual movements (i.e., magical Star Stepping and Hand Seals) and a powerful visualization of the type of weather that is needed.

When a Daoist priest performs Weather Magic, it is traditional that he or she don a black cap and clothing. According to the laws of Sym-

pathetic magic, the black clothing worn in the rain-making ritual represents the black color of the clouds that the priest wishes to summon. This color association is also one reason why, in certain magical traditions, rain makers will paint their faces black.

GATHERING QI FROM CLOUDS AND MIST

When cultivating energy, the absorption of mist into the body can be used to replenish the individual's Qi. In ancient China, this practice was called "eating vapor," and it was often performed at dawn, when the Sun began to rise. At dawn, the Earth's Yin energy gives rise to Yang energy, and the vapors are considered to be the purest.

Certain mists carry vital energy. These mists envelop the land, cover the sky and ground, and connect Heaven and Earth. When mist travels through pine trees, its energetic nature is enhanced, if the pine forest is located within a high mountain, the spot is considered very beneficial.

PRECAUTIONS

Not all mist formations are considered healthy. There are certain types of mist that carry destructive energy that will make the individual sick if it is ingested. For example, the type of mist that forms a low bank above the ground and becomes stagnant (i.e., over a swamp), is considered to be poisonous.

Additionally, practicing Daoist meditations in foggy or rainy conditions can cause an External pathogenic invasion (Damp, Wind, Cold, etc.) of the Lungs. The External pathogenic invasion of Dampness can cause excess moisture to build within the Lungs, creating Qi stagnation within the Lung organ and channels.

TRAINING CLOUD QI

The following exercises were at one time secretly practiced by Daoists priests throughout China as a means to practice advanced methods of Heaven and Earth manipulation. The purpose of these Qigong exercises is to allow the Daoists the opportunity to practice connecting and infusing their energetic fields with the Qi of Heaven and Earth via the clouds.

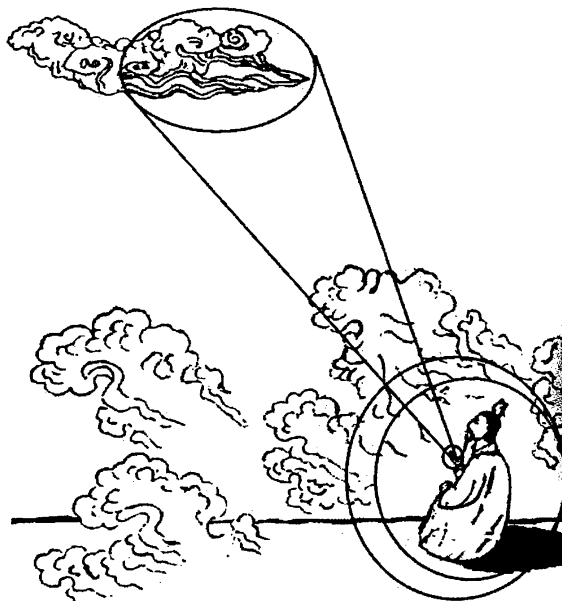


Figure 1.275. Pulling Clouds out of the Sky

PULLING CLOUDS OUT OF THE SKY EXERCISE

Through focused intention, the ancient Daoist mystics would train in pulling clouds out of the sky by rooting the energetic form of a chosen cloud into the Earth's energetic field. Once a cloud has been rooted into the Earth's energetic field (i.e., it disappears from the sky), it is necessary to either release the cloud back into the sky by attaching its energetic form onto an already existing cloud, or allow the cloud to disperse into the energy of the surrounding environmental field.

Practicing this particular exercise requires that the Daoist priest to first root and immerse him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation). Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your mind on extending upward to connect with the energy of the clouds (Figure 1.275). When first beginning this type of practice, it is important to choose a slow moving gentle cloud, and not one that displays fast turbulent movements.

- After choosing a specific cloud to work with, form the Daoist “Cloud Hand Seal” with the left hand (Figure 1.276) and mentally extend an energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.
- After connecting with and enveloping a specific cloud, use your hands to envelop the cloud’s misty energetic substance, and begin to penetrate its entire energetic field with your Mind. Through focused intention, imagine that you are pulling the cloud out of the sky and lowering it down into the Earth. This action will allow you to root the cloud’s energetic substance into the Earth’s energetic field. As the cloud’s energy is absorbed into the Earth, it dissolves and disappears from the sky.
- Next, choose another cloud. Imagine a line from the earthbound cloud extending back towards the energetic formation of the other Heavenly bound cloud. Begin to return the Earth bound cloud’s vaporous substance back into the sky, attaching it onto the Heavenly flowing cloud.
- After placing it back into the Heavens, regulate the cloud’s floating pattern in order to make sure that you allow it to continue on its natural course. Traditionally, all mystics are cautioned to always be careful when working with and manipulating the energetic fields of the weather.

DIVIDING A CLOUD IN HALF EXERCISE

Practicing this particular exercise requires the Daoist priest to first root and immerse him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation). Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your mind on extending upward to connect with the energy of the clouds. When first beginning this type of practice, it is important to

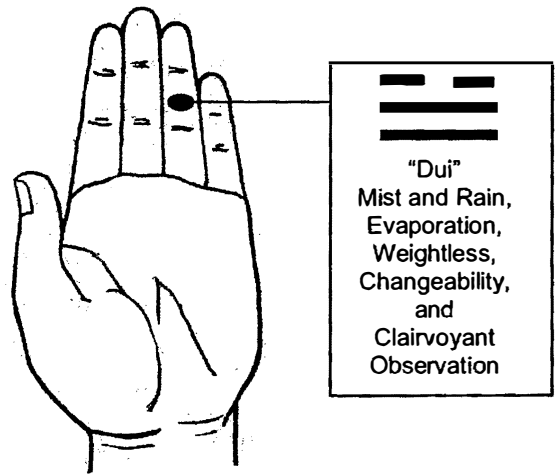


Figure 1.276. The Daoist Hand Seal used for clouds (Mist and Rain) is the Bagua Trigram “Dui”

choose a slow moving gentle cloud, and not one that displays fast turbulent movements.

- After choosing a specific cloud to work with, form the Daoist “Cloud Hand Seal” with the left hand and mentally extend an energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.
- After connecting with and enveloping a specific cloud, use your hands to envelop the cloud’s misty energetic substance, and begin to penetrate its entire energetic field with your mind.
- Through focused intention, imagine that you are within the center of the cloud and are energetically pulling, to divide the cloud into two separate formations. Once you have achieved your intended goal, you can either continue to further divide the cloud in two or reconnect its energetic structure.
- After a few minutes, regulate the cloud’s floating patterns in order to make sure that you allow them to continue on their natural course.

RAINMAKING RITUALS

This energetic skill required the priest to summon and control the foundational powers within the universe. By controlling the ancient powers of the Bagua, the priest could summon and control the four powers of Heaven (clouds, mist and rain, fire, and thunder) and the four powers of Earth (soil, mountains, water, and Wind). One important power needed to ensure the kingdom's survival was the ability to create rain, and thereby to avoid drought and famine. The ancient Chinese believed that clouds and mist (fog) float between Heaven and Earth and are the vapor of the Dao. They therefore saw clouds, mist, and dew as containing the "essence of the primordial vapor of the Dao," and sought to join with the Dao in order to summon or create rain. There were generally three approaches to rainmaking:

- In the first approach, the "Elements" of the clouds and rain were summoned directly. A very powerful priest could call down thunder, rain, or even snow, and create rain clouds out of a clear sky.
- In the second approach, a less powerful Priest would call in existing clouds and rain from a nearby area.
- In the third approach, the priest would petition a spiritual deity or immortal, asking and "persuading" the celestial powers to send rain.

In ancient China, when a Daoist priest lived in the Imperial Palace as a court sorcerer, his magic ability to "call forth rain" was essential to his personal survival. According to the *Chongxu Tongmiao Sichen Wang Xiansheng Jiahua* ("The School Conversations of Palace Attendant Wang, Master of Mystery Penetration Vacuity"), "Daoist Master Wang Jun was called upon by the emperor to produce rain. However, Master Wang was warned by his Divine Master (Wang Zihua) that this task would be difficult, since the drought that year had been ordered by Heaven itself. Divine Master Wang explained that only the Yellow River would retain plentiful water, and that only the Dragon-King of that river would be able to produce rain. Therefore, when Master Wang began the magic ritual to produce rain, he ordered his Guardian Spirit Generals to summon rain from the Yellow River, and indeed the rain that fell was full of yellow mud.

When speaking the magical incantations in order to create and bring about a specific type of weather, the Daoist priest would use the waxing moon; a waning moon was used in order to stop a specific type of weather. In certain magical traditions, rain rituals are performed on Wednesdays in order to encourage precipitation and all forms of energy pertaining to the Water Element. Weather Rituals that were performed on Sundays were used in order to encourage dryness and maximize the energy of the Fire Element (i.e., initiating a counter-spell in order to stop the energetic movement of Water).

There are several magical rituals that the ancient Daoists used in order to initiate control over weather. For example, in one Daoist tradition, the priest would sprinkle rice in a clockwise circle (i.e. around the eight powers of the Bagua) while chanting a magical incantation (spoken in a moderate tone) in order to create or summon certain weather patterns. Daoist musicians often participated in these type of Weather Magic rituals, playing rhythmic music with loud drumbeats. In order for the magical ritual to be effective, the energy of the music and incantation would start off at a moderate pace and volume and then gradually increase in intensity as the ritual progressed.

According to the Chinese *Record of Rites* (which gives an exhaustive account of ancient Daoist magical rituals) certain rituals used for summoning rain involved the priest or sorceress dancing around a burning fire in the nude. It was believed that the copious drops of sweat falling from the priest's body while dancing within a ring of fire (burning under a blazing sun) could be used to initiate rain through a form of sympathetic magic. The drops of sweat falling from the priest's body represented drops of rain falling from the heavens onto the crops of the Earth. This ritual is an example of a "sympathetic magic" used in ancient China to bring about rain or snow.

RITUAL USED TO SUMMON THE RAIN (#1)

The following is a description of a traditional Daoist ritual used to summon rain. In this ritual, individuals who are morning or women who are in their menstrual cycle are prohibited from participating in the rainmaking ceremony. Traditionally, this ritual may be repeated for three to seven days.

- Before the ritual is performed, there is a three day purification time. During this three day time period, the priest and his or her seven assistants must purify themselves by abstaining from meat, wine, sex, and any form of stimulant. Of the seven assistants, two represent the male and female spirits of the Dragon, and five represent the Five Thunder Spirits from the Five Directions.
 - During these three days of purification, the priest either writes the specific talismans needed to summon the elements, or write the petitions that are to be sent to the deities.
 - While the priest and his or her seven assistants are purifying themselves, an outdoor altar is constructed either on the top of a hill or on the top of a raised platform. Only individuals who have gone through the purification rites are allowed to build and arrange the altar.
 - The front of this altar must face South, and Sandlewood incense is to be burnt in the four corners on the hill in order to purify the ceremonial ground.
 - On the altar is placed a tortoise shell, a piece of marble, a bowl of fresh chicken blood (which will serve as the red ink for the magical rain talisman), a new brush-pen, five sheets of clean "virgin" yellow paper, and a needle that has not been used.
- Sometimes surrounding the altar, tall scrolls are placed displaying the names and figures of the specific gods the priest wishes to summon (i.e., the God of Rain, the God of Wind, the God of Thunder, etc.).
- A large wooden bucket containing five branches is also placed in front of the altar. The five branches are used to gather the energy of water from the Five Thunder Spirits (one from each of the Five Directions) and direct this energy into the center of the bucket.
 - On the evening before the day of the ritual, the priest and his or her seven assistants purify themselves by performing a ritual cleansing bath which begins at the hour of Ti (11:00 p.m. - 1:00 a.m.).
 - The priest then ascends the hill or platform and proceeds to the altar. The priest will perform the rain magic ritual barefooted.
 - The priest now begins the "official" rain ritual by first cleansing the ceremonial ground. This is performed by taking a magical talisman designed for purification, burning it, and then collecting the ashes and placing them into the altar cup water.
 - Next, the priest sips the talismanic water and sprays the magical mist towards the five directions while walking around the altar area. Other times, the priest simply scatters the talismanic water towards the five directions while speaking magical incantations and walking around the altar area.
 - After the purification ritual has been completed and the ceremonial ground has been cleansed, the priest then motions to the seven assistants to take their places on the hill or platform.
 - The assistant who represents the female dragon will move to stand to the left of the priest. The assistant who represents the male dragon will move to stand to the right of the priest. Four of the assistants that represent the Five Thunder Spirits then position themselves in the four quadrant areas of the four directions, while the fifth assistant (representing the center) stands behind the priest.
 - When everyone is in position, the priest begins. If the priest is summoning the natural powers of the Five Elements, magical incantations are spoken; if a deity is being petitioned, then magical invocations are chanted. The specific type of magical invocations, Hand Seals, and Star Stepping patterns used will vary depending on the particular Daoist sect that is performing the ritual. One example of a magical Hand Seal used to summon rain is a Hand Seal that represents image of a wild mountain field. This Hand Seal was popularly used by the Mao Shan Daoist tradition when praying for rain (Figure 1.277).
 - Next, the priest takes the brush from the altar, dips it into the fresh chicken blood, and draws a magical talismans designed to call down rain.
 - Then, the priest takes the talismans, burns them, collects the ashes and places them into seven cups of water. The cups are then given to the seven assistants to drink. The talismanic water allows the rain spirits to enter into the bodies of the seven assistants.

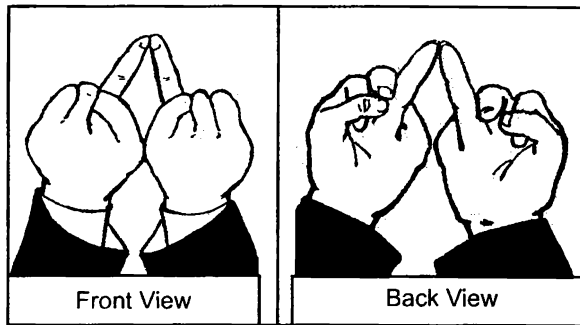


Figure 1.277. The Mao Shan Double Hand Seal

- The priest then takes the needle and dips it into the chicken blood, and then goes to each assistant in order to “open their eyes.” The terminology “open their eyes,” refers to activating the rain spirits that have entered into the bodies of the seven helpers.
- Next, the priest will speak magical incantations or invocations through which the rain spirits are summoned from the Five Directions to the altar and ceremonial grounds.
- Finally, the priest will thank the rain spirits and the deities of Five Elemental powers for their participation in the ritual and end the ceremony.

RITUAL USED TO SUMMON THE RAIN (#2)

The following is another example of a magical ritual used by Daoist priests to bring rain.

- When needing the assistance of a rain storm to water the crops, the Daoist priest first prepares him or herself by sanctifying the area (e.g., perform the “One Through Ten Meditation” and “the Three Invocations”).
- Next, using the “Terrify Demons Treasury Sword,” the Daoist priest draws three Magic Circles on the ground, while speaking the following “purifying incantation:”

(speak while drawing the first Magic Circle):

“Heaven is Pure and the Earth is Calm!”

(speak while drawing the second Magic Circle):

“Heaven is Pure and the Earth is Calm!”

(speak while drawing the third Magic Circle).

**“Heaven and Earth Gather
and Connect As One!”**

**“Purify my body with magic,
and transform my physical appearance
into a spiritual form!”
“Quickly, quickly, do this
as it is my command.”**

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

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

**“On the Lower Altar,
the “Three Pure Ones”
chop demons and remove evil spirits!”**

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

**“The second star of the Dipper
protects my body!”**

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

“I enter the mouth of the Dipper Star!”

“Heaven is pure and Earth is calm!”

**“I follow the laws
and the orders of the Dao!”**

- After the three Magic Circles have been drawn, the priest uses the Magic Sword to inscribe a pentagram on the ground inside the center circle (with the top of the five pointed star pointing towards the southern direction).
- The priest then approaches the altar table located at the center of the pentagram. This altar table should contain two red candles, a jade altar bowl, an incense burner, a cup of Holy Water, a stone bowl containing salt, a stone bowl containing rice, and a map of the area in which he or she wants the rain to fall.
- Next, the priest lights the two red candles and then offers three incenses to the Three Pure Ones.
- The priest then pours the Holy Water into the jade altar bowl, while speaking an incantation. The following is a simple example of an incantation that has both rhythm and rhyme:

**“Rains of time - Bring forth new birth!
Let the Dragon Gods Rain - upon this Earth!”**

- The priest then exhales and stirs the water with his or her breath while imagining huge storm clouds beginning to form.
- Next, the priest places the herb Jin Xiang Hua (Broom) into the water. Jin Xiang Hua is used in Daoist Weather Magic in order to bring the magical powers of the Winds. As the priest places the herb into the water, he or she speaks the following incantation:

**“The Winds shall follow - effortlessly!
Blowing through - every limb and tree!”**

- The priest continues to stir the herbal mixture (this time with his or her right hand) while imagining that the storm is getting bigger.
- The priest then adds rice (rice is added in order to increase the rain’s downpour) while stirring the mixture faster and faster.
- Next, the priest pours some of the hot wax from the two red candles (the left Yang and right Yin candle) into the magical mixture while saying the following incantation:

**“Lightning strike - quick and strong!”
Make this rain last on and on!”**

- The priest then adds salt in order to seal the mixture and says the following incantation:

**“By the celestial powers - of three times three,
As the Three Pure Ones Command - So let it be!”**

- The priest then places a small portion of rice over the exact area that he or she desires the rain to fall and begins to chant the following incantation:

**“On these places - where rice is shown,
Please bring rain - and stop the moan!”
“But not too much - or rain should flood,
and those in need - will drown in mud!”**

- The priest finishes the incantation as follows:

**“Supreme Commander Liu
I now beseech you!”
“As I am a disciple of the Dao
Quickly, quickly bring rain now!”**



Figure 1.278. Through specific magical talismans, Hand Seals, and Incantations, the Wind Element can be Invoked to bring clouds for rain (Inspired from the original artwork of Robert Beer).

- The priest then folds the map (with the rice still in it) and submerges the entire map with its contents into the Jade altar bowl (that has been filled with the Holy Water and the magical herbal mixture).
- After this ritual is completed, the priest removes the map (leaving it on the altar) and takes the herbal mixture and Holy Water from inside the Jade altar bowl and throws it into the wind.
- The priest then thanks the Supreme Commander Liu and the Three Pure Ones again for their assistance and closes the Magic Circle. It should rain within the week.

CALLING THE WIND

In ancient China (before the Han Dynasty) Daoists priests believed that the incredible powers of the Wind could be summoned to bring rain clouds through focused intention. It was believed that the spirit in charge of the Wind Element could be invoked through holding the “Trigram Hand Seal” and using a special type of Whistling Incantation (Figure 1.278). In this type of magical practice, “whistling” was used to evoke the spirits of Wind, Rain, Clouds and Thunder.

The specific purpose, direction, and energetic function of the desired Wind was determined before choosing which of the Trigram Hand Seals was needed in the invocation (Figures 1.279 through 1.286). The specific tone and beat of the whistle resembled the pattern that one would use when calling an animal.

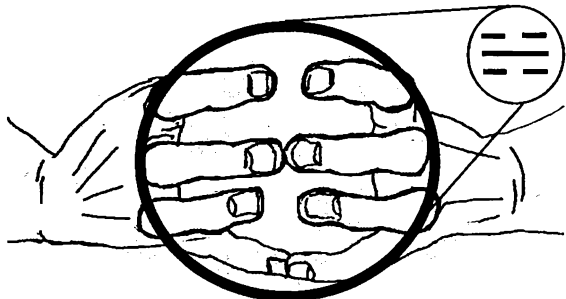


Figure 1.279. Ancient Daoist Hand Seal for Kan
(Used for Invoking the North Wind-Very Strong Wind)

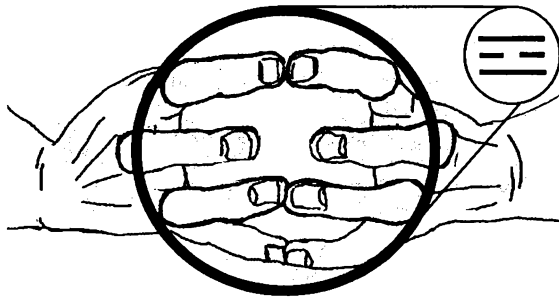


Figure 1.280. Ancient Daoist Hand Seal for Li
(Used for Invoking the South Wind-Very Weak Wind)

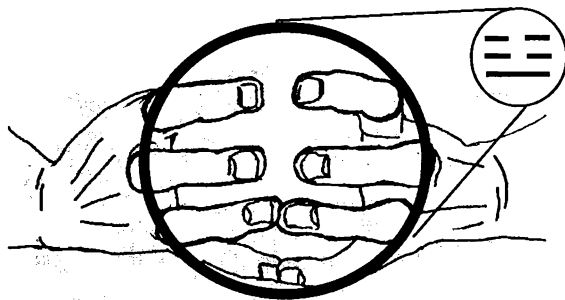


Figure 1.281. Ancient Daoist Hand Seal for Zhen
(Used for Invoking the East Wind-Baby Wind)

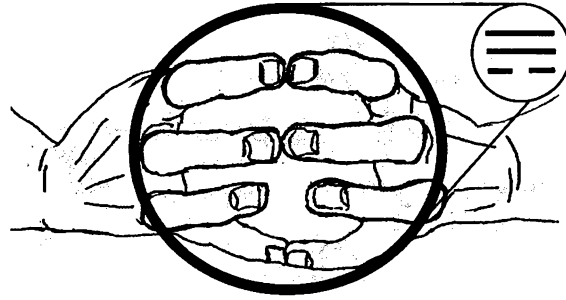


Figure 1.282. Ancient Daoist Hand Seal for Sun
(Used for Invoking the South East Wind-Weak Wind)

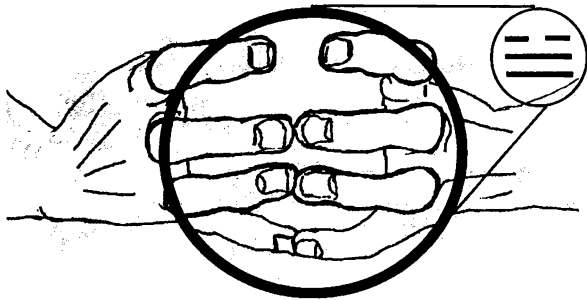


Figure 1.283. Ancient Daoist Hand Seal for Dui
(Used for Invoking the West Wind-Strong Wind)

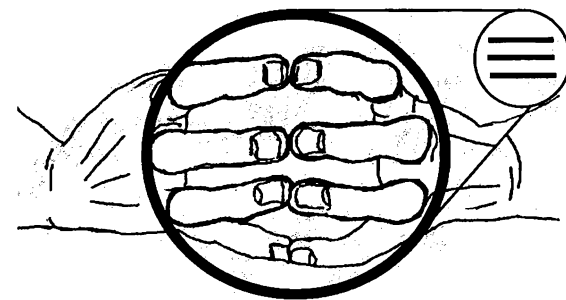


Figure 1.284. Ancient Daoist Hand Seal for Qian (Used for
Invoking the North West Wind-Wind that Breaks Things)

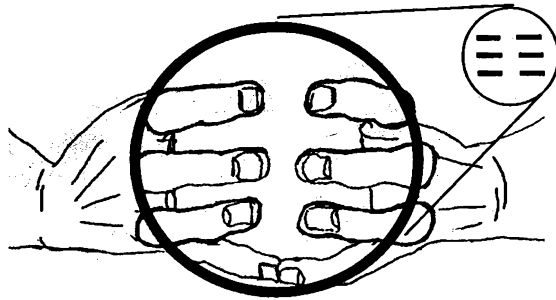


Figure 1.285. Ancient Daoist Hand Seal for Kun
(Used for Invoking the South West Wind-Evil Wind)

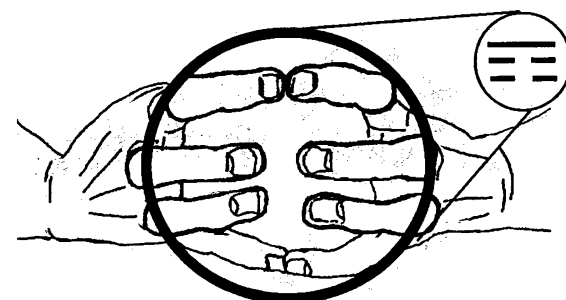


Figure 1.286. Ancient Daoist Hand Seal for Gen
(Used for Invoking the North East Wind-Fierce Wind)

RITUAL FOR SUMMONING A STORM

In ancient China, Daoists priests were known to be able to summon the incredible power of a storm. Many priests used magical stones known as "Weather Rocks" to summon a storm.

In the following ritual, the priest does not need to summon spirit entities, Celestial Deities, or Elementals in order to bring about the expected result. The initiation and invocations used in this ritual require the priest to root his or her acquired mind (Shen Zhi) in order to access the hidden magical powers of the original mind (Yuan Shen).

In order for this technique to work, the priest must have developed extremely powerful visualization skills. It is suggested that the priest perform this magical ritual early in the morning, when the body, mind (thoughts and emotions), and spirit (core-self) are completely focused as one.

When summoning a storm, the priest would "tie" one end of a magical cord to the area where he or she was standing. The other end of the energetic cord was then connected and tied to the priest's Spirit Body and rooted into the his or her Yuan Shen (the original mind responsible for experiences and feeling the energetic and spiritual power and connection to the priest's magical intention).

It is important that the priest "feeds" the energetic cord with all of the sensory aspects of his or her imagination (i.e., experiencing the sounds, smells, and visions of the storm, the rolling power of its thunder, flashes of lightning, etc.). The energetic cords used to create or summon a storm tend to contain brightly glowing blue and white energetic particles of light.

Priest's would also give audible commands in the form of verbal incantations to "summon" the storm, such as: "I call upon the full power of the Storm to manifest - Now!!" This rather unique approach in Weather Magic was used to "pull from the Heavens" the specific weather that the priest desired.

Additionally, the priest is encouraged to use magical Weather Stones, Weather Talismans, or other Weather Magic tools to increase his or her focus and intention. For example, some priests will use a sphere of Lapis Lazuli (which acts as an energetic amplifier to increase the power of the priest's spoken word and incantations), Clear Quartz (because of

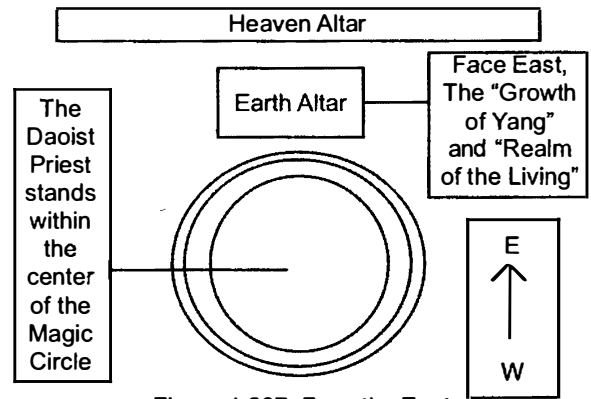


Figure 1.287. Face the East and stand before the Earth Altar

its magical association with water), or Green Jasper (because of its magical association with rain) when performing this type of Weather Magic ritual.

1. Begin by facing the Earth Altar. The Earth Altar should be facing East, as this is the energetic direction attributed to the "Growth of Yang" and the "Realm of the Living" (Figure 1.287). It is important to note that certain Daoist schools will sometimes have their priests face the Southern direction (considered to be the realm of "Pure Yang").
2. After performing the "One Through Ten Meditation" and the "Three Invocations," imagine the divine healing light flowing through your center core Taiji Pole into the lower abdominal area and gathering within your Lower Dantian. Imagine and feel that you have returned to the infinite space of the Wuji and are now standing within the center of space and time.
3. Next, begin to construct a Magic Circle consisting of three multilevel circles. The basic design of a Magic Circle that is used in Weather Magic rituals represents and embodies three distinct levels or realms of energetic interaction (i.e. the interaction that exist between matter, energy, and spirit). The unique interaction of these three magical circles overlap and interconnect with the three realms of Heaven, Earth, and Man.
 - The innermost circle represents the energetic area of the Heaven, and the spiritual realm. This is the heart, or Central Palace of the Magic Circle. This area is considered to be the Taiji Pole of the

priest's magical power on Earth. It energetically connects directly with the infinite power of the Dao and the infinite space of the Wuji. This magical area permeates, activates, and enlivens the other two circles (or realms), and it is the magical sanctuary wherein the priest connects with the living powers of weather.

- The middle circle represents the energy of Man, and manifests through the energetic realm of thoughts and feelings. This is the energetic realm that permeates all matter and it is controlled through the spiritual realm.
 - The outermost circle represents the energy of the Earth, and it manifests as the realm of matter. The material realm is influenced through both energy and spirit.
4. From the Magic Circle, feel which way the Wind is blowing, and begin to envision the specific type of weather that you desire. Then, with this image in mind, root your Shen Zhi (acquired mind) deep into the Earth. As you energetically ground your acquired mind, imagine and feel yourself being filled with the Ling Shen (magical spirit) of the Earth.
 5. Next, imagine grasping the power of three energetic "threads," as follows:
 - First, imagine and feel that you are taking a glowing white "thread" from the Yellow Court area of your spirit body.
 - Next, imagine and feel that you are taking a golden thread from the Upper Dantian (Baihui) area of your spirit body (this thread can sometimes be purple).
 - Finally, imagine and feel that you are drawing a thread from the sky.
 6. Weave the magical power of these three threads into one energetic strand (resembling a DNA illustration). After it is completed, the energetic strands tend to consist of brightly glowing blue and white threads. The stronger the priest's Qi and Shen, the thicker the energetic strands will become. While weaving the three energetic strands, envision the specific type of weather that you are summoning and speak your magical incantation, either vocally or mentally (i.e., "I call upon the full power of the storm to manifest").

7. Next, as you speak your magical incantation for summoning the weather, anchor one end of the woven strand to the specific area where you are located, anchor another strand to your core self and Taiji Pole, and send the last strand outward into the sky in order to connect with and draw in the summoned weather.

- For example, when calling a Storm, tie one end of the magical strand to the specific area where you are located. Imagine it growing roots and securing itself to the energetic field of the Earth.
- Tie another strand to the part of your Yuan Shen that is connected to the Dao, and feels the Ling Shen (magical spirit) in all things. Feed this second thread the visions of the storms, thunder, lightning, etc.
- Cast the third strand into the sky and allow it to "seek" out the storm as you speak the summoning command. This will cause it to pull the storm to your location.

If the priest is in need of summoning cold weather, he or she can anchor one end of the strand to the region he or she wants cooler, the second strand to his or her Taiji Pole, and the third strand can be sent towards the Heavenly North (or Arctic North), where the air is cooler.

If the priest is in need of summoning warmer weather, he or she can anchor one end of the strand to the region he or she wants warmed, the second strand to his or her Taiji Pole (visualizing the area being as warm as the physical body), and the third strand can be sent towards the Heavenly South, where the air is warmer.

Note: A friend of mine who is a Mayan priest calls upon the Aztec Rain God "TlaLoc" with offerings of chocolate candles (also candles of cocoa butter can be used) or other offerings of chocolate in order to ask for rain and the specific quantity needed (in accord with the highest good). Although it does usually rain, he has had the experience of having it only rain on his yard leaving the neighboring houses dry.

CALMING AND SEDATING A STORM

In ancient China, Daoists priests believed that the incredible powers of a raging storm could be calmed and sedated by performing certain magical rituals. These ancient priests believed that the physical world was simply a playground of conscious-

ness, and that each individual could magically act as an energetic conduit (existing between Heaven and Earth) and affect nay and all forms of matter.

The priest's imagination creates his or her inner-verse (through thoughts and intentions) and contains the esoteric realms of magical powers. The priest's inner-verse then creates actions within his or her outer-verse (i.e., spirit and intention creates energy which manifests as matter).

With this spiritual understanding, the priest first imagines the raging storm as a large child (a baby demon) that is throwing a temper tantrum. Within his or her mind, the priest gives the "child storm" a name and personality. The priest will then begins to gently calm the storm's spirit using soothing words and gestures.

RITUAL FOR STOPPING A STORM (#1)

The Daoist Rain -Stopping technique allows the priest to intervene and stop a thunder storm from bring rain and lightning to a certain area. However, according to ancient Daoist teachings, a Daoist priest must be careful not to get struck by lightning when performing this magical Rain -Stopping technique.

The energy of lightning is associated with the Fire Element (known as the "Celestial Fire"), which also corresponds to the Fire Element of the heart organ (known as the "Heart Fire" or Emperor's Fire"). In order to avoid being struck by lightning, the Daoist priest will shut off the energy of the heart at the precise moment that the lightning flashes. This internal "sealing" stops and prevents any energetic connection existing between the lightning fire and the heart fire.

Although the energy of the lightning is powerful, the ancient Daoist priests believed that the fire energy of the heart is considerably greater. Therefore, it was believed that by activating the priest's internal energy to manipulate the external universal energy, the sky would have to obey the priests will and intention. This belief allowed the Daoist priests to become the masters of the sky and the Earth.

The ancient Daoists believed that by silently reciting a magical incantation and using a magical Hand Seal, the energy of an electrical lightning storm could be made to suddenly stop. This Weather Magic technique was performed as follows:

- After performing the necessary purification and invocation rituals, the priest will begin by looking deep into the energetic structure of the storm clouds.
- The energy of the priest's mind should ascend, penetrate, and fuse with the celestial mist and energetic structure of the storm clouds.
- The priest will then begin to speak a magical incantation used for dispersing energy, while at the same time form a magical dispersing Hand Seal with his or her left hand.
- Next, the priest will point upwards into the sky (towards the direction of the last observed lightning) with his or her right hand, begin to make gentle stroking motions. It is important that the priest stroke the place where his or her mind penetrated and energetically fused with the energy of the clouds.
- The priest will now raise both hands and imagine dipping them into the energetic structure of the storm clouds. Once the priest can actually "feel" the energetic matrix of the clouds, he or she will begin separating and scattering the cloud's energetic vapors. If this magical technique performed correctly, the clouds in the sky will begin to part and the storm will either move away or disperse.

RITUAL FOR STOPPING A STORM (#2)

The following magical ritual is used by priests when a violent thunder storm is approaching, and they want to divert it.

- When a major thunder storm is approaching, the Daoist priest first prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- Next, using the "Terrify Demons Treasury Sword," the Daoist priest draws three Magic Circles on the ground while speaking a "purifying incantation."

(speak while drawing the first Magic Circle):
"Heaven is Pure and the Earth is Calm!"

(speak while drawing the second Magic Circle):
"Heaven is Pure and the Earth is Calm!"

(speak while drawing the third Magic Circle).
**"Heaven and Earth Gather
and Connect As One!"**

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

**Quickly, quickly, do this
as it is my command!**

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

**On the altar of the Upper Realm,
the Golden One expels evil
and all ominous things!**

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

**The powerful magic of the altar stars
reaches all things!
The second star of the Dipper
protects my body!**

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

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

- After the three Magic Circles have been drawn, the priest uses the Magic Sword to inscribe a pentagram on the ground inside the center circle (with the top of the five pointed star pointing towards the southern direction).
- Next, the priest takes some powdered Frankincense and a Hematite stone (used to increase the priest's magical power), bringing both of these magical tools inside the pentagram.
- While standing in the center of the pentagram, the priest holds the Magic Sword in his or her left hand, and the Hematite stone in his or her right hand, while saying the following Incantation:

**"I --(priest's Daoist name)-----,
A Disciple of the Dao,
Summon Supreme Commander Deng!**

**Leader of the Five Gods of the Storm!
And ask for his help - in every form!**

**Turn back this storm - into the sea!
Absorb it into - every rock and tree!**

**Send this storm - far from me!
Quickly, quickly hear my plea!"**

- Next, the priest takes the Frankincense and sprinkles it around the perimeter of the pentacle, casting some of the powder into the wind.
- The priest leaves the Hematite stone as an offering to the magical powers of Supreme Commander Deng and the elements.

RITUAL FOR STOPPING A STORM (#3)

The following magical ritual is used when a violent thunderstorm is approaching, and the priest wants to divert it. Although magical rituals should not be performed during atmospheric disturbances, this ceremony is specifically meant to be performed in the midst of an approaching storm. To perform this ceremony, the priest proceeds as follows:

- The Daoist priest first prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- Next, the priest opens and conducts the magical ritual by writing a petition and addressing it to the God of Water. The priest will ask the God of Water to immediately end the thunderstorm.
- Then, the priest burns the petition and spirit money, and makes various offerings to the God of Water. Afterward, the weather usually changes for the better.

RITUAL FOR STOPPING A STORM (#4)

The following magical ritual is used when a violent thunderstorm is approaching, and the priest wants to dissolve it. Although magical rituals should not be performed during atmospheric disturbances, this ceremony is specifically meant to be performed in the midst of an approaching

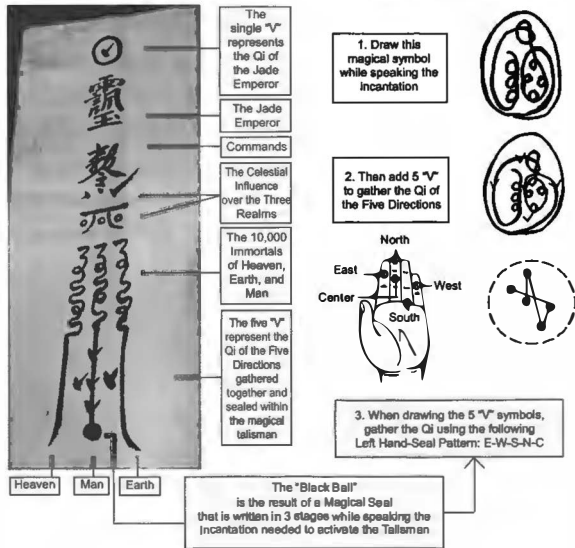


Figure 1.288. Summon 10,000 Immortals Talisman

storm. In order to perform this ceremony, the Daoist priest must proceed as follows:

- In ancient China, before performing this magical ritual, the priest carefully "Guan Tian Xiang" (observes the movements of the Heavens). This careful observation was needed in order to determine the "weakest link" (i.e., brightest area) inside the approaching cloud formation.
- Next, the priest locates a high place (i.e., a high platform, hill, or mountainous area)

from which to set up his or her altar. The altar should face the direction of brightest area (i.e., "weakest link") of the clouded sky.

- The priest then cleans and purifies the altar space.
- Next, the Daoist priest prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- Then, the priest quickly burns the "Summon 10,000 Immortals" Talisman (Figure 1.288) and asks the Jade Emperor to quickly command

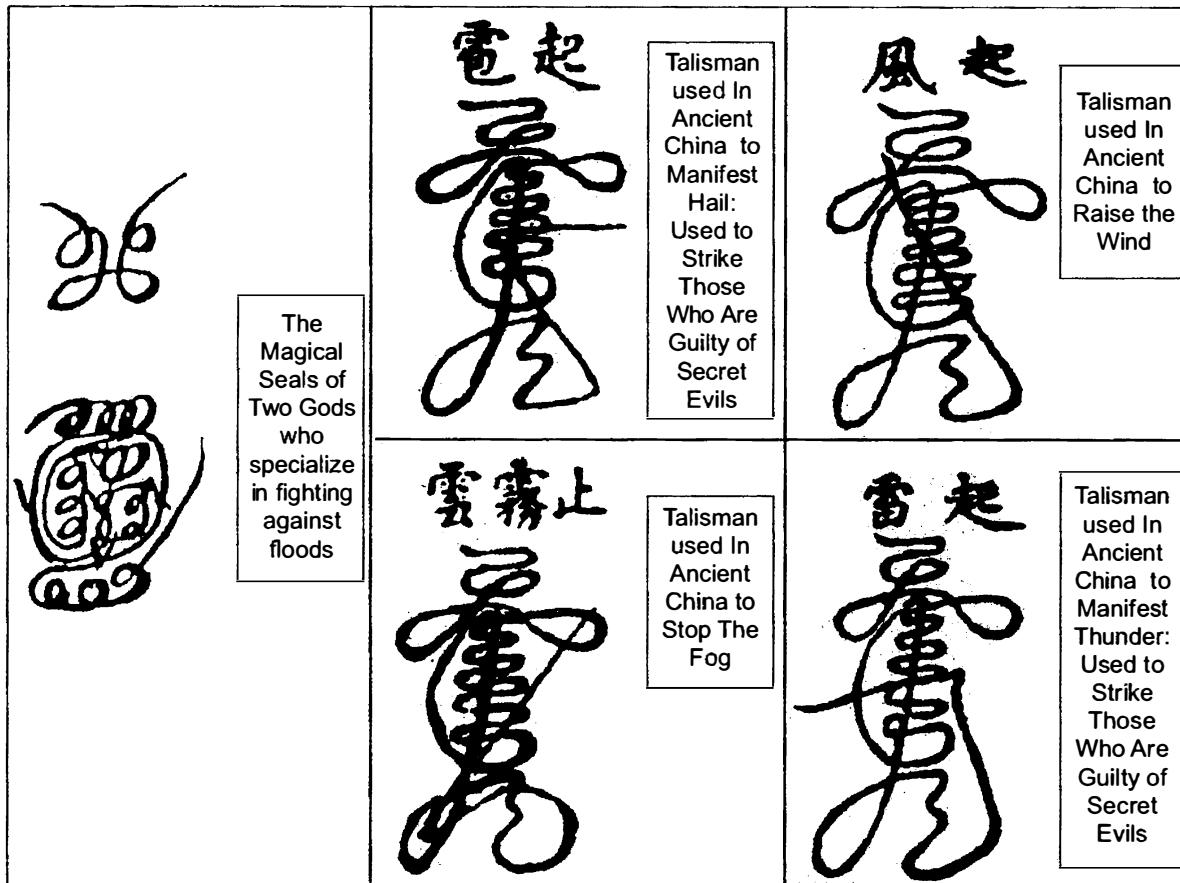


Figure 1.289. Examples of Different Types of Talismans and their Specific Uses

- the Gods of Water to calm and disperse the approaching storm.
- Next, the priest again observes which of the approaching storm clouds is brightest.
 - Then, the priest pierces the brightest cloud with his or her Magical Sword (or uses his or her right Sword Fingers Hand Seal) and draws on its belly a Zhi Shui Biao (Control Water Sign). The following are examples of Zhi Shui Biao Talismans (Figure 1.289).
 - After piercing the brightest storm cloud, the priest imagines seeing through a pinhole of light that looks deep into the Heavens. With much concentration, the clouds begin to dissolve around this tiny hole, until all of the clouds disperse and the priest is left observing the clear sky.

- To end the magical ritual, the priest will offer thanks the celestial immortals for the results by offering three incense sticks.

RITUAL TO QUELL AN AGITATED SEA

When living beside the ocean, the water can sometimes become agitated and the waves powerfully dangerous, especially during the "storm season." If a priest's house is in danger of being destroyed by savage waves, he or she can use the following magical ritual to quell the storm's agitated waters.

- The priest first prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- Next, the priest quickly writes a petition asking the God of Water or the God of the Sea to calm the troubled waters.

- Then, the priest pins the petition onto a hexing doll.
- After closing the ritual, the priest takes the doll to the beach and throws it in the water. This spell usually has a calming effect on the sea.

RITUAL TO QUELL AN AGITATED WIND

When you are on the ocean and encounter wild wind, perform the following magic ritual to quell the wind.

- The priest first prepares him or herself by performing the “One Through Ten Meditation” and “the Three Invocations.”
- After relaxing his mind and removing all of his worries, the priest will quickly write the Chinese character “Wang” (meaning King) in his left hand (Figure 1.290).
- Next, the priest will press the character with the fingers of his left hand and the wild wind will be stopped.

RITUAL USED FOR CREATING A SNOW STORM PROTECTION SACHET

The following ritual is used by priests to make a magical protection satchet, used when a snow storm is approaching.

- When a major snow storm is approaching, the Daoist priest first prepares him or herself by performing the “One Through Ten Meditation” and “the Three Invocations.”
- After preparing the altar and ritual space, the Daoist priest summons the appropriate celestial deity and energizes the following magical herbs: Peppercorn, Salt, Cayenne Pepper, Ginger, and Cloves.”
- Next, the priest places a pinch of Peppercorn inside a Jade altar bowl and says the following: “I charge you with protection.”
- Then, the priest places a pinch of Salt inside the Jade altar bowl and says the following: “I charge you with stability.”
- The priest places a pinch of Cayenne Pepper inside the Jade altar bowl and says the following: “I charge you with warmth.”
- The priest places a pinch of Ginger inside the Jade altar bowl and says the following: “I charge you with protection.”

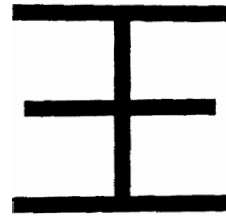


Figure 1.290. Write the Wang (King) character in the center of the left hand.

- Finally, the priest places a pinch of Cloves inside the Jade altar bowl and says the following: “I charge you with protection.”
- The priest then mixes all of the magical ingredients inside the Jade altar bowl with both of his or her hands. While mixing the ingredients, the priest chants Protection Mantras (specific to the celestial deity that the priest summoned in the beginning of the magical ritual) and visualizes being kept safe, warm, and healthy.
- Finally, the priest transfers the magical herbs to the center of a square red silk cloth.
- This red silk cloth is first folded in half, and then folded in half again. The ends of the red silk cloth are then sewn together, and the entire contents is carried as a magical Protection Sachet.

ANCIENT RITUALS USING RAIN STONES

Throughout China’s ancient history, weather magicians have used “Rain-Stones” or Magic-Stones” in order to summon and control rain, hail, or snow. According to certain ancient texts, “It is said that in the Summer, if the Weather Magician wants it to rain, he places the magical stone into a dish of water. After the magical stone has been submerged for several minutes and a ritual is performed, it is then removed from the water and its surface is rubbed while speaking magical incantations. If the priest waves the magical stones in the air ever so slightly, clouds will gather and rain will come. However, if the priest instead desires to make it snow or hail, he will then increase the intensity of the hand motion. It is said that some of these Rain-Stones are black, mingled with red.”

One ancient text, completed during the Western Xia Dynasty (1032-1227 A.D.), mentions certain Rain Stone rituals performed by the Turks. This ancient text states, "There occurs two stones in Turkistan which, when placed crosswise (one on top of the other) and stained with the blood of a maiden, then set on a pole in the desert and a fistful of earth is thrown at it, will cause the entire earth to become dark and the ground to ooze water. Until these stones are removed, washed and then concealed, the oozing of the water from the earth will not diminish, and there will also be no light on the earth during this time."

"Additionally, there are two other stones in Turkistan which, when placed crosswise (one on top of the other) and stained with the blood of a maiden, then sprinkled with a fistful of water, will cause rain to begin to fall and thunder to quake. In the meantime, if the priest also throws a ladle into the fire when performing this magical ritual, terrifying thunderbolts suddenly appear along with lightning. Until these stones are removed and washed, the lightning does not cease. Most of the Turkish priests possess such stones."

THE ANCIENT PRIESTS OF WEATHER MAGIC

In ancient China, weather magicians were considered to be an exclusive class of priests. Although these powerful priests required special treatment and respect, they also walked a delicate line between acceptance and condemnation. According to ancient texts, the weather magician's fees, tools, and even his death required special attention and scrutiny.

FEES

In ancient China, the weather magician's "payment for services" was without complications. According to ancient accounts written by the Swedish Missionary Society, "When there is a drought, local farmers go to the weather-magicians, bringing them generous offerings. Sometimes several lumps of silver are given in order to employ their services in producing rain. Traditionally, the weather-magicians require the

people to pay handsomely for their services. If the weather-magician completely fails to bring rain, the people feel that they have been deceived and the priest is severely punished."

"Punishment can also happen if too much rain is produced, and throughout history, certain weather magicians have been known to have been whipped or flogged to death for having produced too much rain. Accordingly, if the rain is too heavy, the farmers will drag the weather magician into the Chinese court to be punished by the Shen Guan (Chief of the District). The mandarin officials then sentences the weather magician to a couple hundred lashes from the whip and then places him in stocks for a couple of weeks."

TOOLS

The priest's magical weather tools were of primary concern, and were therefore always carefully guarded. According to ancient tradition, a lost Rain Stone could cause harm to anyone who found it or tried to use it. It was believed that whoever found the priest's magical stone would immediately fall under a curse and could be struck with poverty, illness, and/or death.

DEATH

Because these unique individuals specialized in utilizing the esoteric powers of Weather Magic, it was believed that the death of a weather magician was always followed by heavy rainfall. In order to stop these rains, an incision had to be made with the point of a knife into the weather magician's stomach and his body was then immediately incinerated.

COUNTERING THE POWERFUL EFFECTS OF A WEATHER MAGICIAN

According to ancient tradition, a powerful storm created by a priest of Weather Magic can only be averted by:

- Entreating the power of God for assistance,
- Having another priest use a counteracting Weather incantation,
- Placing the rain stone in a warm place (such as by a fire),
- Killing the weather-magician

THUNDER MAGIC (LEI FA)

INTRODUCTION TO THUNDER MAGIC

The ability to influence nature by means of gathering the Heavenly fire and light was considered a central part of most Daoist magical traditions. Thunder Magic employed the ancient Daoist skill of ritually harnessing the benevolent and destructive powers of thunder and lightning.

Fire and Thunder are said to be the pivot of Heaven and Earth, causing all things to change course or direction; whereas Yin and Yang are believed to be the foundational forces of Heaven and Earth. According to the ancient Daoist text *Huolei Xu* (*Preface on Fire and Thunder*) written by master Wang Wenqing during the Song Dynasty (960-1279 A.D.), the “soaring and alert emissaries of Fire and Thunder (the Thunder Gods) were originally part of the ancestral breaths of Prime Origin. They adopted their true outer forms and physical manifestations from this “Utmost One,” causing all celestial realities and numbered categories to evolve. From the breath of “one” (from the Dao to the Wuji) came the other numbers (the Yin and Yang of Taiji) and all of their energies of breath, which are also said to be the true source of fire and thunder.”

A thorough understanding of how the cosmos operates is at the heart of ancient Daoist mysticism and provides the very basis for utilizing Thunder Magic. This dynamic interaction of cosmic power was described by Daoist master Wang Wenqing in *The Discourse on the Thunders*, “the organization of the world of time and space can be best understood through analyzing the cosmos according to the subtle energetic principles of the Heavenly Stems, Earthly Branches, Eight Trigrams, and the Sixty-four Hexagrams of the Yi-Jing. These ancient symbols locate the energetic course of the stellar divisions in space and time.”

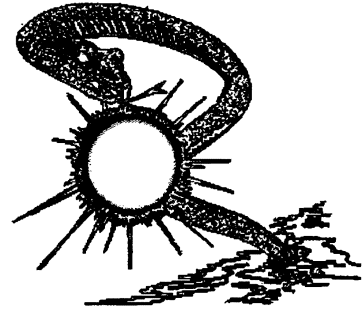


Figure 1.291. The Black Magic of both the Mao Shan sect and Shen Xiao sect make use of a snake-like spirit to harm a victim.

HISTORY OF THUNDER MAGIC

Appearing in China's ancient history, as far back as the Han Dynasty (206 B.C.-220 A.D.), are several Daoist priests who had the magical ability to control the Elements and who could summon the celestial powers of thunder and lightning. Historical documents describe many styles of Thunder Magic, most of these secret magical systems are still practiced today. According to ancient Daoist teachings on Thunder Magic, there are three types of Thunder:

- Thunder sent from Heaven, designed to take human lives.
- Thunder traveling horizontally, in pursuit of demonic entities.
- Thunder that erupts from the Earth.

The earliest form of Thunder Magic (Lei Fa) is attributed to the Mao Shan Daoist priests of Southern China. However, all Thunder Magic sects attribute the founding of the esoteric methods of Thunder Magic to the legendary Daoist master Xu Xun (said to have died in 374 A.D.).

Legend states that Xu was lifted up to the Heavens in broad daylight, and that he left behind 12 disciples to spread his doctrines. One of the stories describing Master Xu's powers states that Xu Xun was a Confucian official as well as an expert in Daoist magic. The legend recalls a story about a huge snake-like demon that was attacking people in Master Xu's administrative jurisdiction. With his 12 disciples, Master Xu confronted the snake demon and destroyed it with the power of

Thunder Magic. It is interesting to note that Black Magic used in both the Mao Shan sect and Shen Xiao sect make use of a snake-like spirit to harm an individual (Figure 1.291).

Over the years the magical system of Daoist Thunder Magic gained fame and momentum. During the Song Dynasty Period (960 - 1279 A.D.), Thunder Magic became the most popular form of Daoist sorcery. Because Daoist Master Xu Xun was one of the legendary founders of the Thunder Magic sects, he was canonized at the court of the emperor Hui Zang by the year 1112 A.D.

In 1116 A.D., the Thunder Magic sect of Deng Yougong (called the "Tian Xin Zheng Fa" style of Thunder Magic) was introduced at the court of emperor Hui Zang, through the presentation of a manual called *The Secret Method for Assisting the Nation and Saving the People*. This method of Thunder Magic was influenced from many of the Celestial Master Zheng Yi texts and teachings. The new Thunder Magic doctrines centered on the use of Five Thunder Magic, which uses the power of thunder as a moving agent of the Five Elements. The Five Thunder Magic (Wu Lei Fa) sect of Deng Yougong also used magical Hand Seals (Mudras) and incantations (Mantras) that were modeled after esoteric Tantric Buddhist sects. In fact, the various doctrines of this Thunder Magic tradition are considered to be the Chinese counterparts to the Vajrayana Thunder Magic of Tibetan Tantric Buddhism.

In 1117 A.D., the Thunder Magic sect of Lin Lingsi (called Shen Xiao style of Thunder Magic) was introduced at the court of emperor Hui Zang. However, the Shen Xiao style of Thunder Magic eventually became controversial. Accusations included performing various rituals without regard to inner alchemy or any form of meditation; not being consistent in meditation practice; and performing Black Magic (similar to the Mao Shan priests). According to writings in the *Dao Fa Hui Yuan*, during this time period many priests of Black Magic would also use Thunder Magic to summon, control, and dispatch evil spirits and demons.

A massive compendium of Thunder Magic literature was compiled from the writings of several noted Daoist exports listing the various Thunder Magic sects of the Song Dynasty Period.

Each system of Thunder Magic is maintained and distinguished from each other system through the sect's individual Lu (the registrar of spirit names, incantations, and talismans).

In the Southern Song Dynasty (1127-1279 A.D.), there is a famous story about Daoist Master Zhang Yuanying, using Thunder Magic to destroy a Tree Spirit and bring about rain. The story goes as follows:

"At one time, Daoist Master Zhang Yuanying went praying for rain in the countryside, but there was no response at the appointed time, and the rain did not fall. Suddenly, a god took possession of a local spirit medium, and shouted out loud, "It was a spirit living within a camphor tree in Shuinan that hampered the rain!"

When Zhang Yuanying heard this, he became angered and quickly faced the sky. He immediately shouted orders to the Thunder Gods, and in no time, lightning struck the camphor tree! Within minutes, a saturating rain fell abundantly onto the Earth. The next day there were some who came from Shuinan, saying, "Thunder's fire burnt that camphor tree to a crisp yesterday!"

MAIN SYSTEMS OF THUNDER MAGIC

The seven main systems of Thunder Magic are described as follows (Figure 1.292):

1. **Sanskrit Primordial Breath Thunder Magic Sect:** This system was used by the Qing Wei sects, and claims the legendary female Daoist Master Wei Huacun as its founder. Master Wei Huacun is also considered to be the original founder of the Mao Shan sect. It is included the following three Daoist schools:
 - **The Dong Zhen Hun Tun Thunder Magic Sect (Mao Shan).** This system was developed and practiced in the South of China.
 - **The Qing Wei Thunder Magic sect (Hua Shan and Fujian).** This system was developed and practiced in western China during the early Song Dynasty period (420 - 478 A.D.).
 - **The Ling Bao Thunder Magic sect (Gezao Shan).** This system was developed in the South of China.
2. **The Qing Xu Thunder Magic Sect:** This system was used by the Tai-Yi sect.

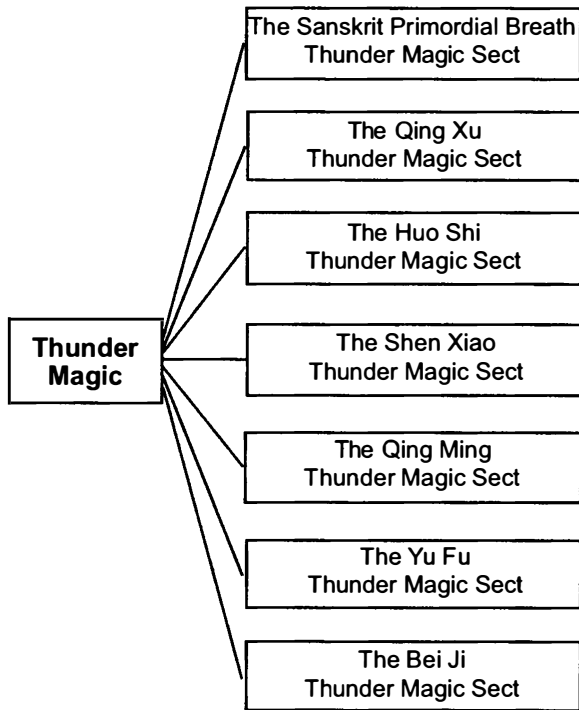


Figure 1.292. The Seven Main Systems of Thunder Magic

HISTORY OF THE FIVE THUNDER GODS

According to ancient Chinese history, the Thunder Magic sects were rooted in the liturgical traditions of Ling Bao (Magical Treasure) Daoism. The Ling Bao Daoist sect was famous for its ability to generate esoteric powers from magical talismans and charms and use them to fight against evil spirits or to heal the sick. According to ancient Chinese belief, the “Five Thunder Gods” were originally the “Five Plague Demons,” and they were assimilated into the Thunder Magic rituals of the new Daoist movements during the Song Dynasty (420 - 478 A.D.).

The Thunder Magic rituals of the Song Dynasty prompted a reorientation of Daoist religious practices towards healing by means of exorcism. Illness and disease were thereafter believed to be also caused from an evil demonic presence instead of just the moral transgressions of the afflicted person or his or her ancestors. In order to combat demonic attack, incantations, talismans, and magical seals were used to summon, bind, interrogate, and expel the evil spirits via the assistance of these fierce warrior gods.

As Thunder Gods, these celestial deities still maintain a fierce reputation. There are several Daoist masters today, from both the Zheng Yi (“True One”) and Quen Zhen (“Complete Reality”) monasteries within both the Peoples Republic of China and Taiwan, who readily recall stories about individuals who either did not believe in or even despised Thunder Magic. These individuals were reportedly severely punished by the Thunder Gods, who do not tolerate insults and tend to strike in a deadly manner.

According to ancient writings in the *Zheng Yi Thunder Manuals*, there are several descriptions of these divine intercessors. The chief among them were the Sisheng (Four Saints):

- **Beidi (God of the North):** Also known as the Great Emperor Zhenwu (True Warrior), Baidi is believed to reside in Mt. Wudang in Hubei Province (Figure 1.293). Because he is the governor of the northern quadrant, the seven stellar mansions (Xing Xiu) are associated with the North. He appears with disheveled

3. **The Huo Shi Thunder Magic Sect:** The Fire Master Thunder Magic system is attributed to Daoist master Wang Zi Hua. It flourished during the mid-Tang Dynasty (618-907 A.D.) and was believed to have originated on the Southern peak of Heng Shan and on Mount Tian Tai in South-East China.
4. **The Shen Xiao Thunder Magic Sect:** This system was attributed to Daoist master Wang Wen Qing (born in 1093), and it was used by the Shen Xiao order, headed by Daoist master Lin Lingsi.
5. **The Qing Ming Thunder Magic Sect:** This system was developed in China during the Southern Song Dynasty period (1127 - 1279 A.D.).
6. **The Yu Fu Thunder Magic Sect:** This system was developed and used by the Zheng Yi Celestial Master sect in Longhu Shan.
7. **The Bei Ji Thunder Magic Sect:** This system was developed and used by the Quen Zhen Pole Star sect in Wudang Shan.



Figure 1.293. Great Emperor Zhen Wu (True Warrior)

hair and bare feet; he is accompanied by a magical turtle and snake and armed with a "precious sword." The turtle and snake were animal transformations of the Demon King (Mowang) whom Zhenwu defeated in a great cosmic battle on Wudang Shan.

- **Marshal General Heisha (Black Killer):** Also known as "Yi Sheng" and the "Protector of Sageliness," he is considered to be the destroyer of demons and is the lieutenant of the Northern Emperor. According to the *Huangchao Shishi Leiyuan*, General Heisha has angry eyes, disheveled hair, bare feet, and is dressed in black clothe, with a dark hat. He rides a golden dragon, holds a massive sword, and leads an army of three hundred thousand soldiers.
- **Marshal General Tianpeng (God of the East and of "Air"):** General Tianpeng is assigned the function of security and protection, fending off all evil influences. Marshal General Tianpeng is the first of the nine stars of the esoteric Dipper and is the supreme commander of thirty-six generals (Figure 1.294). At one time, General Tianpeng was believed to have three heads and six arms, which held a hatchet, rope, bow, arrow, lance and spear.



Figure 1.294. Marshal General Tianpeng (God of the East and of Air)

- **Marshal General Tianyou (Heavenly Offering):** General Tianyou is assigned the function of security and protection, fending off all evil influences. The Thunder Magic manuals also spawned a host of other warrior gods. One of the most important to these was the transfigured chief of



Figure 1.295. Zhao Gongming
(The Chief of the Five Demon Masters)

the Five Demon Masters, Zhao Gongming (Figure 1.295). Throughout the various Daoist exorcist cannons, the Five Demon Masters appear with slight variations in their personal names. For example, in the Shenxiao and Qingwei exorcism liturgies they are titled Wudi Shizhe (Emissaries of the Five Gods) and Wuwen Shizhe (the Five Emissaries of Plague).

Once Zhao Gongming was canonized as one of the cardinal deities of the Daoist Qingwei movement, he no longer appeared exclusively as a plague deity. Instead, he exercised broad dominion over the legions of demon warriors throughout the world. According to Thunder Magic scriptures, the plague demons were fully rehabilitated, and were no longer seen as scourges of humanity, but were heralded as benevolent spirits who exorcised the evil demons responsible for afflicting the sick.

It was also during the Song Dynasty that the Five Emissaries of Plague acquired definitive iconographic forms (human-beast hybrids), each possessing a distinct type of magical weapon highly effective in combating demons (Figure 1.296):

- An anthropoid demonic form, with a Ladle and urn.
- Crow head and human body form, with a leather bag and sword.
- Tiger head and human body form, with a fan.
- Rooster head and human body form, with a hammer and spike.
- Horse head and human body form, with a fire gourd.



Figure 1.296. During the Song Dynasty, the Five Emissaries of Plague acquired definitive iconographic forms (human-beast hybrids).

ORIGIN OF THE FIVE THUNDER GODS

After the Song Dynasty, the Five Emissaries of Plague began to be referred to as "The Five Supreme Commanders of the Thunder Agency" and were under the administration of the "Heavenly Lord of Universal Transformation Whose Voice of Thunder Resonates With the Origin of the Nine Heavens." According to ancient Daoist Thunder scriptures, there are many supreme commanders listed within the Thunder Agency. Some Daoists systems teach that there are 36 drums in the Thunder Agency, one drum for each of the 36 supreme commanders. Others Daoist systems teach that there are 24 Heavenly Sovereigns who summon the clouds and rain, and guard the teachings.

The Five Supreme Commanders of the Thunder Agency are the Five Thunder Gods frequently seen in modern Daoist scriptures and books. They



Figure 1.297. Talisman used to Summon Thunder General Supreme Commander Deng

are widespread among the Chinese Daoist systems, and their portraits or images are enshrined in some of the most important Daoist temples. The five supreme commanders are Deng, Bi, Liu, Xin, and Pang. These five supreme commanders are described as follows:

Supreme Commander Deng (Zhong):

Deng (Zhong) is the leader of the Five Supreme Commanders (Figure 1.297). He is in charge of laws and decrees, and he is also responsible for the summoning and interrogation of the Thunder Agency. In the *Supplementary Records of the Listener* he is known as "General Deng of Heavenly Origin who Summons and Interrogates Demons." According to the *Remaining Stories about Cauldron-Casting* (quotes from the *Personal Records of the District of Changshu*), he was also known as "Supreme Commander Deng, the Great Spirit in Charge of Laws and Decrees." The text *Dengzhen Yinjue* contains the spell, "Beidi Shagui Zhi Fa" (Ritual Method of the God-Emperor of the North for Killing Demons), which is used for summoning General Deng.



Figure 1.298. Talisman used to Summon Supreme Commander Bi

It is said that he has bright silver teeth and is surrounded by fire." Deng is also the leader of a regiment of "fire chariots" and is sometimes known as "Blazing Fire Deng."

According to ancient Daoist teachings, if the priest's intention is sincere, and the Fire of his Heart is raised, then the God of Xu-Huo ('Sudden Fire') Marshal Deng will descend to the altar.

Supreme Commander Bi:

In the Upper Realm, he controls the floods and droughts of Heaven and Earth; in the Lower Realm, he investigates the activities of demons; in the Middle Realm, he attacks all those who are not humane or righteous. He is sometimes pictured bare footed, carrying a magic sword and "Demon Binding Chain" (Figure 1.298). He is responsible for assisting the "Highest Emperor of the Mysterious Heaven" in controlling spirit entities, and is also responsible for killing the "gods of plague."

According to the *Comprehensive Collection of Investigations into the Divinities of the Three Doctrines Since their Origin*, Tianhua was originally a Thunder Spirit who was concealed underground and reincarnated in the fields. Legend states that



Figure 1.299. Talisman used to Summon Supreme Commander Liu

he was born after being nourished by the breath of subterranean stalactites for 1,000 years. Then, at the moment of his birth, a blue bolt of light and flame suddenly shot upwards and lit up the sky, causing a strong wind to strike and heavy rain to pour.

While growing up, he was surrounded by large serpents and fed by bees. He cultivated and refined himself under the Lulu Cliff. As he got older, he was given the name "Tian," meaning "field" (because he was born in the fields), and the name Bi (the characters Bi and Hua are similar).

When the celestial deity Nuna failed to patch the holes in the sky, Supreme Commander Bi assisted the Spirits of Fire and Water, and shouted between Heaven and Earth so as to block the holes in the sky. Later, he refined the battle formation of fire, hail, wind, and thunder of the five colors, helped the Yellow Emperor kill Chiyou (the main Demon God), and became the master of dragons. The Jade Emperor appointed him Supreme Commander Bi of the Thunder Agency and also appointed him to be in charge of the twelve Thunder Courts, as well as to assist the Highest Emperor of the Mysterious Heaven in using spirits and in killing the gods of plague.

Supreme Commander Liu:

Heavenly sovereign Liu (also known as Hou) lived during the Jin Dynasty. He is sometimes depicted carrying a 9 to 24 section magic whip sword, and standing on a "fire-wheel" (Figure 1.299).

According to ancient legend, he was born in a fishing boat on the Minjiang River. During his childhood, he fell into the center of the river, however he did not drown. Because of his poverty, he was sent to be the page boy of the Perfect Man Luo. Since he had a good command of the Five Thunder Hand Seals, he was able to summon wind and rain, which responded immediately after being summoned.

One year when the eastern capital suffered severe droughts, the emperor prayed in the Shrine of Heavenly Sovereign Liu, and a heavy rain fell as expected. Because that autumn yielded a good harvest, the emperor named Heavenly Sovereign Liu the "Perfect Sovereign of Creation and Benevolence," and the Jade Emperor appointed him to be in charge of various kinds of affairs in the main palace of the Thunder Agency.

Supreme Commander Xin:

Supreme Commander Xin (formerly known as Xin Xing and Zhenyu), is sometimes pictured holding a magic pen (Fire Brush) and Celestial Ledger (Magic Scroll) in his hand, containing the good and bad deeds of those living within the various realms. According to Daoist belief, when you pray for rain, he will measure the water of Heaven with his Celestial Ruler and dispatch the rainwater by first writing down your name, the area where you live, and the amount of water that you will be allotted because of your virtue (Figure 1.300).

According to ancient Daoist teachings, if the Fire of one's Liver is angry with "righteous indignation," then Marshal General Xin will descend to the altar. When asking for help, sometimes the "Talisman-Serving Envoy" is sent to help interrogate the various types of Nature Spirits suspected of spirit possession. With the threat of bringing in other Divine Generals, the actions of the evil spirit is judged, then sentenced, and the entity removed.

Together with Supreme Commander Bi, Supreme Commander Xin is responsible for affairs



Figure 1.300. Talisman used to Summon Supreme Commander Xin



Figure 1.301. Talisman used to Summon Supreme Commander Pang

in the Five Directions, travelling back and forth in the Heavens, and eliminating the evil demons and ghosts in the Underworld and the mundane Physical World.

It is also said that the 15th day of the sixth lunar month is the divine birthday of Supreme Commander Xin. Therefore, on that day, Daoist priests who are exorcists worship the Thunder Spirits and abstain from eating meat. This is known as the "Thunder Fast" and is used in order to pray for the blessings of gods.

Supreme Commander Pang:

Supreme Commander Pang was formerly named Pang Qiao (also called Changqing). He is sometimes pictured holding a magic gourd used to create Wind and a magic sword used to dispatch the wind (Figure 1.301).

According to the *Comprehensive Collection of Investigations into the Divinities of the Three Doctrines Since their Origin*, he was born in a poor family who had been ferrymen for generations. Pang Qiao was kindhearted and compassionate to those

who travelled by ferry, always helping people in emergencies and in times of difficulty. Upon hearing of his extreme filial piety and absolute sincerity, the Jade Emperor appointed him as "Supreme Commander of the Vital Breath of Chaos."

Armed with a magical golden sword in hand, he is devoted to his duty of guarding the Gate of Heaven. He has never failed to vanquish or exterminate evil demons in the Underworld.

THE VARIOUS PUNISHMENTS ISSUED BY THE FIVE THUNDERS

According to ancient Daoist teachings, punishment issued by the Five Thunders is not limited to only being struck by thunder and lightning.

Traditionally, the various types of punishments and deaths issued from the Five Thunders can include the following:

- Being Buried Alive in a Landslide (caused from earth, rock, snow, mud, etc.)
- Being Burned to Death
- Dying in an Accident
- Being Struck by any of the Five Elements (Wood, Fire, Earth, Metal, or Water)

THE TWO PRIMARY METHODS OF GATHERING THUNDER

The skill of Thunder Magic is traditionally divided into two distinct types of training: Internal Thunder Magic (Thunder Magic used for healing self and others) and External Thunder Magic (Thunder Magic used for absorbing celestial power and for Exorcism).

INTERNAL THUNDER MAGIC (CULTIVATION AND HEALING)

Internal Thunder Magic is a part of Nei Dan (Inner Alchemy) training, which flourished during the Song Dynasty Period (960-1279 A.D.). This school of thought originates from the ancient Daoist belief that before birth, the human body receives a maximum allotment of Ling Shen (the divine magical power of life), which is assembled during the embryonic stage of development.

Daoist Master Wang Wenqing's text *The Discourse on the Thunders*, often refers to the magical powers of the Li, Kan, Xun, Gen, and Kun Trigrams for use in preparing the body to gather and contain the power of thunder (Figure 1.302). The magical use of the specific hexagrams mentioned in the text doubles the initial powers of the associated trigrams Li, Kan, Xun, Gen, and Kun.

The Discourse on the Thunders states that, "When the Five Thunders are applied internally for the sake of Qi cultivation, the Dao becomes the disciple's substance and the rituals of practice become the means of energetic and spiritual operation. When internally cultivated, the combined energies of the Five Thunders investigate and unite the Heavenly motivating forces of the Bagua, bring together and concentrate the magical powers of the Five Elements, and unite the Four Signs in harmony." The ancient Daoists also believed that the combined energies of the Five Thunders sever and destroy the Three Worms (i.e., three spiritual parasites, also known as the Three Internal Corpse Demons, who report all human behavior and transgressions to the Heavenly Officials).

According to *The Discourse on the Thunders*, "When the Fire and Water energies are substantial, then the Wood and Metal energies combine and

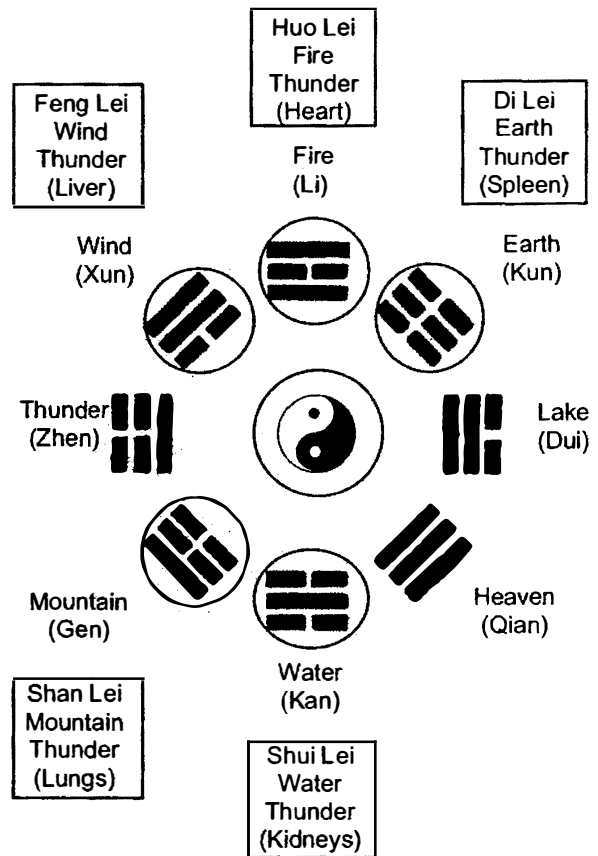


Figure 1.302. The Body's Internal Five Thunders, Manifesting Within the Eight Energetic Fields of the Postnatal Bagua

thoroughly connect. The Sun (Yang) allows the energy to refine, and the Moon (Yin) causes the energy to boil. The golden embryo can then free itself and turn divine, becoming an immortal of supreme standing."

Master Wang also employed the hexagram Da Zhuang (the Great Power) in order to support the belief in his theories on Thunder Magic. The Da Zhuang hexagram is composed of the Qian (Heaven) and Zhen (Thunder) trigrams. Master Wang was convinced that the combination of these two trigrams embody the very nature of the magical power of the Thunders (Figure 1.303).

Traditionally, the ancient Daoists would perform Five Organ Regulation meditations to purify their bodies and prepare their inner power

for spiritual transformation. The Yellow Court Meditation was used by the Zheng Yi Daoist sect for internal healing, as well as for preparing the physical body to receive the powerfully charged energy of the Heavenly Thunder Qi.

MAGICAL THUNDER CORRESPONDENCES

In ancient China, each of the Five Yin Organs was assigned to a specific Element, direction, color, spiritual animal, and Daoist Mountain, as well as a specific type of Thunder Qi (Figure 1.304). The four primary directions (South, North, East, and West) are considered to be the “four poles that occupy the center” and are the primary reason that the Five Thunders are commanded by Heaven. Understanding these obscure terminologies and their internal correlations will assist the reader in comprehending the various esoteric codes used throughout ancient Daoist mysticism in order to conceal the advanced teachings from non-initiates.

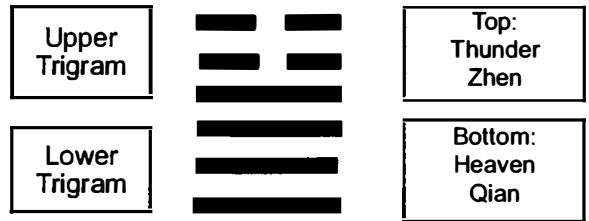


Figure 1.303. The hexagram Da Zhuang (Great Power)

- **Li Trigram-Nan (South):** This trigram’s Element is Fire; its Celestial Animal is the Red Phoenix; its Daoist Mountain is Heng Shan Lei (Heng Mountain Thunder); its type of Thunder is Huo Lei (Fire Thunder); and its internal organ correspondence is the Heart Organ.

The 5th Heavenly Stem (Wu) and 1st Earthly Stem (Zi) belong to the East. However, only

Magical Thunder Correspondences					
Thunder Trigram	Magical Function	Element & Type of Thunder	Daoist Thunder Mountain	Magical Animal and Direction	Internal Organ
Xun Trigram	To Summon Supreme Commander Pang (God of Wind)	Wood (Feng Lei) Wind Thunder	Tai Shan Lei (Tai Mountain Thunder)	Green/Blue Dragon East (Dong)	Yin - Liver Yang - Gall Bladder (Tendons)
Li Trigram	To Summon the Celestial Thunder Fire	Fire (Huo Lei) Fire Thunder	Heng Shan Lei (Heng Mountain Thunder) -	Red Phoenix South (Nan)	Yin - Heart Yang - Small Intestine (Blood Vessels)
Kun Trigram	To Summon Martial General Deng (Leader of the Five Thunder Gods)	Earth (Di Lei) Earth Thunder	Song Shan Lei (Song Mountain Thunder)	Golden Phoenix Center (Zhong)	Yin - Spleen Yang - Stomach (Muscles)
Gen Trigram	To Summon the Thunder Command	Metal (Shan Lei) Mountain Thunder	Hua Shan Lei (Hua Mountain Thunder)	White Tiger Xi (West)	Yin - Lungs Yang - Large Intestine (Skin)
Kan Trigram	To Summon Supreme Commander Xin (God of Thunder)	Water (Shui Lei) Water Thunder	Heng Shan Lei (Heng Mountain Thunder)	Black Turtle/ Snake North (Bei)	Yin - Kidneys Yang - Urinary Bladder (Bones, Brain, Marrow)

Figure 1.304. Chart of Magical Thunder Correspondences

the 5th Heavenly Stem (Wu) and the 10th Heavenly Stem (Kui) initiate fire. Fire is attached to the Li Trigram, which is empty in the middle and is the ruling position of thunders and thunderclaps. When Yang is at its zenith, the fire of thunder is stimulated to charge forth and transform into lightning (dang). Therefore, Thunder Fire is located in the Southern region.

- **Kan Trigram-Bei (North):** This trigram's Element is Water; its Celestial Animal is the Black Turtle and Snake; its Daoist Mountain is Heng Shan Lei (Heng Mountain Thunder); its type of Thunder is Shui Lei (Water Thunder); and its internal organ correspondence is the Kidney Organs.

The 3rd Heavenly Stem (Bing) and the 1st Earthly Stem (Zi) belong to the East. The "Water Department," the "Milky Way," and the Thunder Gates" are all based on Kan. Therefore, the Thunder Office is located in the Northern region.

The Thunder Gods assemble during the "Bing" Heavenly Stem time periods (occurring six times each calendar year) in order to reverently receive their orders. The Supreme Commander Xin is also attached to the Element of Water and manifests his brightness at the zenith of Yin (Figure 1.305). Therefore, at 11 p.m. until 1 a.m. on days of Ren (9th Heavenly Stem) and Kui (10th Heavenly Stem), Supreme Commander Xin descends into the world of man.

- **Xun Trigram-Dong (East):** This trigram's Element is Wood; its Celestial Animal is the Green and Blue Dragon; its Daoist Mountain is Tai Shan Lei (Tai Mountain Thunder); its type of Thunder is Feng Lei (Wind Thunder); and its internal organ correspondence is the Liver Organ.

The 9th Heavenly Stem (Ren) and 1st Earthly Stem (Zi) belong to the East. Ren is the office of thunders and thunderclaps. Therefore, the Thunder Gate is located in the Eastern region.

The Supreme Commander Pang (who Guards the Gate of Heaven) is attached to the



Figure 1.305. Supreme Commander Xin



Figure 1.306. Supreme Commander Pang

Element of Wood and the "breaths of Yin and Yang" (Figure 1.306). Therefore, at 5 a.m. until 7 a.m. on days of Jia (1st Heavenly Stem) and Yi (2nd Heavenly Stem) Supreme Commander Pang descends into the world of man.

- **Gen Trigram-Xi (West):** This trigram's Element is Metal; its Celestial Animal is the White Tiger; its Daoist Mountain is Hua Shan Lei (Hua Mountain Thunder); its type of Thunder is Shan Lei (Mountain Thunder); and its internal organ correspondence is the Lung Organs.

The 1st Heavenly Stem (Jia) and the 1st Earthly Stem (Zi) belong to the East. Therefore, the Thunder Command is located in the Western region.

- **Kun Trigram-Zhong (Center):** This trigram's Element is Earth; its Daoist Mountain is Song Shan Lei (Song Mountain Thunder); its type of Thunder is Di Lei (Earth Thunder); and its internal organ correspondence is the Spleen Organ.

The 7th Heavenly Stem (Geng) and the 1st Earthly Stem (Zi) belong to the East. According to the *Discourses on the Thunders*, "the 5th

Heavenly Stem (Wu) and 6th Earthly Stem (Si) also belong to the Center, which is the ancestor of the great numbers. The thunders are attached to the Trigram Kun and the Earth Element, and they assist to guard the Central Palace. The thunders and thunderclaps carry the orders of the god emperors, and they are endowed with the central breath of Heaven and Earth. Therefore, the thunders exclusively kill what is not correct, out of harmony, or evil.

Because the Thunder Generals guard the Central Palace, the Martial General of the Five Thunders, Blazing Fire - Heavenly Lord Deng, manifests his brightness at the zenith of Yang. Therefore, at noon on days of Bing (3rd Heavenly Stem) and Ding (4th Heavenly Stem) Supreme Commander Deng descends into the world of man (Figure 1.307)."

WEATHER AND THE ELEMENTS

According to ancient Daoist teachings, the following are secret magical meteorological manifestations that result from the alchemical combinations of the various Five Elements:

- **Lightning:** When the energy of the Water Element meets the energy of the Fire Element - Lightning manifests.
- **Thunder:** When the energy of the Metal Element conquers the energy of the Wood Element -Thunder manifests.



Figure 1.307. Talisman used to Summon Thunder General Supreme Commander Deng (The Leader of the Five Thunder Gods)

- **Rain:** When the energy of the Metal Element produces the energy of the Water Element - Rain manifests.
- **Wind:** When the energy of the Wood Element produces the energy of the Fire Element - Wind manifests.

THE YELLOW COURT MEDITATION FOR INTERNAL CULTIVATION OF THUNDER

In order to prepare the body for gathering and containing the celestial power of thunder, the Daoist disciples would practice the Yellow Court Meditation. The Yellow Court Meditation is an important Daoist training used in the first stages of Thunder Magic to gather and contain the celestial power of thunder. It is sometimes described as the process of gathering the Five Thunders into the Yellow Emperor's Court.

The purification of the Yellow Court was considered to be the first step in learning the process of Thunder Magic. Traditionally, this was undertaken only after filling and solidifying the Lower Dantian, and then mastering both the Microcosmic Orbit and Macrocosmic Orbit meditations. The process of purifying his or her Yellow Court prepares the disciple for moving the powerful Thunder Qi throughout his or her internal organ system without the risk of causing any physical, energetic, or spiritual (mental or emotional) damage. It is only after performing the "Yellow Court Meditation" that Daoist disciples can effectively control the celestial power of the thunder.

In the Qing Wei Thunder Magic sect (from Hua Shan and Fujian), which originated in western China during the early Song Dynasty period (420 - 478 A.D.), the Yellow Court Meditation was taught as follows:

THE FIRST BREATH (KNOWN AS THE DAO DE HEAVENLY WORTHY), THE BREATH OF JING

In the first breath, the energetic vapors of both the Metal Element (Mountain Thunder) and Water Element (Water Thunder) are joined together into the seminal essence, and are to be collected and transformed within the alchemic furnace of the Lower Dantian.

- Inhale and fill the Lower Dantian via the nose (breath-Yang) and mouth (saliva-Yin), combining the energetic Elements of Metal (white vapor from the Lung Mountains) and Water (black vapor from the Kidney Waters).
- Mix this first combined essence with the saliva, then exhale and direct it downward to fill the Lower Dantian's cauldron (Figure 1.308).

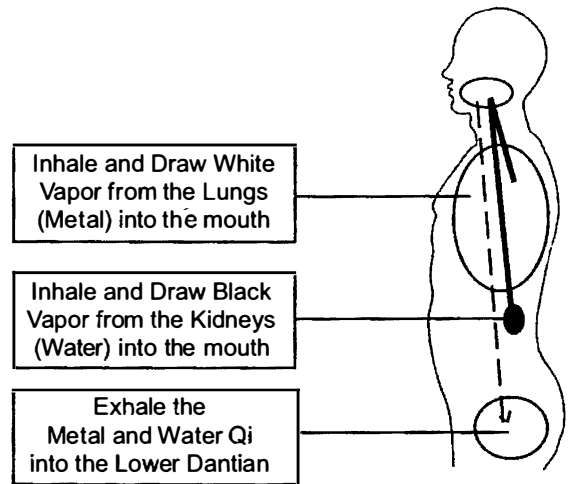


Figure 1.308. The First Breath: Gathering the Body's Metal and Water Element Qi (Yin) into the Lower Dantian

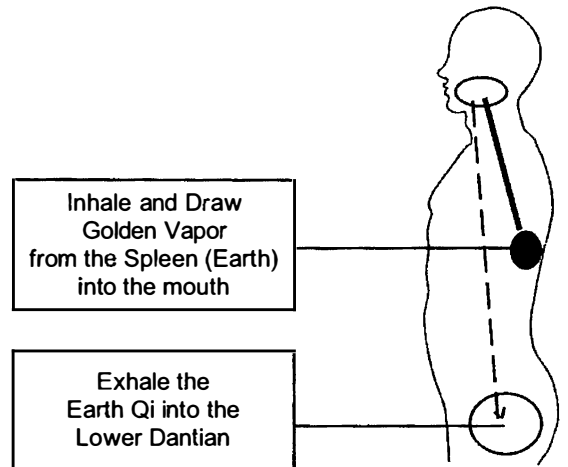


Figure 1.309. The Second Breath: Gathering the Body's Earth Element Qi (Center) into the Lower Dantian

THE SECOND BREATH (KNOWN AS THE LING BAO HEAVENLY WORTHY), THE BREATH OF QI:

- On the next inhalation, draw the magical power of the Earth Element (Earth Thunder) upwards from the Spleen in the form of a golden yellow vapor. Imagine and feel this golden energy ascending from the Spleen into the mouth, then combine it with the breath and saliva.
- Exhale and direct the combined breath, saliva, and golden energy downward to fill the Lower Dantian's cauldron (Figure 1.309).

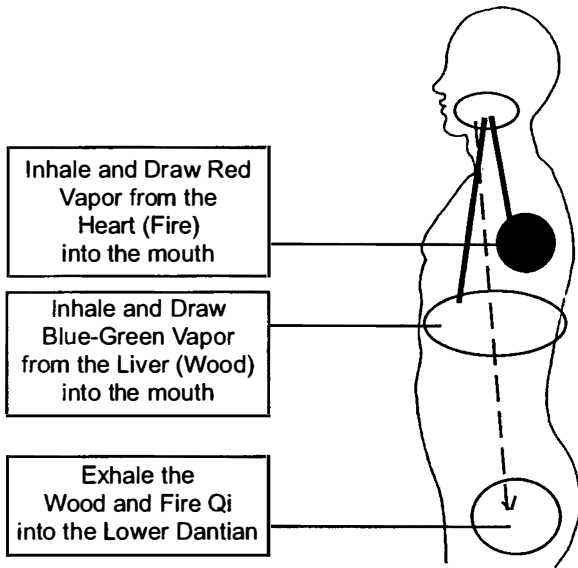


Figure 1.310. The Third Breath: Gathering the Body's Wood and Fire Element Qi (Yang) into the Lower Dantian

THE THIRD BREATH (PRIMORDIAL HEAVENLY WORTHY), THE BREATH OF SHEN

- Finally, inhale green/blue vapor from the Liver's energetic Wood Element (Wind Thunder) and the red vapor from the Heart's Fire Element (Fire Thunder) upwards into the mouth. In the mouth combine these two energies together with the breath and saliva.
- Exhale and direct the combined breath, saliva, and energy downward to fill the Lower Dantian's cauldron (Figure 1.310).

ENTERING THE STILL-POINT

In the final stage of the Yellow Court Meditation, the Daoist priest completely stops breathing and enters into the magical realm of the "Still-Point" (i.e., the energetic space existing between the Yin and Yang of the breath).

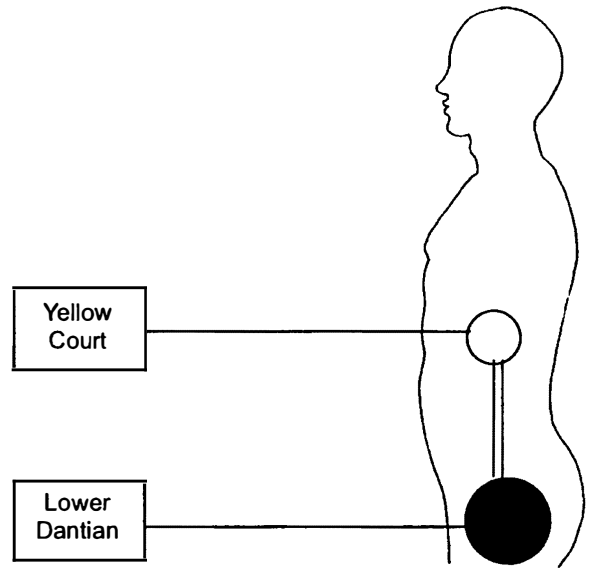


Figure 1.311. The Stillpoint: Combining the Vapors of the Body's Jing, Qi, and Shen Vapors in the Yellow Court.

- While remaining in the "Still-Point" between the exhale and the inhale, draw all three breaths upward from the Lower Dantian (via the Taiji Pole) and feel this energy enter into the Yellow Court.
- In the Yellow Court, create and refine the "cinnabar pill" of immortality by joining together all three breaths (representing the Three Powers of Man: Jing, Qi, and Shen) and energetically fusing them into one (Figure 1.311).

FUSING WITH THE DAO

- At this point, dissolve into the infinite space of the Wuji and commune with the eternal Dao.
- Maintained this magical state as long as you can comfortably hold your breath.

CLOSING THE GHOST GATE BEFORE HEALING THE SICK

The ancient Daoists believed that before using the powerful energy of Thunder Magic to treat the sick, it was important for the priest to first "Close the Devil's Gate." The magical action of Closing and Sealing the Devil's Gate prevented the patient's vital life-force essence from flowing away from his or her body. This magical Closing and Sealing action could only happen after the exact location of the Trigram Gen (also known as the "Ghost Door," "Devil's Gate," or "Demon's Entrance") had been discerned (Figure 1.312).

Ancient Chinese military strategy explains that this weakness is due to the fact that the Gen Trigram contains only one strong defensive line on the outside and two weak broken lined on the inside. A strong attack will allow the invaders the ability to overcome the first line of defence and easily pass through the two weak lines.

The Trigram Gen is traditionally known as both the "Gate of Life" as well as the "Ghost Door." By "Opening Heaven's Gate" and "Closing the Ghost Door" the Daoist priest could seal off any harmful spiritual and energetic influences. This magical sealing allowed divine energy to fill the priest's dwelling place and altar, and facilitated powerful magical healing.

For priests of black magic, the physical location of the Trigram Gen was considered to be the best place to launch a psychic attack. Since the Ghost Gate is located in the direction of North-East (Fierce Wind), it is also known as the "Gate of Hell" or "Demon's Entrance;" and is considered to be the position most vulnerable to attack. It

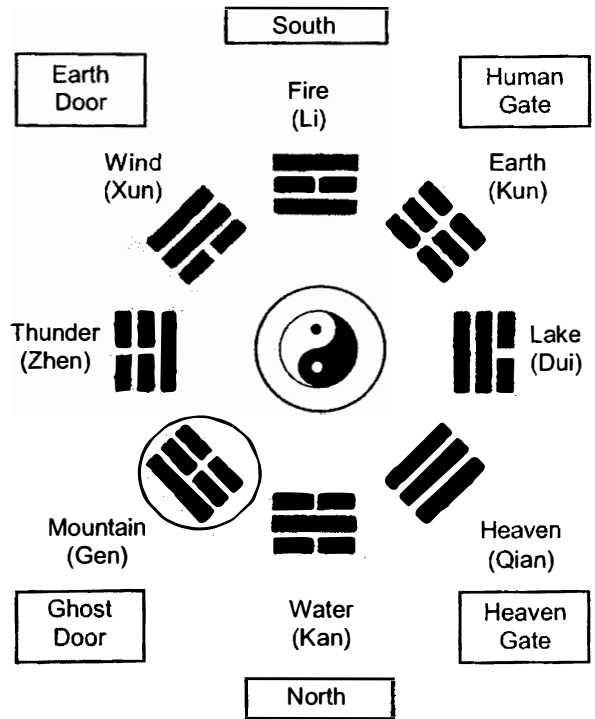


Figure 1.312. The Gen Trigram contains only one strong defensive line on the outside and two weak broken lined on the inside.

is from this direction (i.e. North-East) that evil priests summon and dispatch the powers of evil to attack a victim's body and make it sick. For example, when priests of black magic summon and dispatch the terrifying Six Jia Spirits, they are generally sent into the victim's Gate of Life to cause severe sickness or death.

CLOSING THE GHOST GATE

To form the pattern of Closing the Ghost Gate, begin as follows:

- Start by making three horizontal lines in the air directly over the ghost, spirit entity, or energetic portal through which you have discovered that they enter into the room. Starting at the top and working downward, use the right handed Sword Fingers (Figure 1.313), and draw from the left towards the right direction three times.
- Next, make three vertical lines in the air, directly over the three horizontal lines. Starting at the right and working towards the left, use the right handed Sword Fingers, move from the left towards the right direction three times.
- Form the image of a box (symbolic of a jail) in the air, surrounding the energetic grid of three horizontal and three vertical lines. Using the right handed Sword Fingers, start at the top left corner and draw a vertical line downward to the bottom left corner. Then draw a horizontal line from the top left to the top right corner. Next, draw a vertical line from the top right to the bottom right corner. Finally, close the box by drawing a horizontal line from the bottom left to the bottom right corner (Figure 1.314).
- Finally, form the image of a person (the Chinese character "Ren") in the air inside of the jail. Using the right handed Sword Fingers, the first stroke moves from the top middle to the bottom left corner; the second stroke moves from the top-middle towards the lower right corner.

OPENING HEAVEN'S GATE

As the postnatal Trigrams change throughout the days, months, and years, the position and location of the Gen Trigram (Gate of Life) changes accordingly.

The ancient Daoists believed that without knowing the exact location of the Celestial Gate of Life, it was impossible to effectively perform exorcisms, blessings, healings, or even meditations. The secret to understanding the mystery of the location of the Celestial Gate of Life is actually quite simple: the handle of the Big Dipper is always pointing towards it (Figure 1.315).



Figure 1.313. Right Handed Sword Fingers

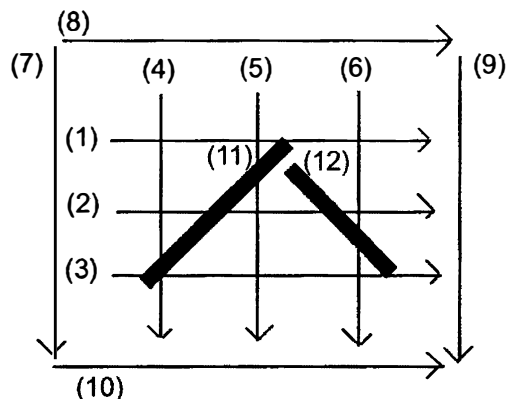


Figure 1.314. The Pattern of Closing the Ghost Gate

1. One way to Open Heaven's Gate is to first start at the Human's Door position. While facing Heaven's Gate, begin to walk towards the right (Yin) direction in a semi-counter-clockwise circle, spiraling your way towards the center of the circle (Figure 1.316).
 - When starting the walk, begin with both palms facing the Lower Dantian.
 - Then, while stepping, keep the palms in the front of the body and slowly move them upwards towards the level of the Middle Dantian.
 - Keeping the palms in the front of the body, continue to move them upwards towards the level of the Upper Dantian.
2. When you reach the center of the circle (considered to be the North Star), your palms should be above your head. At that point, begin to walk towards the left (Yang) direction in a semi-clockwise circle, working your way towards the outside of the circle and ending at the Heaven's Gate.
 - As you begin to walk, keep both palms above your head, facing the Upper Dantian.

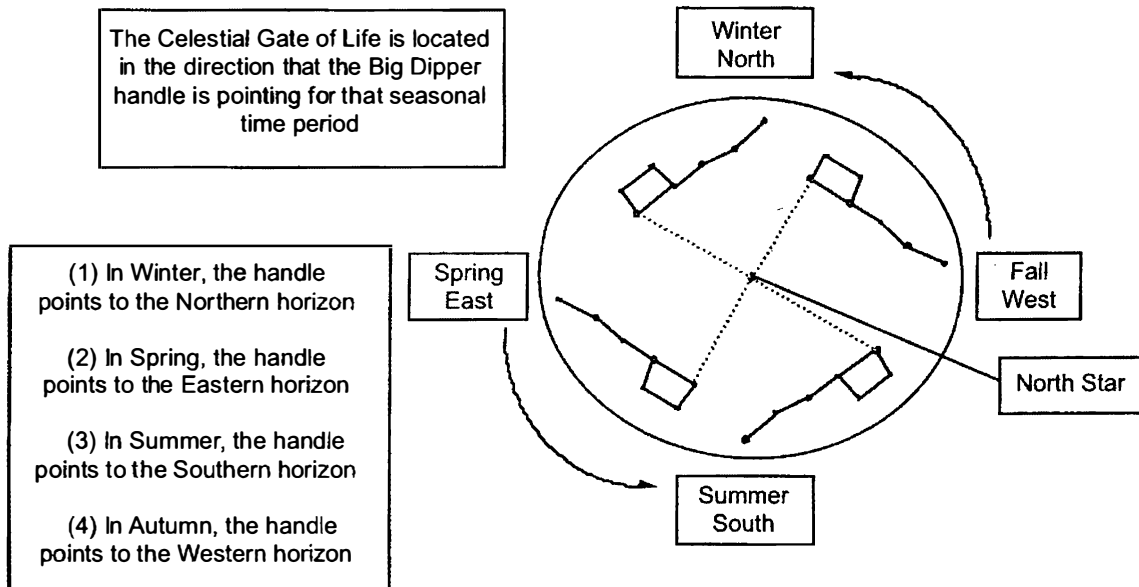


Figure 1.315. In Ancient China, the Handle of the Big Dipper was used to determine the location of the Celestial Gate of Life (The North Star was always positioned in the center of the diagram).

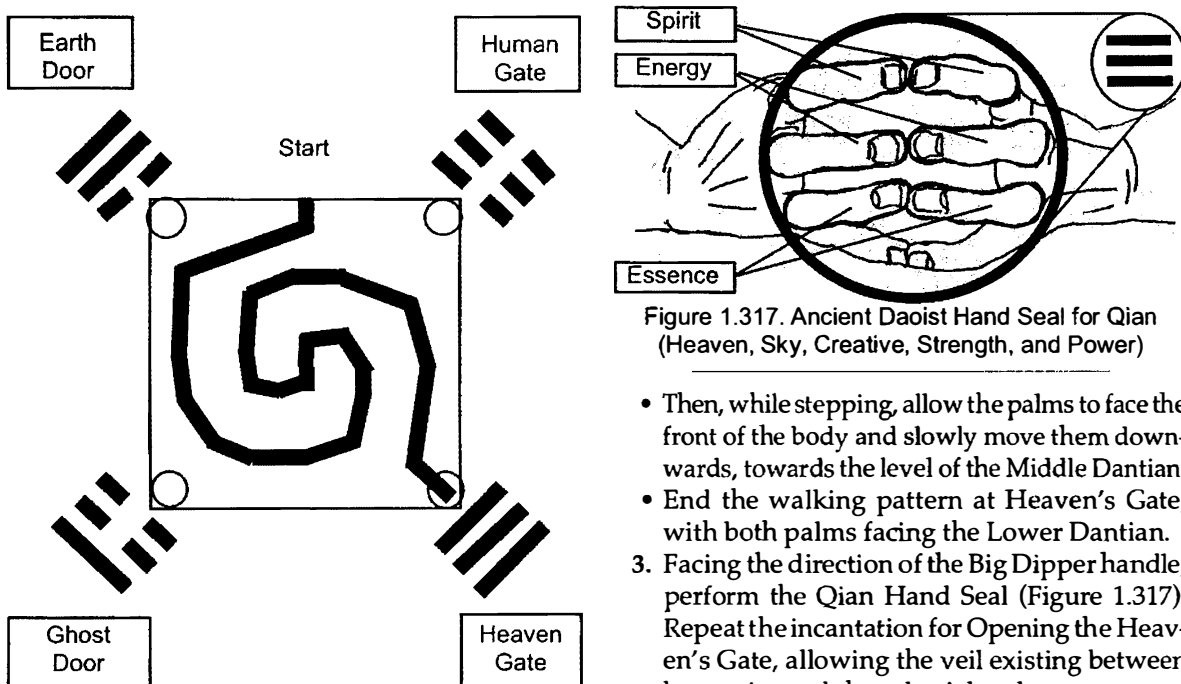


Figure 1.317. Ancient Daoist Hand Seal for Qian (Heaven, Sky, Creative, Strength, and Power)

Figure 1.316. Move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate (Face the Front Bagua to Open Heaven's Gate)

- Then, while stepping, allow the palms to face the front of the body and slowly move them downwards, towards the level of the Middle Dantian.
 - End the walking pattern at Heaven's Gate, with both palms facing the Lower Dantian.
3. Facing the direction of the Big Dipper handle, perform the Qian Hand Seal (Figure 1.317). Repeat the incantation for Opening the Heaven's Gate, allowing the veil existing between humanity and the celestial realm to separate. During this process, imagine and feel that a magical bridge has formed between yourself and the infinite Dao.

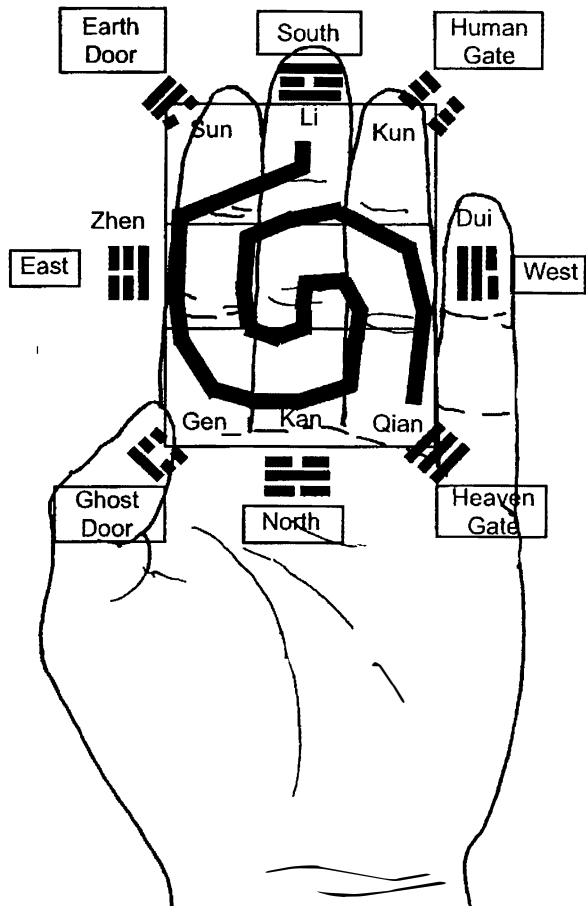


Figure 1.318. In ancient China, the Postnatal Heavenly Bagua pattern was superimposed on the left palm allowing the Daoist mystic the ability to move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate.

It is important to note that in certain esoteric Daoist schools, advanced priests will practice the same techniques of Opening and Closing the various gates of Life, Death, Heaven, and Earth by pacing the Star Stepping Patterns and energetic movements through their left hand (Figure 1.318).

SPIRITUAL POWER OF THE BIG DIPPER

The ancient Daoists believed that the Celestial Gate of Life (Destiny) is located at the exact point of the tip of the handle of the Pole Star constellation. For this reason, the Celestial Gate of Life is found in different locations during the various times of the year (Figure 1.319 through Figure 1.322).

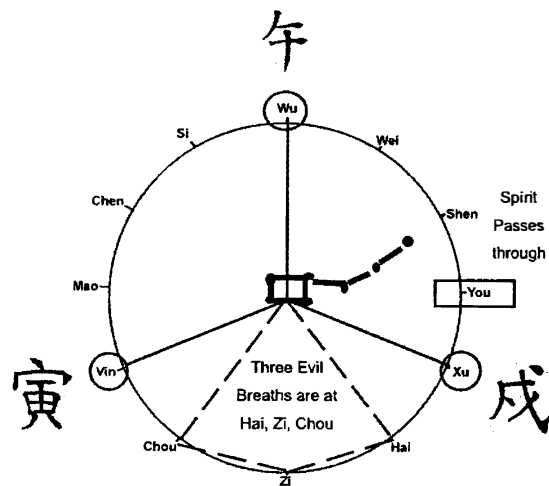


Figure 1.319. In the Yin, Wu, and Xu Months (the "Supreme Original") the tip of the Big Dipper handle points to "Shen," and the Spirit passes through the Gate of Life/Destiny at "You." The Three Evil Breaths located at the open top of the Dipper are at Hai, Zi, and Chou.

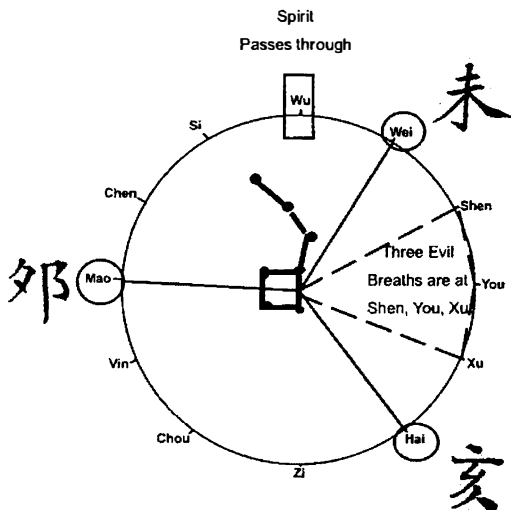


Figure 1.320. In the Hai, Mao, and Wei Months (the "Upper Original" - Heaven) the tip of the Big Dipper handle points to "Si," and the Spirit passes through the Gate of Life/Destiny at "Wu." The Three Evil Breaths located at the open top of the Dipper are at Shen, You, and Xu.

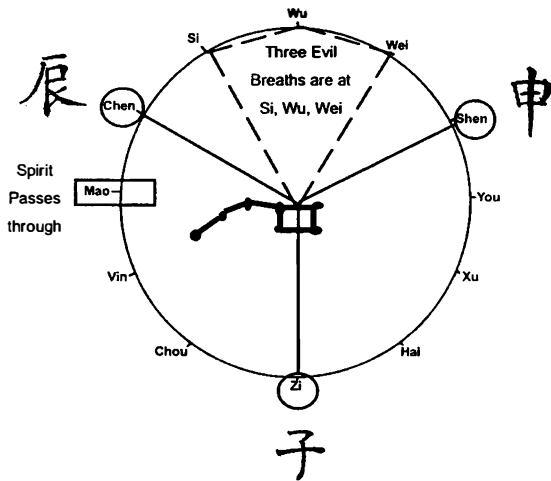


Figure 1.321. In the Shen, Zi, and Chen Months (the "Middle Original" - Earth) the tip of the Big Dipper handle points to "Yin," and the Spirit passes through the Gate of Life/Destiny at "Mao." The Three Evil Breaths located at the open top of the Dipper are at Si, Wu, and Wei.

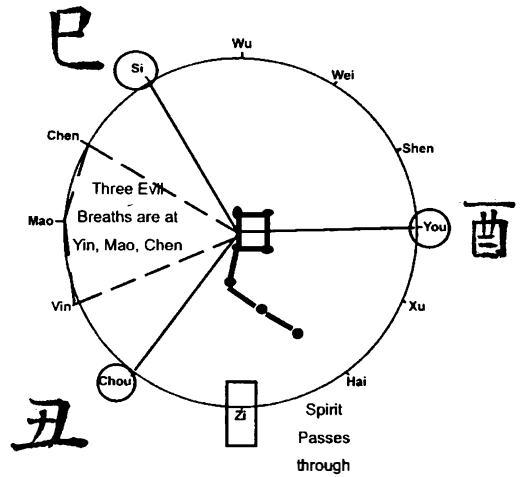


Figure 1.322. In the Si, You, and Chou Months (the "Lower Original" - Water) the tip of the Big Dipper handle points to "Hai," and the Spirit passes through the Gate of Life/Destiny through Zi. The Three Evil Breaths located at the open top of the Dipper are at Yin, Mao, and Chen.

The tip of the handle indicates the direction to which prayers are sent and is also the place through which the soul of a deceased individual could escape the Underworld. The Celestial Gate of Life is also the exact location from which Thunder Qi is drawn into the priest's body during the Thunder Magic rituals.

Locating the Gate of Life For Burying the Dead

Additionally, this method of locating the Celestial Gate of Life is also used when burying the dead. For example, a rattan mat is lain on the ground in the front room where the coffin is located, on the evening before a burial. The Daoist priest arranges pure white rice into the shape of a man (or woman); and places small round stones for the eyes, pomelo leaves for the ears, etc. (Figure 1.323).

Small oil lamps are placed around the rice man (or woman) in the Postnatal Trigram configuration. The North position (Kan-Water) is to be located at the top of the circle, and the Southern position (Li-Fire) placed at the bottom of the circle.

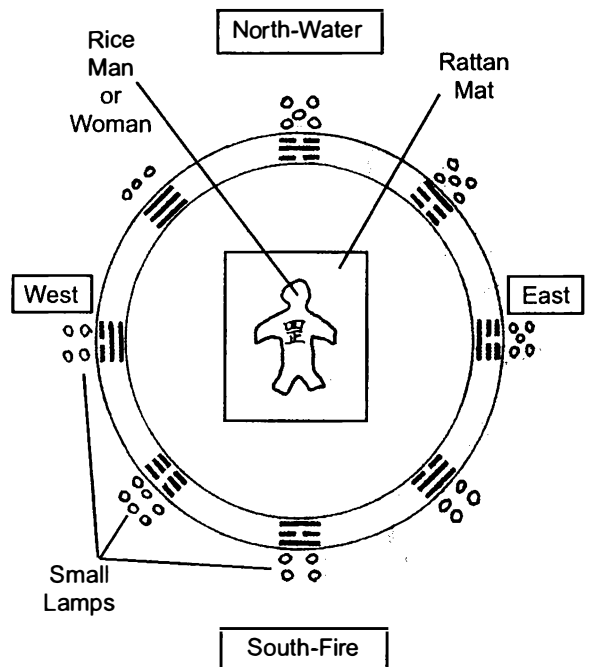


Figure 1.323. Preparation for Burying the Dead

The Daoist priest performing the ritual holds a paper lantern that represents the soul of the individual. The lantern is attached to a willow branch. After dancing around the outside of the circle for 12 times, the Daoist priest then enters the inside of the circle via the “Celestial Gate of Life” (indicated by the tail of the Big Dipper).

After dancing around the inside of the circle for 12 times, the Daoist priest then exits the circle via the “Celestial Gate of Life” (indicated by the tail of the Big Dipper). Finally the Daoist priest steps back into the inner circle again via the Celestial Gate of Life and draws a secret Fu talisman (the esoteric name of the Big Dipper tail star Kang) with the willow branch.

The Daoist priest then scatters the rice in five directions and the soul is immediately released, escaping outwards through the Celestial Gate of Life into the Spiritual Realm.

THE SEVEN STARS OF THE BIG DIPPER

According to Daoist Master Wang Wenqing, when summoning the divine power of thunder, the Daoist priest should also be aware of the celestial powers of the constellations, in particular the position of the seven stars of the Big Dipper.

The first six Earthly Branch divisions (Zi, Chou, Yin, Mao, Chen, and Si) are considered to be Yang, with Si being the zenith of Yang energy. The next six Earthly Branch divisions (Wu, Wei, Shen, You, Xu, and Hai) are considered to be Yin, with Hai being the zenith of Yin energy.

- **Wind and Clouds:** The middle position between the 6th Heavenly Stem Ji has the star Huo-She (Fire Snake) of the constellation Yi

(Wing of a Bird) and the star Shui Yin (Water Yin) of the constellation Zhen. These two stars dominate the administration of wind and clouds.

- **Wind and Clouds:** The middle position between the 12th Earthly Branch Hai has the star Huo-Zhu (Fire Pig) of the constellation Shi (Wing of a Bird) and the star Shui Yu (Water Changing) of the constellation Bi. These two stars dominate the administration of wind and clouds.

Thunder, rain, and lightning therefore control and assist Heaven and Earth in order to let all creatures either prosper or wither away.

THE HEAVENLY RIVER

The six stars of the Southern Dipper are the handle that crosses into the Heavenly River (Tian He). The Heavenly River reaches downward to the Yellow River and floats within its water (moving against the stream) where it reaches the stream of Mount Jade City. The Thunder Gate and Rain Window are hidden inside the Heavenly River.

When the two dippers (Northern and Southern) first emerge, they are located at the Kan (Water) Trigram, and the handles of each dipper are pointed at each other. When this happens, Water and Fire are everywhere in empty space; and when Yin and Yang are added, the two killing forces come into operation and forcefully open up the Thunder Gate, causing wind, clouds, thunder, rain, and lightning to charge forth with all their noises. This method only requires that the killing breaths forcefully charge forth, moving quickly like shadows and echoes.

EXTERNAL THUNDER MAGIC (MAGIC AND EXORCISM)

The Discourse on the Thunders states that when the Five Thunders are applied “externally,” they sever and expel bewitching forces and misfortune, and they capture and bring together the magical power of thunder and thunderclaps.

The ancient Daoists considered the thunder and thunderclaps to be the pivot and motivating power of Heaven and Earth (Heaven being the pivot and Earth being the motivating power). The two platforms that are named for the pivot and motivating power of Heaven and Earth have their positions in the East and West.

The celestial powers of thunder and lightning are divided into Yin and Yang components. The rolling power of thunder was considered to be the Celestial Yang of Heaven, while the sudden strike of lightning (with the accompanying thunderclap) was considered to be Celestial Yin of Heaven.

Rolling thunder is considered to be a Yang (good) magical energy that gives life; while thunderclaps are considered to be Yin (evil) magical energies that kill. When the two powerful energies that give life and kill are assembled together, they express the essential mystery of Thunder Magic.

- **Yang Thunders (Rolling Thunder):** The Yang Thunders are the dominant forces that are manifested through the Heavenly Stems of Jia (1st), Bing (3rd), Geng (7th), and Ren (9th), which assemble these celestial powers at the window of the Xun (Wind) Trigram. They hide away at the Gen (Mountain) Trigram, and but come into full force at the Qian (Heaven) Trigram. They ascend from the Kun (Earth) Trigram and change forth at the Xun (Wind) Trigram. This is the operational basis of the Yang-Thunders (Yang Lei).

Additionally, there are Yang Thunder Offices located at the Zi (1st Earthly Branch), Jia (1st Heavenly Stem), Bing (3rd Heavenly Stem), Geng (7th Heavenly Stem), and Ren (10th Heavenly Stem).

- **Yin Thunderclaps (Lightning Strikes):** The Yin Thunderclaps are the dominant harmful forces that are manifested through the Heavenly Stems of Yi (2nd), Ding (4th), Ji (6th), and

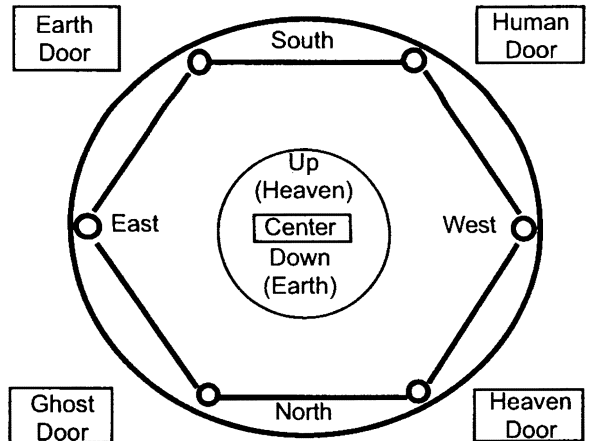


Figure 1.324. Certain Thunder Altars used in Daoist Folk Magic are constructed out of Earth, and have six sides representing the six directions of space. Through this multidimensional construction, all of the Five Element shapes are also included. Before practicing Thunder Magic, first gather the Thunder Gods from the five directions in order to help keep the magical power of thunder within the altar space.

Xin (8th), which assemble these destructive celestial powers at the window of the Zhen (Thunder) Trigram, to be presented at Wu (5th) Heavenly Stem. The Zhen (Thunder) Trigram is the position at which the Yin-Thunderclaps (Yin Lei) rule.

Additionally, there are Yin Thunder Offices located at the Yi (2nd Heavenly Stem), Ding (4th Heavenly Stem), Ji (6th Heavenly Stem), and Xin (8th Heavenly Stem).

The 1st Heavenly Stem (Jia) contains the Yang Thunders, and the 7th Heavenly Stem (Geng) contains the Yin Thunderclaps. Therefore the combination of Jia-Geng is the command for the Yang Thunders and Yin Thunderclaps. Shen (the 9th Earthly Branch) is attached to Geng (the 7th Heavenly Stem), which is the killing force of the Yin Thunderclaps.

CONSTRUCTING THE THUNDER ALTAR

Before gathering the celestial power of sound and light used in Thunder Magic, it is necessary to first construct a Thunder Altar. Certain Thunder Altars in Daoist Folk Magic are constructed out of Earth and have six sides, representing the six directions of space (Figure 1.324). Within this mul-

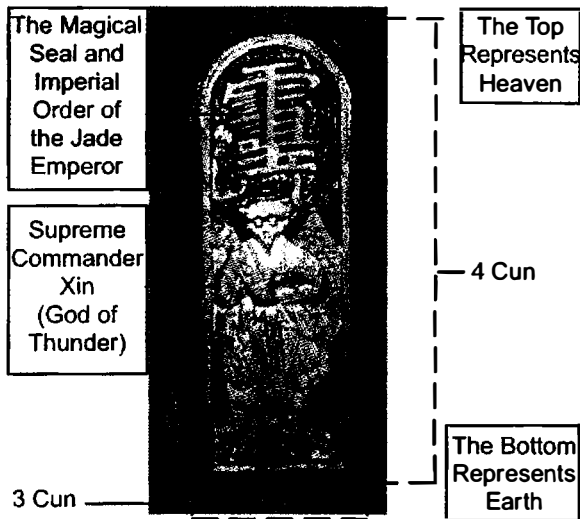


Figure 1.325. Heavenly Emperor's Command Block (Back Side)



Figure 1.326. Heavenly Emperor's Command Block (Front Side)

tidimensional construction, all of the Five Element shapes are also included.

The traditional Thunder Altar, constructed in Orthodox Daoist teachings is described in the back of the book in the section entitled "The Thunder Altar" (see page 273 through page 275).

Before practicing Thunder Magic, the priest will first summon the Five Thunder Gods from the five directions in order to keep the magical power of the thunder within his sacred space. Like all Thunder Magic Rituals, the construction of a Thunder Altar must be carried out in a remote place, with absolutely no witnesses.

THE THUNDER BLOCK

The use of Thunder and Lightning Talismans was an essential part of ancient Daoist magic and is believed to be one of the most effective means of countering the use of Black Magic.

In order to use the celestial power of thunder in Daoist magical rituals, it was necessary to first construct a Thunder Block (considered to be a magical wooden talisman) out of peach, date, or jujube wood. The use of the magical Thunder Block allowed the Daoist priest to summon and dispatch the powerful Spirits of Thunder.

The Ling Pai (also known as a Thunder Block or Command Block) originated from the "Tiger Talisman," and it was used in ancient China for giving orders to the imperial armies. The ancient Daoist *Book of Accordance with Spirits* states: "The Command Block was recorded in the *Rites of the Zhou*, in which an ivory block was traditionally used for arousing armies into action. The copper Tiger Talisman of the Han Dynasty (206 B.C. - 220 A.D.) was round in the upper part and square in the lower part with five characters inscribed on it, and it was shaped like a dewdrop. The back of the talisman was carved with a sitting tiger and an inscription of the following words: 'The Tiger Talisman is Made for Summoning Generals.' Therefore, the idea of using magical Command Blocks for summoning the Celestial Martial Generals was originally taken from this ancient military model."

SPECIFIC FUNCTIONS

The modern Thunder (Command) Blocks used in Daoist sorcery are usually made of wood (Figure 1.325 and Figure 1.326), measure 4 cun (inches) long, 3 cun wide, and 8 fen thick. They are rectangular blocks with pictures and characters carved or cast on all six sides.

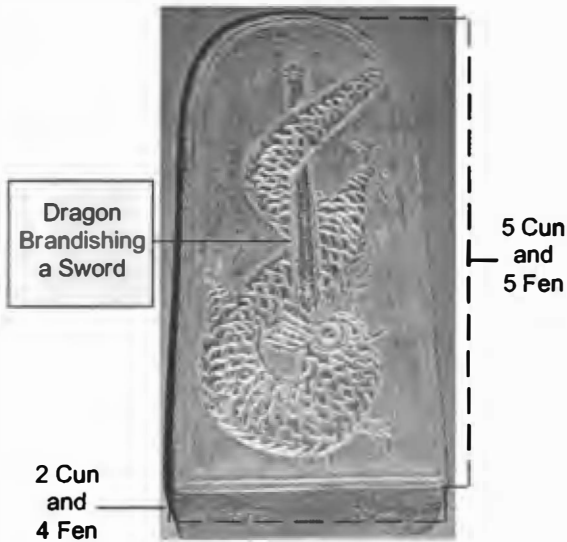


Figure 1.327. Ancient Thunder Block (Front)



Figure 1.328. Ancient Thunder Block (Back)

The Upper Clarity Numinous Treasure Golden Book of the Great Achievement of Aid and Salvation of the Ming Dynasty (1368 - 1644 A.D.) contains an illustration and text of the Command Block of the Five Thunders. On the front of the picture is a carving of a dragon brandishing a sword, (Figure 1.327) and on the reverse side are the talismanic characters of “the Five Thunders Command (Figure 1.328).” This ancient text further states that, “the correct Command Block is constructed of jujube wood that has been struck by lightning. It is five cun and five fen long, two cun and four fen wide, and five fen thick. It is made according to rules on auspicious days. The names of the Twenty-Eight Stars of the Four Constellations are engraved on its four sides (Figure 1.329).”

When not in use, the Thunder Block is kept in an embroidered silk bag. When Daoist priests perform magical rituals, they often strike the Thunder Block violently on the ritual altar. At the same time, the priests speak incantations in the



Figure 1.329. The Names of the Twenty-Eight Stars of the Four Constellations (Side)

name of the Heavenly Spirits or Celestial Masters, and give orders to magically summon the wind and rain, or invoke spirits and Marshal Generals to descend to the ritual altar and escort the souls of the dead through the Gate of Life or to dispel evil spirits and control ghosts.



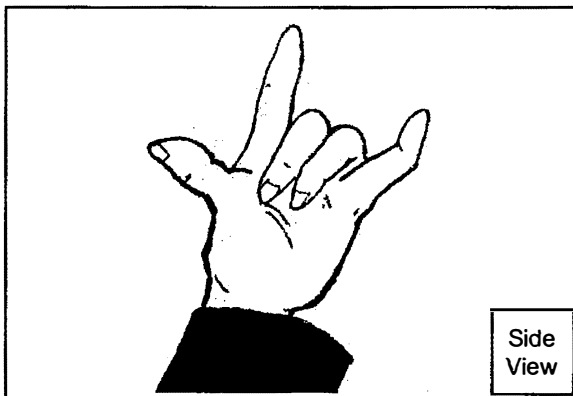
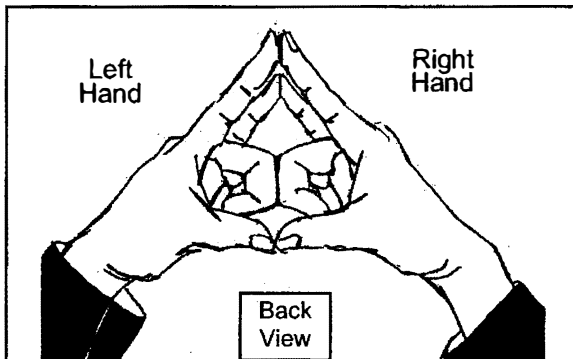
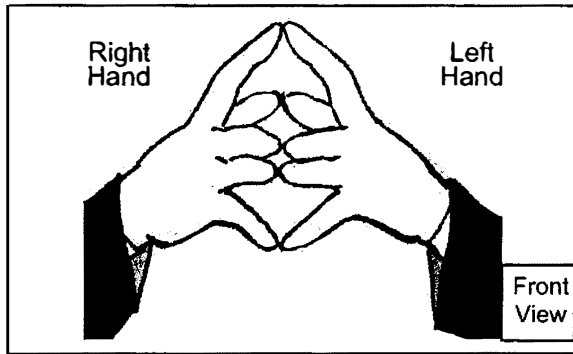


Figure 1.331. The Big Golden Light Double Hand Seal: This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used to connect the human body to the spirit (immortal) body.

**“Within the mystical origin
of Heaven and Earth,
everything comes
from rooting the Prenatal Qi!**

**Within the Three Worlds,
I have overcome
many internal and external obstacles,
and have proven that my spirit is invincible!
Only Daoism is the best way!**

**My body is covered with Golden Light!
Some look but cannot see,
Others listen but cannot hear!
Yet, it is everywhere in Heaven and Earth,
cultivating all things!**

**As I continue to read the holy scriptures,
my body radiates bright light,
protecting me from everything
within the Three Worlds!**

**The Five Thunder Gods
dispatch emissaries to welcome me,
and all of the immortals greet me!**

**I am able to command the Thunder Generals,
so all ghosts and demons fear me
because I expose the true form
of their evil essence!**

**The Thunder General Pi Li
is always by my side,
and the Thunder General Lei Shen
secretly protects me!**

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



Figure 1.332. Supreme Commander Deng

OFFERING SACRIFICES TO THE GOD OF THUNDER

Within the Thunder Department, there resides the Great God of Blazing Fire (the Bird-man Deng). In the 5th month on the 5th day, at the time of Wu (11:00 a.m.-1:00 p.m.) the Thunder God descends and enters into the "Lodge of the Fire Bell," located at the Southern Palace. On this particular day, the Daoist priest may draw the image of the Thunder God on a piece of paper and hang it in his or her meditation room (Figure 1.332).

Next, the priest should present offerings of the blood of a goat, a fowl and a goose, five goat heads, five sorts of seasonal fruit, and a bottle of pure white wine. These offerings are used to show respect to the great Thunder God.

At the time of presenting the offering, it is important for the priest to write out two pieces of the "Talisman of Blazing Fire" (Yen Huo Fu) and place them on the altar table. When present the "Talisman of Blazing Fire," it is important for the priest to say the following incantation:

**"Great God of Law and Order
God of Wind and Fire,
with two huge armed wings
you roam and soar
through the Heavens and Earth!**

**You behead the bewitching spirits
and swallow evil forces!
You bind up the demons
and retain plagues!**

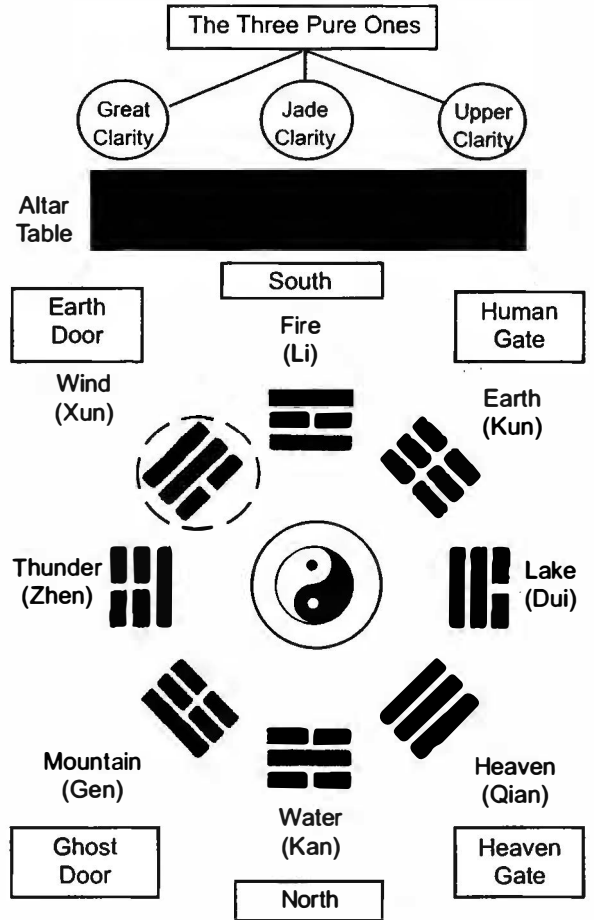


Figure 1.333. The Gate of Xun (the Xun Trigram area) is considered to be the "Command" spot, used by all Daoists for summoning the celestial powers of the Thunder Generals and Marshal General Deng. In this magical ritual, the Daoist priest stands at Heaven's Door (the Qian Trigram area) and addresses the Heavens at the direction of the South-East corner in order to draw celestial power into the human realm (the Xun Trigram area).

**You cause rain to fall suddenly
or immediately make the sky clear!
Hear my spell,
and obey my summoning!**

**Come and descend
to the Gate of Xun
Quickly, quickly come
as this is divine law!"**

It is important to note that the Gate of Xun (the Xun Trigram area) is considered to be the “Command” spot, used by all Daoists for summoning the celestial powers of the Thunder Generals and Marshal General Deng (Figure 1.333). In this magical ritual, the Daoist priest stands at Heaven’s Door (the Qian Trigram area) and addresses the Heavens at the direction of the South-East corner in order to draw celestial power into the human realm (the Xun Trigram area). In certain rituals, the Thunder Block is slammed down onto the Earth Altar to “shake the wind” and get everyone’s attention. Then, with his or her back to the Heaven’s Door (Qian), the Daoist priest faces the direction of the Human Door (Xun) and proclaims the invitation to the Thunder Generals.

After the Thunder God has partaken in the offering, the priest can then request that the Celestial God immediately create clouds and rain, instantly stop the wind and make the sky clear, remove an evil demon or stop a raging epidemic. Because the Thunder God has the ability to stop epidemics and discard pestilence, the next day, the priest should remove the talismans and keep them in a safe place. These magical talismans can now be used to control the spread of evil epidemics and wicked illnesses.

THE THUNDER HAND SEAL

One specific aspect of initiating magical incantations in Daoist rituals is the art of the Hand Seal. Through the shape of the fingers, the Daoist mystic can create either a Fa Jue (Hand Seal), Dou Jue (Containment Seal), or Shen Jue (Spirit Seal). Traditionally, either a Single-Handed (Dan Jue)

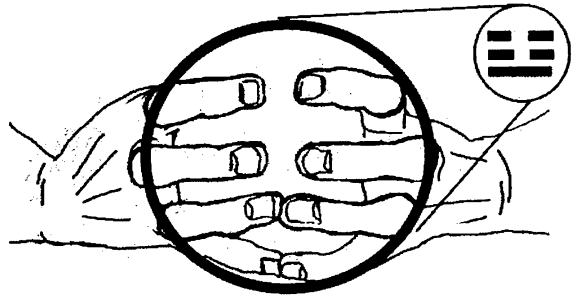


Figure 1.334. Ancient Daoist Hand Seal for Zhen (Thunder, Movement, and Growth)

or Double-Handed (Shuang Jue) Hand Seal was used to command the Five Thunder Spirits and counteract the harmful attacks of Black Magic. The Daoist Magical Seals are considered to be an iconic form of a magical talisman.

There is an ancient Daoist saying that states, “When using the Thunder Hand Seals (Lei Jue) the eyes become like lightning (Yin) and the voice becomes like thunder (Yang). Both Yin and Yang combine in order to bind evil.” According to ancient Daoist Master Wang Wenqing, “to give life and take life, to arrest and to release, to be big and small, internal and external - all of this reverts to the control by my palm.”

The magical powers of the Hand Seals were sometimes used in order to open an energetic “gateway” into the Eight Trigram Element’s spiritual realms (Figure 1.334). The powerful nature of each of these eight energetic patterns could be controlled through the specific placement of the fingers, in conjunction with specific magical incantations.

FIVE THUNDER FINGERS HAND SEALS

In ancient Daoist mysticism, the advanced Single Hand Seals were sometimes used to command the Five Thunder Spirits (Heavenly Thunder, Spirit Thunder, Dragon Thunder, Water Thunder, and Magic Thunder). These specific Hand Seals were also used to reproduce and store thunder within the body, allowing the ancient Daoists the ability to generate and summon the Thunder Gods and create, energize, and project talismans that would embody their power.

According to the ancient Daoist text *Huolei Xu* (Preface on Fire and Thunder) written by master Wang Wenqing during the Song Dynasty (960-1279 A.D.), "to give life and to take life, to arrest and to release, to be big and to be small, to be internal and to be external - all of this can be controlled through my palm."

The ancient Daoist Text *Great Methods of the Purple Book of Divine Wuji*, states that the Five Thunder Hand Seals are used to expel demons, cure diseases and bring rain. The Five Thunder Hand Seals are described as follows (Figure 1.335):

- **Heavenly Thunder (Tian Lei):** This Thunder Department was contacted in order to eliminate and remove all plagues and disease epidemics.

When using the secret Thunder Hand Seal to contact this special Thunder Department, the priest will take both thumbs and press the "Yin" positions (bases of the index fingers) in both hands, while his little fingers remain placed on the Hai positions (base of little fingers).

- **Earth Thunder:** This Thunder Department was contacted in order to eliminate and remove all locusts, mountain-mist, and "sins of the dead souls."

When using the secret Thunder Hand Seal to contact this special Thunder Department (sometimes used as Dragon Thunder), the priest will bend the index, middle, and little fingers, while the thumb is curved over them and holds the "Hai" position (base of the little finger); the little finger pushes on the other fingers with the thumb in the Hai position.

- **Water Thunder (Shui Lei):** This Thunder Department was contacted in order to eliminate

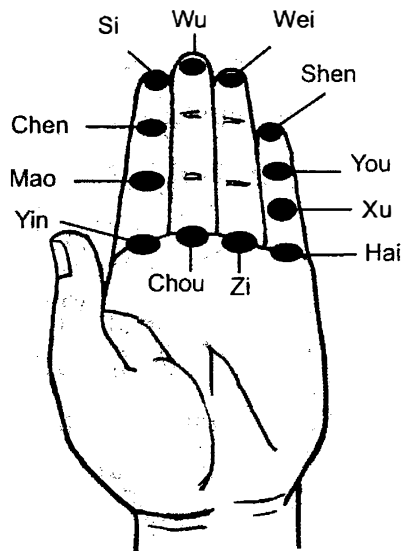


Figure 1.335. The Five Thunder Mudras are placed onto the 12 celestial patterns of the doctor's left hand

and remove all drought, Flood-Dragons (Jia-Long), and poisonous snakes.

When using the secret Thunder Hand Seal to contact this special Thunder Department, the priest will bend the index fingers, while the thumb pressing on the "Chou" position (base of the ring finger), and the remaining fingers press on the thumb.

- **Spirit Thunder (Shen Lei):** This Thunder Department was contacted in order to eliminate and remove all mountain-ghosts, by raining down thunderbolts.

When using the secret Thunder Hand Seal to contact this special Thunder Department, the priest will bend the first (index) and middle fingers, while the thumbs press the "Zi" positions (base of the ring fingers) and the ring and little fingers press the thumbs.

- **Magic Thunder (Mo Lei):** This Thunder Department was contacted in order to eliminate and remove all spirits attached to antique articles, and old energy attached to dead corpses.

When using the secret Thunder Hand Seal to contact this special Thunder Department, the priest will bend the index, middle, and little fingers, while the thumbs press on them, without locking the Hai positions (base of the little fingers).



Figure 1.336. Right Handed Sword Fingers

WU LEI FA RITUAL (FIVE THUNDER MAGIC RITUAL)

In ancient Daoism, the celestial power of thunder was traditionally absorbed and utilized according to specific magical purposes. For example, when a priest used the magical power to destroy evil, one ritual used to accomplish this task is described as follows:

- While facing the altar, dip the ring finger of your right hand into the Holy Water and flick a drop of the water onto your left palm. This is used to purify the priest's body, in particular his or her left palm, which will now act as a receptacle for the magical power of the Thunder Talisman.
- Next, imagine and visualize that all of the generals of the Five Thunders and all of their servants have immediately transformed their bodies into a thick vaporous mist. The energetic power of this celestial mist, together with the celestial fire of the Thunderclaps now spreads all around your left palm and right Sword Finger Hand Seal. In this Sword Finger Hand Seal, the right thumb is positioned over the ring finger and touches the last crease of the little finger (Figure 1.336).
- Grind your teeth five times, and stare at your right Sword Fingers Hand Seal. Then exhale and shout five times into the tissues of the right hand, impregnating the hand with the magical power of the Thunder Breath.
- Next, inhale five times and blow the magical energy (Ling Qi) onto your right Sword Fingers Hand Seal. As you exhale, imagine and feel your entire body and energy field vibrate and glow with the radiance of celestial fire. Imagine and feel this magical light shine over a distance of ten thousand feet from your body.

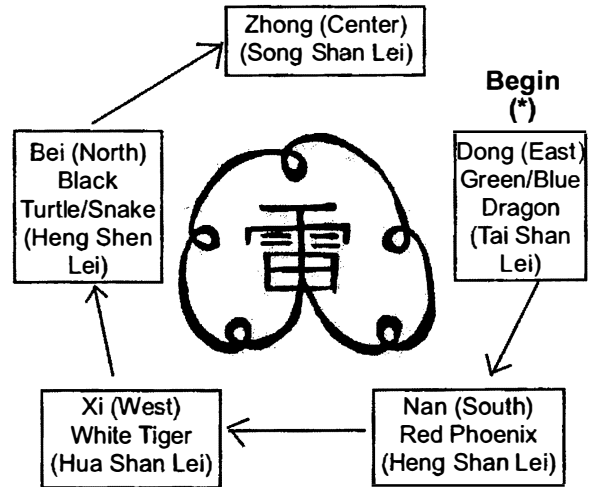


Figure 1.337. Draw this Chinese Thunder Character on your Left Palm with your right Sword Fingers Palm. Next, draw the Five Thunder Mountains and recite the incantation.

- Next, draw the complete Chinese character for Thunder on the center of your Left Palm, using your right Sword Fingers Hand Seal. The magical icon shows the Chinese character for Thunder.
- After completing the Chinese character for Thunder, next draw an outer circle containing five small magical rings. Each of the five rings represent the surrounding magical powers of the Five Thunder Mountain positions (Figure 1.337).
- While drawing the Five Thunder Mountains, recite the following Incantation and use this command to call the Five Thunder Generals from the Five Thunder Mountains.

“Dong Qi Tai Shan Lei”

(The Eastern Energy of the Tai Shan Thunder);

“Nan Qi Heng Shan Lei”

(The Southern Energy of the Heng Shan Thunder);

“Xi Qi Hua Shan Lei”

(The Western Energy of the Hua Shan Thunder);

“Bei Qi Heng Shan Lei”

(The Northern Energy of the Heng Shan Thunder);

“Zhong Qi Song Shan Lei”

(The Center Energy of the Song Shan Thunder);

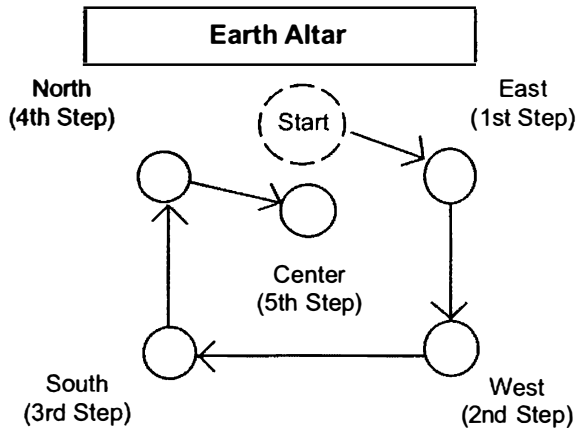


Figure 1.338. Five Thunders Star Stepping Pattern
Begin stepping towards the right side of the altar.
Always step with the left foot, never the right.

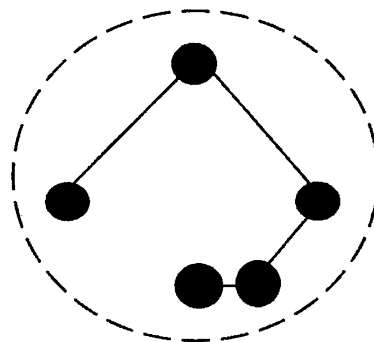
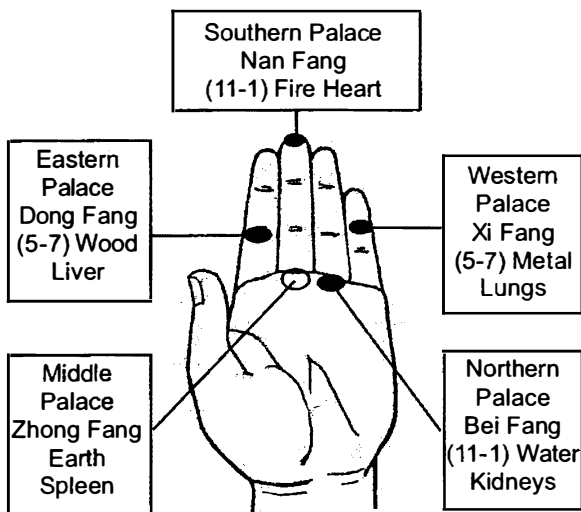
- After drawing and charging the magical thunder symbol, next rub the magical image 3 times (still using the right Sword Fingers Hand Seal). Focus on having the magical Qi penetrate, energize, and overflow your body's Jing, Qi, and Shen (body, energy, and spirit).
- Next, perform the Five Thunders Star Stepping (Figure 1.338). Begin stepping towards the right side of the altar (always step with

the left foot, never the right). While stepping, exhale a descending "Awwwww" sound (one exhalation per step). With each step, continue to rub the magical thunder symbol into your palm, allowing the powerful energy to continue to build, absorbing it into your body.

- After reaching to the center position, perform the dispatching finger gestures by tracing the patterns of the five directions on the left palm with the left thumb. Beginning with Dong (East), and continue to follow all five directions (E-S-W-N-C). When you end with Zhong (Figure 1.339), speak the following command:

**"Ji, Ji, Ru Lu Ling"
(Quickly, Quickly Obey This Command)**

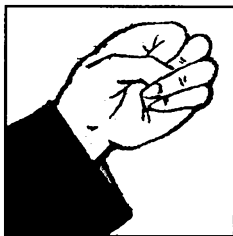
- Next, with both feet in Zheng Bu, form two Thunder Block Hand seals (Figure 1.340) and circle the Qi in the Ancestral Palace (Lower Dantian) three times in a clockwise direction (Figure 1.341). Then circle the Ancestral Palace five times in the counter-clockwise direction, ending just below the navel.
- Then, with both feet still in Zheng Bu, move both Thunder Block Hand seals from under-



The Magical Pattern of the Five Thunder Hand Seal

Figure 1.339. After speaking the incantation and charging the body, perform the dispatching finger gestures by tracing the patterns of the five directions on the left palm with the left thumb and speaking the following command, "Ji, Ji, Ru Lu Ling" (Quickly Quickly, Obey This Command).

Left Thunder Block



Right Thunder Block

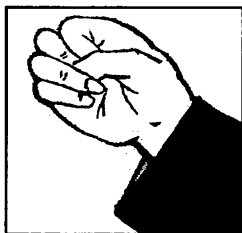
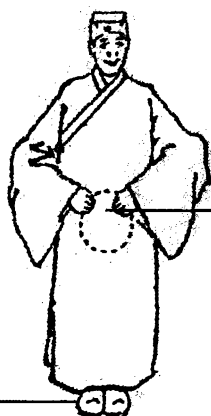


Figure 1.340. The Left and Right Thunder Block Hand Seal



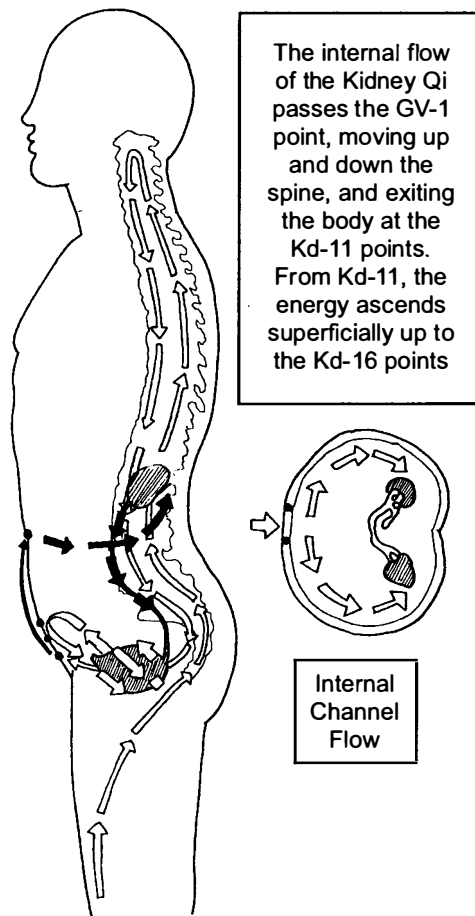
Feet are Positioned in the "Zheng Bu" (Formal Stance)

Lower Dantian

Figure 1.341. Use The Thunder Block Hand Seal to circle and gather the Ancestral Palace (Lower Dantian)

neath the navel around the waist, wrapping the Belt Channel, moving the Qi into the Kidneys and Mingmen area (Figure 1.342).

- Next, with both feet still in Zheng Bu, move both Thunder Block Hand seals from the Kidneys and Mingmen area up the sides of the back. Simultaneously passing through the Spleen and Liver organs and bring the Lower Dantian Qi into the Heart and Middle Dantian area. Beginning at the Yellow Court, circle the Heart and Middle Dantian 3 times in a clockwise direction, gathering the Five Qi of the chest. End the Qi circulation by resting both Thunder Block hands at the Yellow Court (Figure 1.343).
- With both feet still in Zheng Bu, simultaneously move both Thunder Block Hand seals from the Yellow Court area ascending the sides of the upper body, neck, and head. While



The internal flow of the Kidney Qi passes the GV-1 point, moving up and down the spine, and exiting the body at the Kd-11 points. From Kd-11, the energy ascends superficially up to the Kd-16 points

Internal Channel Flow

Figure 1.342. The Internal Flow of the Kidney Qi



Middle Dantian and Heart Area

Circle and gather the Five Qi of the Chest (Liver, Heart, Spleen, Lungs, and Kidneys)

Figure 1.343. Use the Thunder Block Hand Seal to circle the Heart and Middle Dantian, and gather the Five Qi of the Chest.

at the head area, beginning to circle the ears and Upper Dantian 3 times in a clockwise direction (Figure 1.344), gathering the Ling Qi (Magical Energy) of the Jade Pillow (occiput) Baihui (top of head) and Niwan (Mud Pill) Palace, and the Yintang (Third Eye) areas.

- Visualize your target with your Third Eye, and project your Shen. Next, step back with your right leg and while simultaneously clapping both Thunder Block fists together (throat level).
- Inhale, stomp your right foot down, compress both elbows into your sides. Secretly and internally speak the following magical incantation within your heart:

“Ong - Mung - Mung - Xi - Ha!”

Then, with the shout of “Ha!,” discharging the Qi. At this point in the ritual, the emitted Qi will attack what the priest has been aiming at. Traditionally, the discharged energy is directed towards a specific evil spirit or devil.

GATHERING THE CELESTIAL POWER OF THUNDER

According to ancient Shang Qing (Mao Shan) Daoist teachings, thunder is assigned the major role of shaking and awakening the energy of the Earth so that “growth” may be possible. Therefore, these ancient Daoists believed that every year, especially at spring time, the energies of Heaven (Yang) and Earth (Yin) would combine and awaken through the playful interaction of thunder, wind, and rain.

The ancient Mao Shan Daoists practiced Thunder Magic, and taught that “the power of thunder could be gathered during the spring time, on the first day after the Lunar New Year in which a thunderstorm took place.” Once this celestial power was absorbed, the magical power of thunder could then be circulated throughout the priest’s internal organs and then stored deep within his or her Lower Dantian.

The ancient Mao Shan priests believed that thunder must be summoned from the direction in which the handle of the Big Dipper was point-

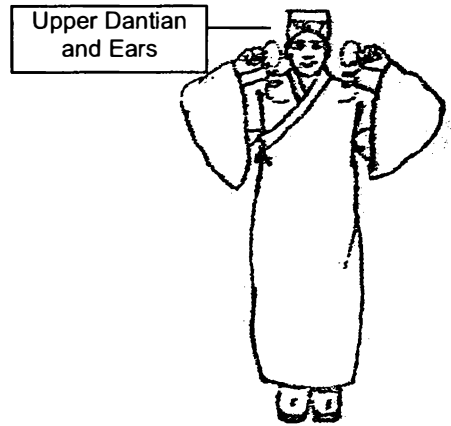


Figure 1.344. Use the Thunder Block Hand Seal to circle the Ears and Hear the Sound of Thunder

ing (i.e. the Celestial Gate of Life). This allowed the Daoist priest the ability to gather the powerful magic needed to counter or control the evil powers of the Six Jia spirits (or any other form of Black Magic).

According to Daoist Master Wang Wenqing, when summoning the divine power of thunder, the disciple utilizes specific visual images that merge his breath with the various colors of the five directions (i.e., those colors linked to the spiritual energies of the Five Yin Organs).

While gathering the celestial power of thunder, the priest also utilizes the magical rituals of Star Stepping (i.e., in this case, the “Dance of Wu” is performed on the priest’s left hand), secret incantations, and magical talismans. These three important methods were believed to be necessary in order to set into motion the magical power of energetic transformation. *The Discourse on the Thunders* states that “when one unites with the energy of the magical talismans that binds the united forces, one can transfer the rolling thunders (Yang) and thunderclaps (Yin) onto his or her own palm and embrace Heaven and Earth within the physical body. Then one may say “sunshine,” and the sun will shine; one may say “rainfall,” and the rain will fall. These responses will be as fast as a shadow and respond like an echo.”

In order to gather the celestial power of thunder, one magical sect of Mao Shan Daoists would proceed as follows:

- While standing in a Wuji posture, perform the “One Through Ten” meditation and the “Three Invocations.” After fusing with the energy of the Divine, dissolve your Qi and Shen into the infinite space that exists between yourself and the thunder cloud.
- Imagine and feel yourself standing on the Earth reaching upwards towards the Heavens. See your body transforming into the energetic form of the powerful and frightening Martial General of the Five Thunders “Blazing Fire, Heavenly Lord Deng (refer back to Figure 1.243).” It is important to note that the Thunder God “Blazing Fire, Heavenly Lord Deng” does not descend from the Heavenly Palace to possess the disciple. Rather, the disciple himself transforms his body, energy, and spirit in this divine presence via his own will and virtues. In this manner, the disciple adopts the divine power through transformative meditation.
- Next, face the direction of the thunderstorm and wait for a peal of thunder; feel the electrified environmental energy that is being charged with the raining Celestial Fire.
- As a peal of thunder resonates into the ground, immediately inhale and draw the vibrational wake of the thunder into your body. In order to draw the thunder into your body, inhale the thunder energy into your Third Eye (Yin Tang) while drawing a magical talisman on the roof of your mouth with your tongue. As you continue to inhale, imagine the thunder energy forming into a white luminous pearl in your Upper Dantian (at the Niwan Palace), directing this energy to flow down your Taiji Pole and in through your Yellow Court before rooting it into your Lower Dantian.
- Then exhale the five colored essence vapors of the five vital energies (i.e., the spiritual powers of the Wu Jing Shen) from the five internal organs into the Yellow Court. At the same time, exhale the essence of the thunder energy from the Lower Dantian into the Yellow Court, mixing it with the spiritual powers of the Wu Jing Shen. As you continue to exhale, imagine sending their combined energies through the Taiji Pole and out of the body into the surrounding environment via the mouth, while forming Thunder Hand Seals (i.e., the Bagua Zhen Trigram Double Hand Seal) and speaking magical Thunder Incantations. Uniting these exhaled energies with the celestial powers of the Five Thunders is called, “centering and commanding the Five Vital Energies.”
- After exhaling, wait for the next peal of thunder before repeating the above magical process at least three times.
- After the energy of your Wu Jing Shen has fused with the magical power of the Five Thunders (i.e., the magical energy contained within the Five Directions, Five Elements, Five Mountains, and Five Thunder Gods), your body is prepared to store this Heavenly energy.
- As the next peal of thunder resonates into the ground, immediately inhale and draw the vibrational wake of the thunder into your body via your Third Eye (Yin Tang) while drawing a magical talisman on the roof of your mouth with your tongue. As you continue to inhale, imagine the thunder energy forming into a white luminous pearl in your Upper Dantian (at the Niwan Palace), directing this energy to flow down your Taiji Pole and in through your Yellow Court before rooting it into your Lower Dantian.
- As you exhale, feel the celestial energy of thunder vibrate within your Lower Dantian. As you continue to exhale, imagine this celestial power condensing, filling your Lower Dantian with Vital Qi.
- Continue this process of absorbing thunder energy into your Lower Dantian until the storm has passed.
- After the storm has passed, circulate the absorbed thunder energy internally, using the process outlined below.



Figure 1.345. Dian Mu (Mother of Lightning)

XI LEI FA (ABSORBING THE BREATH OF THUNDER)

According to ancient Daoist history, the famous Daoist Priest Wang Wenqing had a mysterious encounter with the Goddess of Lightning Dian Mu. During this auspicious event, Master Wang received a small text from the Goddess Dian Mu (Figure 1.345), detailing the secret magical skill of inhaling and exhaling Thunder Qi. This important magical technique eventually led to the refinement of the famous Xi Lei Fa (Absorbing Thunder Breath) techniques practiced by Daoist priests.

Secret teachings from the Tian Shi (Celestial Master) Daoist sect state that, "The men who receive the Thunder Magic Rituals save people from illness and distress, cut off wicked spirits, chase away evil, and heal sickness. In order to accomplish such magical feats, these men attain the method of "Absorbing the Breath of the Thunder God," and used this magical power through the application of the Thunder Breath."

A priest from the Celestial Master sect was taught this secret magical technique only after receiving his formal Lu (priest) ordination, and then only after receiving proper introduction to the powerful immortals within the Celestial Court and Thun-

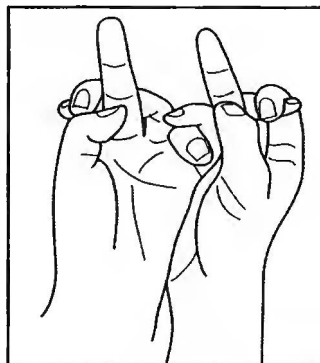


Figure 1.346. The "Thunder Office" Double Hand Seal.

der Courts. After having received formal instruction in the "Absorbing the Breath of the Thunder God" technique, the priest would wait for the first thunder storm in spring in order to begin practice.

In order to practice the Absorbing the Breath of Thunder technique, one magical sect of Long Hu Shan Daoists would proceed as follows:

- When the sound of thunder is suddenly heard in the distance, the priest will properly arrange an incense altar that faces the direction of the thunder.
- Next, the priest will form the Thunder Office (Lei Ju) Double Hand Seal (Figure 1.346), close his eyes, and speak the following incantation:

**"I have received
the precious manuals
and the secret rituals
of the Five Thunders!**

**Thunder and Thunderclaps
make mighty sounds!
Therefore I internalize them
to control my body
and preserve my life!**

**I spit them out of my mouth
and tightly bind up demons
and punish evil spirits!**

**My Divine breath
crosses a distance
of ten thousand miles,
and waters the flowers
of my stomach!**

**Supreme and Fierce Agent
of Law and Order,
with Silver Teeth,
Quickly, Quickly Act,
as this is Divine Law!"**

- After speaking this incantation, the priest will wait for the next flash of lightning and sound of thunder.
- The priest will look towards its direction of the last lightning and stare straight into the horizon using a soft gaze. It is important that the priest "melt into the environment," and energetically merge with the active celestial power, currently resonating within the Earth's energetic field.
- As the next Lightning shoots through the sky, the priest immediately inhales, and captures the lightning with his eyes. The priest will imagine and feel that he is inhaling the electrical Qi of the lightning into his Upper Dantian, via his eyes and Yintang (Third Eye) areas (Figure 1.347).
- The priest will imagine and feel the flash of the lightning shooting over his head, down his spine, into his Lower Dantian up his chest, over his face, and enter into his Baihui, located at the top of the head (following the Microcosmic Water Cycle).
- Once this celestial light reaches the Baihui area, the priest will immediately direct it to flow down his Taiji Pole into the center of his Lower Dantian. This entire action should occur during one fast inhalation.

It is important that the priest absolutely feel the illuminating, vibrating energy, radiate through his entire three bodies (physical, energetic, and spiritual) as the celestial energy shoots through his Microcosmic Water Cycle.

- Then, as the Thunder rumbles through the Heavens shaking the Earth, the priest should feel the incredible electrical power of the gathered Lightning and Thunder resonate from deep within his Lower Dantian, reflecting the sounds of the Heavens like an echo. This powerful sensation should cause the priest's three bodies to shake violently.

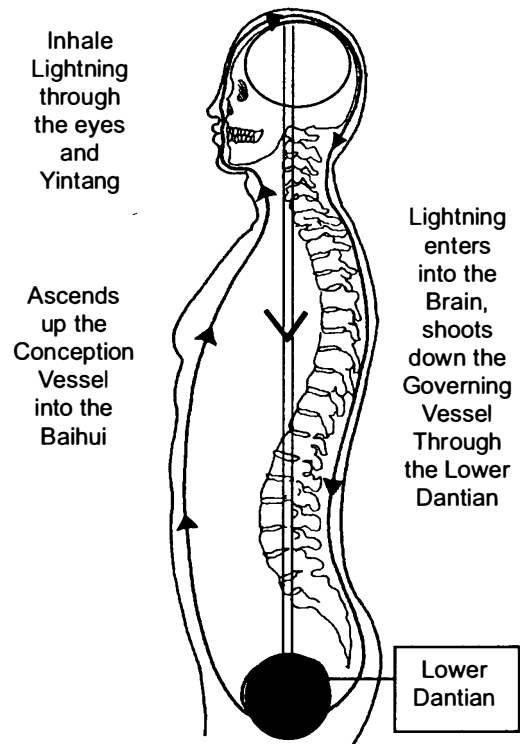


Figure 1.347. Inhale - Feel the Lightning rush into the Upper Dantian, and enter into the brain, circle down the spine, up the center of the chest, enter the top of the head, and descend the Taiji Pole to enter into the Lower Dantian. Exhale - Feel the Thunder Qi vibrate within the Lower Dantian.

- The priest will continue to swallow the lightning and thunder for 24 breaths (this equals 1 set). With each inhalation, it is important that the priest absorb the magical thunder energy and feel the celestial power internalize within his tissues. The ancient Daoists referred to this secret practice as "Yin Yin Ming Ming" ("Shining in Hiding").
- After completing each set (swallowing 24 Thunder Breaths), the priest will imagine, feel and experience the radiant celestial light fuse inside his Lower Dantian.

CIRCULATING THE THUNDER ENERGY

Traditionally, when internally circulating the celestial power of the thunder energy, the priest will combine the absorbed celestial energy with

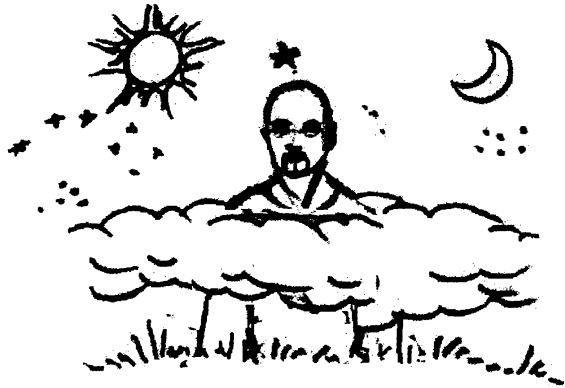


Figure 1.348. The priest should imagine and feel his head and Upper Dantian are suspended within the Heavens; his chest, Heart and Middle Dantian are positioned within the sky, surrounded by Thunder Clouds; and his waist and Lower Dantian are firmly rooted within the Earth

his own vital energies (i.e., the five internal vapors contained within his Prenatal Wujingshen and the golden light contained within his Taiji Pole). Because the energy of thunder is so powerful, it is important that this cultivated celestial power be evenly circulated amongst the patient's Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys) before being finally stored within his Lower Dantian. In the Celestial Master Daoist sect, the internal circulation and absorption of the thunder energy follows a 12 step process, described as follows:

- After completing several sets, when deciding to end the Thunder Magic practice, the priest will begin the process of circulating and absorbing the magical power of the lightning and thunder energy into his Lower Dantian.

In order to accomplish this task, the priest will imagine that his head and Upper Dantian are suspended within the Heavens, his waist and Lower Dantian are rooted on the Earth, and his chest, Heart, and Middle Dantian are positioned in the sky, surrounded by the celestial power of the thunder clouds (Figure 1.348).

- Next, the priest will imagine that all of the Thunder Qi that has been gathered into his Lower Dantian magically transforms into a

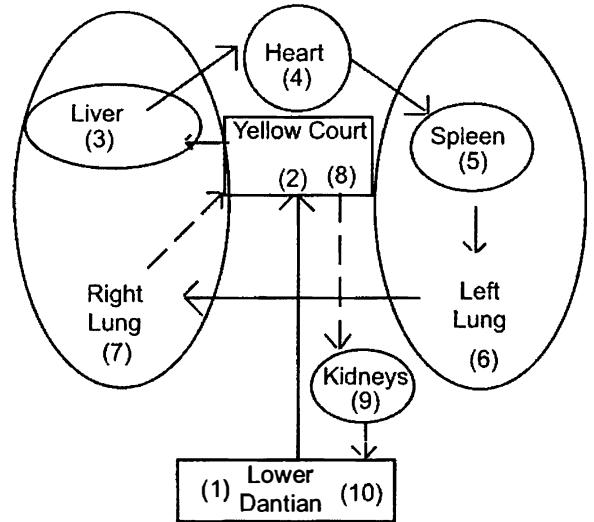


Figure 1.349. Gathering and Circulating The Magical Power of Thunder

small, luminous, vibrant white ball of pulsating mist and lightning.

- After focusing on this energetic ball for several breaths, the priest will begin to move the Thunder Qi from the Sea of Qi in the Lower Dantian (1) upwards into the Yellow Court (2) (Figure 1.349).
- From the Yellow Court, move the Thunder Qi into and connect with the Qi and Shen of the Liver, stimulating the spiritual power and green mist of the body's Hun (3)
- From the Liver, move the Thunder Qi into and connect with the Qi and Yuan Shen of the Heart, and stimulate the spiritual power and red mist of the Emperor's Fire (4)
- From the Heart, Yuan Shen, and Emperor's Fire, move the Thunder Qi into and connect with the Qi and Shen of the Spleen and stimulate the spiritual power and golden mist of the Yi (5)
- From the Spleen and Yi, move the Thunder Qi into and connect with the Qi and Shen of the Left Lung and stimulate the spiritual power and white mist of the Po (6)
- From the Left Lung and Po, move the Thunder Qi into and connect with the Qi and Shen of the Right Lung and stimulate the spiritual power and white mist of the Po (7)

- From the Right Lung and Po, move the Thunder Qi back into the Yellow Court (8)
- From the Yellow Court, move the Thunder Qi downward and connect with the Qi and stimulate the spiritual power and purple mist of the Zhi of the Kidneys, and invigorate the Mingmen Fire (9)
- From the Kidneys, Zhi, and Mingmen Fire, move the Thunder Qi into and connect with the Lower Dantian and stimulate the spiritual power of the Common People's Fire (10)
- From the Lower Dantian and Common People's Fire, move the Thunder Qi up the front of the body via the Conception Vessel to the Baihui area (located at the top of the head) and stimulate the spiritual power of the body's Upper Dantian (11)
- From the Baihui area, move the Thunder Qi down the back of the body via the Governing Vessel and connect the Thunder Qi with the Lower Dantian Qi, and again stimulate the spiritual power of the body's Ancestral energy (12).
- After storing the Thunder Qi within the Lower Dantian, the Thunder energy may be used in magical application. Traditionally, this secret magical practice was only performed in springtime (the celestial time of the Liver) during the times of first thunder storms. In Daoist Alchemy, the Lower Dantian was sometimes known as the "Gall Bladder Palace," and was the most common place used to store the celestial power of thunder.

STORING THE CELESTIAL POWER OF THUNDER

Once the electrical energy of thunder has been circulated throughout the priest's body, it is stored deep within his or her Lower Dantian. This powerful storage container is then sealed via magical Hand Seals and Thunder incantations. Stored in this manner, the celestial power of thunder can be later used to further empower the priest's training in Dream Magic, Spirit Travel, Soul Travel, Writing Talismans, Exorcism, and constructing all forms of magical tools.

In certain ancient traditions of Daoist Thunder Magic, the priest imagines utilizing one of the Three Marshals (San Shuai) for storing the magical power of thunder. The Supreme Commander Deng (refer back to Figure 1.245), Supreme Commander Xin (refer back to Figure 1.243), and the Supreme Commander Pang (refer back to Figure 1.244) together form a trio known as the Three Marshals (San Shuai). When storing the energy gathered through the practice of Thunder Magic, the Daoist disciple is taught to visualize one of the Three Marshals as residing in either the Middle Dantian (Heart), Yellow Court, or the Lower Dantian areas, depending on the specific type of energy cultivation. This cultivation method is practiced as follows:

STORING THUNDER ENERGY IN THE MIDDLE DANTIAN AND HEART AREA

- After gathering and circulating the energy, visualize Supreme Commander Deng (the leader of the Five Thunder Gods) standing guard inside your Middle Dantian and Heart Area.
- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Deng and used to increase your Emperor's Fire and feed the magical power of your Yuan Shen (Original Spirit).

STORING THUNDER ENERGY IN THE YELLOW COURT AREA

- After gathering and circulating the energy, visualize Supreme Commander Xin (the Thunder Bird-Man) standing guard in your Yellow Court area.
- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Xin and used to increase your Hun and feed the magical power of your Ethereal Soul. This magical energy can also be used to initiate spells via breath incantations.

STORING THUNDER ENERGY IN THE LOWER DANTIAN AND KIDNEY AREA

- After gathering and circulating the energy, visualize Supreme Commander Pang (who guards the Gate of Heaven) standing guard in your Lower Dantian and Kidney area.

- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Pang and used to increase your Ancestral Fire and feed the magical power of your Zhi (Divine Will).

LIGHTING THE ALCHEMICAL FURNACE

The disciples are first taught purifying exercises and meditations (e.g., in the form of the Yellow Court Meditation) before they are allowed to attempt to gather and store the celestial power of thunder. After purifying the interior and balancing the spiritual energy of the Wu Jing Shen, the disciple is then able to cultivate thunder energy and eventually “light the alchemic furnace” in his or her Lower Dantian.

Lighting the Alchemical Furnace can be performed any time after the Daoist priest has gathered and stored the magical energy of thunder within his or her body. In Daoist sorcery, the area where the electrical power of thunder has been stored is likened to a magical quiver that stores the arrows of thunder and lightning. This celestial energy is secretly used to light the priest’s alchemical furnace. In order to light the alchemical furnace, proceed as follows:

- From a sitting or standing posture, begin by performing the “One Through Ten” meditation and the “Three Invocations.”
- Next, direct the mind’s intention to gather one of the small thunder balls of celestial light (located within the Heart, Yellow Court, or Kidney areas) and send it into the Lower Dantian to light the alchemical furnace with celestial fire.
- Once the celestial fire is lit, inhale three breaths (each breath pertains to a specific power, energetic state, and spiritual presence) and then relax into the Still Point in order to enter the infinite space of the Wuji.

THUNDER INCANTATIONS

After the priest has learned to store the celestial power of thunder, he or she can then use this incredible energy to speak magical incantations, summon various deities, and control the powers of

nature. According to ancient Daoist teachings, this magical “order of instruction” was given through the authority of the God of Thunder Magic.

The Daoist priest is taught to trust in the sign of the thunder bolt, for in the middle of the Dao, it has the power to summons all of the 10,000 celestial immortals together. In order to accomplish this task, the disciple must first “Recover the Three” (i.e., conserve his or her Jing, Qi, and Shen). Then, access to the Four Ultimates (i.e., the main powers of the four directions) will be clear, and willingly ready to summons.

According to the ancient writings of the *Zheng Yi Three Mountains Drop of Blood Alliance* manual:

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

“All of the Martial Generals will come to the order (command) of the Five Thunder Bolts. Just one strike of the thunder bolt can shake the Heavens and Earth. All of the demons and immortals in the Ten Directions and Three worlds will be startled. The Ten Directions and Three Worlds understand this magical Law and obey. Therefore, when the disciple learns these secret Thunder Magic teachings from his master, it is essential that he carefully remember the sacred magical words.”

The Thunder Incantations and magical seals of the Five Thunder Magic are extremely powerful, and can deeply impact the spirit world. Therefore, the power of this responsibility and the teachings of these sacred words were strategically allocate into different divisions, and presented to only those priests of higher spiritual authority. This magical power must be implemented with complete respect and trust. Therefore, those senior disciples that were given the honor of receiving

THE LOCATIONS AND DEPARTMENTS OF THE FIVE THUNDER COURTS

There are six categories of Thunder Departments. Five Celestial Departments work for the good of humanity (i.e., Tian Lei, Shen Lei, Long Lei, Shui Lei, and She Ling Lei) and are all in the charge of the Five Thunder Ministry, under the supervision of the Supreme Thunder God: Blazing Fire - Heavenly Lord Deng (Figure 1.351). One Thunder division (Yao Lei) does not respect the celestial powers of the Jade Court, and are considered to be evil spiritual powers.

Each of the various thunder departments rule over different kinds of magical powers and have numerous divisions and affiliations. Therefore, in order to be effective in creating and governing the energetic powers of wind and rain, it is extremely important that the Daoist priest select the correct celestial department from which to focus and present offerings and petitions. Without this important information, the magical ritual, certain presented memoranda, and specific prayers and requests will all be offered in vain. A list of the various Thunder Spirits are described as follows:

- **Tian Lei (Heaven Thunder):** Concerning the Department of the Heavenly Thunder, there are hundreds of officials and thousands of generals that support the Jade Emperor in Heaven. On Earth, they are responsible for controlling the energetic powers of Yin and Yang. It is said that the Heavenly Thunder is exceedingly honorable and their might and virtue are extremely powerful. At the snap of a finger, the Celestial Gods can dispatch (by decree) this powerful thunder onto the world of man in order to "open the Heavens and examine the Earth." This power is so awesome, it causes the Sun and Moon to shake and maintain their positions in the sky.

Heaven Thunder is called upon when a country experiences excessive heat for several years, resulting in famine and devastation. It is at this point that the priest sets up an altar and makes known this state of affairs to the Heavens, extending this information to all of the Thunder Officials. The Thunder Officials

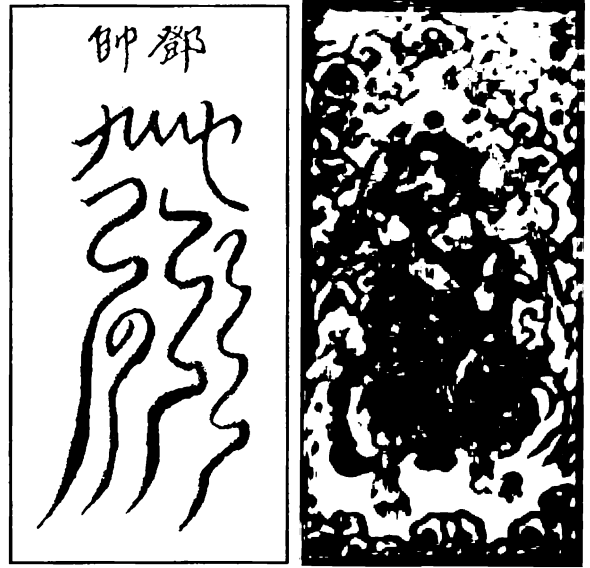


Figure 1.351. Talisman used to Summon Thunder General Supreme Commander Deng

then send down the Heaven Thunder to help save the world.

- **Shen Lei (Spirit Thunder):** Also known as the Department of Divine Thunder, there are hundreds of officials and thousands of generals who reside in the center of the Three Worlds (Heaven, Earth, and the Underworld). They are all stationed there according to the mandate of Heaven, and in accordance with the four seasons, they operate and exert their transforming influences over rain and water. For example, in one year (within all four seasons), the Spirit Thunder issues the decrees and dispatches orders as to were to evenly send the rain and moisture.

In the case where the people living in the lower regions are neither humanitarian, loyal, faithful, nor pious (or are harming creatures and/or unjustly amassing plenty of wealth), the Three Judges (i.e., of Heaven, Earth, and Water) send in a report to the higher institutions of Heaven and have the names of the individuals registered in the Files of the Wicked. The Celestial Gods then order Spirit Thunder to crusade against the guilty ones.

Suddenly, wild winds and heavy rains occur, accompanied with the shaking sounds of thunder, all are used to punish and kill such wicked individuals.

In order to call upon, activate, and dispatch the Spirit Thunder, you must send a report to the Three Monitoring Offices along with a statement of facts concerning the problem and allow the report to soar upwards into the Nine Pure Heavens. Only then can you employ the Spirit Thunder.

- **Long Lei (Dragon Thunder):** Concerning the Department of the Dragon Thunder, the Celestial Gods confer upon it the Dragon Palace, with ten thousands generals and thousands of troops that support the Dragon Lord. It is the Dragon Lord's might and virtue that preserves and protects the magical scriptures of the immortals. The Dragon Palaces (located in the sea) store ten thousand chapters of these scriptures of the immortals, as well as immeasurable extraordinary treasures, which were given by the Celestial Gods to be protected by the Dragon Thunder. The Dragon Thunder rules over the help that is required to save a whole region, when droughts (or floods) occur.

In order to call upon, activate, and dispatch the Dragon Thunder, you must send a report to all of the spirit officials along with a statement of facts concerning the problem, and let them inform the Celestial Gods. The Celestial Gods will hand down to the Chef of Dragon Thunder a warrant to proceed speedily and provide help. When help arrives, the winds will be smooth and harmonious, and the rain will be subtle and widely spread.

- **Shui Lei (Water Thunder):** Concerning the Department of the Water Thunder, it is located at the Department of the Water Officials of the Lower Origin. The Celestial Gods confer upon the Water Officials the responsibility of punishing and beheading Water Demons, crusade against evil behavior, and to reward merits. Belonging to the ranks of the Celestial Gods,

they also preside over the help for a whole region where disaster and drought occur. As to the officials and generals, it is all the same as with the officials of the Dragon Palaces.

In order to call upon, activate, and dispatch the Water Thunder, you must first send a report to the officials along with a statement of facts concerning the problem to the Water Department. After the statement of facts has been heard, the response will come within a short period of time.

- **She Ling Lei (Organized Command Thunder):** This type of Thunder is also known as the Altar of Earth Thunder, and is composed of the collective spiritual consciousness of powerful men of integrity and truth. One ancient legend states that in the center of many large districts and small villages there were brave men who, due to their integrity and honesty, publicly reprovved the misconduct of certain governmental officials. These men eventually retired to their homes and died in fits of righteous anger. Their radiant, divine, and magical natures assembled together and formed a powerful spiritual energy known as the Organized Command Thunder (or Altar of the Earth Thunder). The Organized Command Thunder is said to be able to seize and capture sea-monsters and dragons, arouse wild winds and fierce rainfall, uproot trees, and break down forests. Although they can either bring good luck or complete disaster to any region or town, such a powerful spiritual force regards it as a fundamental practice to demand blood sacrifices in order to appease them.

In order to call upon, activate, and dispatch the Organized Command Thunder, you must first offer blood sacrifices (i.e., the blood of a goat, a fowl and a goose, five goat heads, five sorts of seasonal fruit, and a bottle of pure white wine), along with a statement of request concerning the problem to the City God and the Demon Thunder spirits. The ritual sacrifices order the City God to take charge and

oversee the Organized Command Thunder. After that, you can install the Thunder Altar and the magical rituals can begin. You can only use this methods to save from drought and to procure water. Once they have received the offerings and the requests, the wind and rain will become smooth and harmonious. However, in the case where the sacrifice and announcements are neglected, the Organized Command Thunder can cause fierce rainfall, wild winds, angry thunder, and violent lightning to continuously fall. This can result in the destruction of many crops, as well as create many great floods that harm human existence. Daoist priests who study and respect the Laws of the Dao receive such oral instruction that they become able to agitate and dispatch the Organized Command Thunder in order to save people from droughts that have a radius of up to one hundred miles.

ADDITIONAL THUNDER DIVISIONS

The following is a separate division of Thunder Magic, popularized by the Mao Shan sorcerers in ancient China.

- **Yao Lei (Demon Thunder):** Also known as the Thunder of Wicked Spirits, this division of Thunder Spirits do not accept or obey the commands of the Celestial Gods, and are therefore considered to be evil. This powerful spiritual force demands blood sacrifices in order to appease them (i.e., the blood of a goat, a fowl and a goose, five goat heads, five sorts of seasonal fruit, and a bottle of pure white wine).

It is said that certain of the ancient Mao Shan Daoists and local priests of ancient shamanistic folk magic used this type of Thunder Magic in order to initiate powerful curses and cause great evil among the local townspeople. Therefore, the Five Thunder Magic (which became popular among the Celestial Master Daoist sect) was created in order to combat this terrifying form of Thunder Magic.

SPECIFIC EVILS ELIMINATED BY THE FIVE THUNDER COURT DIVISIONS

According to ancient Daoist tradition, the "Hall of Celestial Generals" (Tianjiang Diantang) was always located in large Daoist temples. The purpose of this sacred hall was to enshrine the Supreme Commanders of the Thunder Agency or some other type of Heavenly General.

The celestial titles and the number of the Supreme Commanders who were worshiped could vary in the different temples, according to the differences in the local cultural and historical background of the Daoist priests. However, it was common to appoint the Supreme Commanders of the Thunder Agency as the guardian gods responsible for protecting the secret Daoist teachings. These Supreme Thunder Commanders were also traditionally prayed to, and were responsible for alleviating many personal and social distresses.

According to ancient Daoist texts, there were certain evil states that could be eliminated by the temple priest if he or she contacted the proper Thunder Department, presented the correct offerings, and issued the appropriate celestial summons. The following are some examples:

- **Tian Lei (Heaven Thunder):** This Thunder Department was contacted in order to eliminate and remove all plagues and disease epidemics.
- **Shen Lei (Spirit Thunder) or Divine Thunder:** This Thunder Department was contacted in order to eliminate and remove all mountain-ghosts, and the "Five Transmitters."
- **Shui Lei (Water Thunder):** This Thunder Department was contacted in order to eliminate and remove all drought, Flood-Dragons (Jia-Long), poisonous snakes, and evil clams.
- **She Ling Lei (Organized Command Thunder) or Earth Thunder:** This Thunder Department was contacted in order to eliminate and remove all locusts, mountain-mist, and "sins of the dead souls."
- **Magic Thunder:** This Thunder Department was contacted in order to eliminate and remove all spirits attached to antique articles, and old energy attached to dead corpses.

THE THUNDER AMULETS AND MAGICAL TALISMANS

According to the *Daofa Huiyuan* (*Corpus of Daoist Rituals*), a Daoist Thunder Amulet is to be energetically activated in a specific magical ritual practice. The acting priest is required to use certain magic incantations to summon the celestial deity to descend to the altar area and merge their celestial powers with the priest.

Next, the priest will ask the celestial deity to empower the writing of the magic amulet or talisman, and deposit their magical powers within the charm.

The ancient text describes this important magical procedure as follows:

- When constructing a Thunder Amulet or Magic Thunder Talisman, it is necessary that the writing table be located near the Daoist altar, temple, pavilion, or within one of the temple's "pure rooms." The magical powers of the Northern Dipper must also be respectively summoned and invited to be present.
- The writing table must be placed in such a way that the view of the Northern Dipper reaches far into the infinite space of the Wuji.
- The talisman paper, pen, ink stone, cinnabar powder, incense, and purified water must all be on hand.
- The priest must use "fierce fire" to light the incense, allowing the fragrant smoke to fill the ritual area. It is important that the priest display the magical flags, set out the Magic Sword and Magic Seal.
- In accordance with the particular celestial deity he has summoned, the priest will turn towards the South-Eastern corner of the altar (i.e., the Gate of Heaven) and then transform himself into the god (Bian Shen).
- Then, still facing the Gate of Heaven, the priest will imagine entering into the center star of the Big Dipper. It is important that the priest's left thumb press and squeeze firmly the area

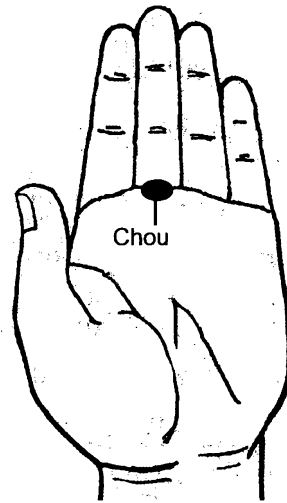


Figure 1.352. Press the left thumb above the "Chou" Earthly Branch Position.

above the Chou position (located on the inside of the left middle finger). This area is above the Water Thunder (Shui Lei) position on the left hand (Figure 1.352).

- Next, the priest will invite the following Five Thunder Generals to come to the altar space and request that they rapidly descend into the amulet:

"The General of the Fire Chariots of Heavenly Thunder, - Liu Zhong, Rapidly descend into the amulet!"

The General of the Fire Chariots of Earthly Thunder, - Li Yongzhi, Rapidly descend into the amulet!"

The General of the Fire Chariots of the Center Thunder, - Zhou Wenqing, Rapidly descend into the amulet!"

The General of the Fire Chariots of Water Thunder, - Song Yongning, Rapidly descend into the amulet!"

The General of the Fire Chariots of Human Thunder, - Zhu Yongan, Rapidly descend into the amulet!"

- After naming all Five Thunder Gods, the priest will turn and face upwards, towards the Heavens. When looking up towards the Heavens, the priest will turn towards the direction that is indicated by the Earthly Branch and Heavenly Stem time of the magic ritual, and then inhale the celestial breath.
- Next, the priest will imagine that he is standing under the Three Platform Stars, placed above his head.
- Then, the priest will imagine and concentrate on the Seven Stars of the Big Dipper radiating divine light in front of his eyes.
- The priest will now pause, begin to quiet his mind and say the following "Bu Gang Zhou" (Star Stepping Incantation), while counting out the Star Steps on the left hand (Figure 1.353):

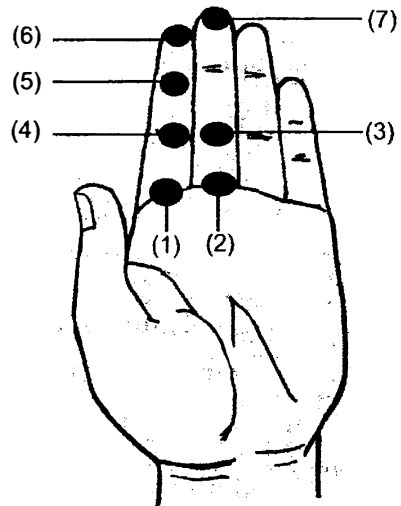


Figure 1.353. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand.

**(1) "The First Step,
and the Heavenly Stars return!**

**(2) The Second Step,
All evil spirits and demons are defeated!**

**(3) The Third Step,
The Waters reverse their flow!**

**(4) The Fourth Step,
Anything cruel and inauspicious is
destroyed!**

**(5) The Fifth Step,
The Thunder God gives notice!**

**(6) The Sixth Step,
The Six Ding Spirits Join in!**

**(7) The Seventh Step,
The Green Dragon Joins In!**

**Taiyi gathers and raises the Thunders!
And fire issues forth
for Ten Thousand Miles!**

- Next, the priest will pause, quiet his mind and say the following "Tian Mu" (Heavenly Eye) Incantation. This is also known as the Third Eye Incantation:

**I am the Heavenly Eye!
I am in mutual contact with Heaven!
Shining brightly,
I resemble Thunder and Lightning!
My radiance shines outward
to light the Eight Directions!**

**I penetrate and inspect
what is outside and inside!
All creatures yield to my power!
Cruel and evil forces,
demons and divinities,
they all crumble beneath my step
on the Kui Gang Star!**

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

- After speaking the last magical incantation, the priest will then speak another spell in order to consecrate the “Red Cinnabar Powder” that will be used for creating the red ink. The red ink will be used to write the Magic Amulet. The incantation is as follows:

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

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

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

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

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

**Quickly, Quickly do this
in accordance to divine decree!”**

- After speaking the magical incantation, the priest will form the “Seal of Purple Subtlety” Hand Seal with his left hand. This special “Tzu Wei” (Emperor Star) Hand Seal is performed in order to seal the priest’s heart.

Note: Zi Wei is the most important star in the Chinese constellation. This is because Taiyi and all of the heavenly officers are believed to reside in the “Zi Wei Palace. According to one ancient legend, Emperor Yu asked Zi Wei to capture the Water God and lessen the damage created by floods. He conquered the Water God in Huai River and used an iron lock to bind the Water God at the foot of Turtle Mountain, thus totally controlling the flood.

In Chinese astrology, Zi Wei is the only star god powerful enough to provide immunity for those who are pre-destined to suffer problems associated with evil stars. Huangdi is the God of the Smoky Department of the Zi Wei Constellation.

- Next, the priest will press his left hand to his chest, while his right hand holds the Talisman Pen pointing upwards towards the Heavens. The priest imagines and visualizes that he is magically transforming into the Celestial Master, and that the 28 Star Constellation Spirit Generals, and the 12 Month Spirit Generals surround his body.
- Next, the priest will focus his intention onto the magic names of the Big Dipper as follows:

**The First Star - The Gui Star
The Second Star - The Gou Star
The Third Star - The Fan Star
The Fourth Star - The Shou Star
The Fifth Star - The Bi Star
The Sixth Star - The Pu Star
The Seventh Star - The Piao Star**

- Next, the priest will consecrate his Magic Pen by saying the following magical incantation:

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

**The Thunder Lord!
The Mother of Lightning!
The Wind Earl!
The Rain Master!
The Savage Thunder Messengers
of the Five Directions!
And the Palace Guards
of the Upright Amulet!**

**Please Quickly descend!
Allow your terrible power
to flow into the movements of my brush,
as it writes out
the magic seal characters!**

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

**Allow this magic Amulet
to immediately bring them
peace and tranquil rest!**

**Quickly, Quickly do this
in accordance to divine decree!”**

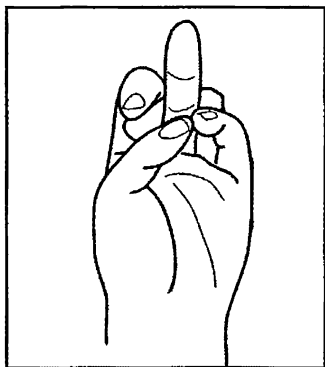


Figure 1.354. The "Thunder" Hand Seal

- The priest will now form the Thunder Hand Seal (Figure 1.354), face the South-East direction (the direction of the Xun Trigram and the Human Door), inhale deeply, hold his breath, and then write the magic Amulet/Talisman.

[Note. The Savage Thunder Messengers summoned in this Thunder Magic incantation are:

Ma Yulin - The Savage Thunder Emissary of the East

Guo Yuanjing - The Savage Thunder Emissary of the South

Fang Zhonggao - The Savage Thunder Emissary of the West

Deng Gongchen - The Savage Thunder Emissary of the North

Tian Yuanzung - The Savage Thunder Emissary of the Center

SUMMARY

According to the ancient writings of Daoist Master Wang Wenqing, when writing the magic amulet or talisman, the "One Breath" inhaled just before the construction of the magic charm is extremely important. According to Master Wang, "When the one breath is completely present, it can be used to reach the Perfected Ones in Heaven above, or subdue the bewitching demons of the Earth below. The One Breath can be used in the "middle" to stimulate the Wind and Rain, as well as Thunder and Lightning.

"At the time that a magic amulet or talisman is being written, the priest must first direct and focus his breathing. He must then purify his mind, calm his thoughts, freeze his spiritual forces, and fix his breathing.

Then, after preparing his body and mind, the priest will hold the magic pen. Inhaling deeply, the priest will retain the Purified Qi and lead it through the inner realms of his three bodies.

Finally, the priest will exhale his transformed breath onto the tip of the Magic Pen, and imagine that a "golden radiance glows from the brush." Now the priest can write the magic amulet or talisman onto the paper.

The priest will again completely inhale the Pure Qi through his nostrils, and internally hold this breath for a long time. Next, the priest must quickly write the magic amulet or talisman. The intention and action of writing a magic talisman should be "like powerful dragon steps, that force their way to fill the paper," and like "Killing Qi, emerging from fierce Spirit Generals, manifesting to protect against empty space!"

Then, upon completion, the priest may bathe in the splendor of observing, with his Heavenly Eye (Third Eye), the various summoned Celestial Generals and Messengers, as they enter into and empower the magical amulet or talisman.

Then, the priest will noisily exhale his divine breath onto the amulet, and observe its golden radiance covering and penetrating the magic charm.

It is important that the priest now imagine, see, and believe that the summoned Celestial Generals and divine messengers are now inside the magic amulet or talisman.

Now, the priest will quickly imagine forming the following three characters "Hong" (Vast), "Cheng" (Clear), and "Ming" (Bright), and mentally stamp them onto the magical amulet or talisman.

It is important to note that if the breath leaks out during the time the priest writes the magic amulet, the charm will lose and not contain any divine force!"

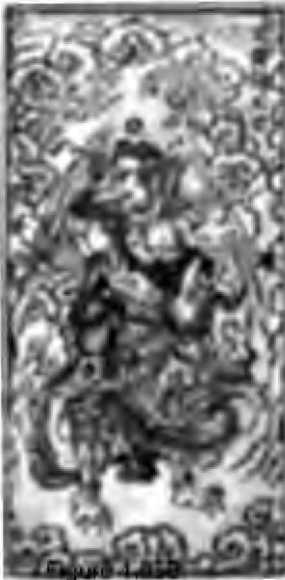


Figure 1.355.
Thunderclap Division
Zhulei Deng Tianjun



Figure 1.356.
Thunderclap Division
Xin Tianjun



Figure 1.357.
Thunderclap Division
Feijie Zhang Tianjun



Figure 1.358.
Thunderclap Division
Yuebei Zhu Tianjun

THE THUNDER COURT

According to ancient teaching on Daoist Exorcism, before removing a malevolent ghost, evil spirit, or demonic entities that attempt to cause harm to the land and its inhabitants, a priest must first be taught how to contact and elicit the services of the powerful magical deities of the Celestial Thunder Court.

First he is introduced to the Exorcist Generals of the various Thunder Court Divisions. These special powerful guardians, are then brought into service through magical pact (Blood Oath) and honored as one of the most important powerful allies the priest will encounter on this spiritual path. Among the various Thunder Court Divisions include, the Celestial Gods of the famous Thunderclap Division, the Thunder Gate Division, the Celestial Marshals of Shang Qing ("Celestial Marshals For Justice, and Law"), and the deities known as the "Four Saints."

THE FOUR GREAT CELESTIAL LORDS OF THE THUNDERCLAP DIVISION

Before performing the magical pact used to bind the Thunder Gods into service, the priest is traditionally introduced to the powerful "Four Great Celestial Lords of the Thunderclap Division" ("Lei Ting Si Da Tianjun"), which include the following:

- **Deng Tianjun:** Sometimes known as "Blazing Fire Deng," and "Supreme Commander Deng Bowen," he is the Commander of the Five Thunders Department, and leader of a "Regiment of Fire Chariots." He has 3 eyes, a bird beak, wings, flaming red hair, and blue skin (Figure 1.355).
- **Xin Tianjun:** Sometimes pictured holding a Magic Pen (Fire Brush) and Celestial Ledger (scroll) in his hands (Figure 1.356), he is responsible for keeping the records of the saints good and bad deeds, and is an assistant to the Thunder Ancestor Leizu.
- **Zhang Tianjun:** Also known as Zhang Yuanbo, he is traditionally summoned as the "Talisman-Serving Envoy" (Figure 1.357), and reports directly to Supreme Commander Deng Bowen. He traditionally helps interrogate various nature spirits suspected of possessing humans.
- **Zhu Tianjun:** He is traditionally summoned to defeat sorcery, witchcraft and black-magic (Figure 1.358).

[It is important to note that certain Daoist sects will use General Tao Tianjun instead of Zhu Tianjun, as the fourth Celestial Lord of the Thunderclap Division].



Figure 1.359.
Thunder Gate Division
Pang Tianjun



Figure 1.360.
Thunder Gate Division
Liu Tianjun



Figure 1.361.
Thunder Gate Division
Bi Tianjun



Figure 1.362.
Thunder Gate Division
Gou Tianjun

THE FOUR GREAT CELESTIAL LORDS OF THE THUNDER GATE DIVISION

Next, the priest is introduced to the "Four Great Celestial Lords of the Thunder Gate Division" ("Lei Men Si Da Tianjun"), described as follows:

- **Pang Tianjun:** Supreme Commander Pang was formerly named Pang Qiao (also called Changqing). He is sometimes pictured holding a magic gourd used to create Wind and a magic sword used to dispatch the wind. Armed with a magical golden sword in hand, he is devoted to his duty of guarding the Gate of Heaven. He has never failed to vanquish or exterminate evil demons in the Underworld (Figure 1.359).
- **Liu Tianjun:** Heavenly sovereign Liu (also known as Hou) is sometimes depicted carrying a 9 to 24 section magic whip sword, and standing on a "fire-wheel" (Figure 1.360).

- **Bi Tianjun:** In the Upper Realm, he controls the floods and droughts of Heaven and Earth; in the Lower Realm, he investigates the activities of demons; in the Middle Realm, he attacks all those who are not humane or righteous. He is sometimes pictured bare footed, carrying a magic sword and "Demon Binding Chain" (Figure 1.361).

He is responsible for assisting the "Highest Emperor of the Mysterious Heaven" in controlling spirit entities, and is also responsible for killing the "gods of plague."

- **Gou Tianjun:** Dressed in armor, he carries a magical hammer and spike through which to magically "pin" evil spirits and demonic entities (Figure 1.362).

[It is important to note that certain Daoist sects will use General Xin Tianjun instead of Gou Tianjun, as the fourth Celestial Lord of the Thunder Gate Division].



Figure 1.363.
Dudu Zhao Yuan Shuai



Figure 1.364.
Lingguan Ma Yuan Shuai



Figure 1.365.
Zhongjing Zhang Yuan Shuai



Figure 1.366.
Langling Guan Yuan Shuai

THE FOUR GREAT CELESTIAL MARSHALS OF SHANG QING (UPPER CLARITY)

Next, the priest is introduced to the “Four Great Celestial Marshals of Upper Clarity” (“Shang Qing Si Da Yuan Shuai”). These four special marshals are traditionally invoked when performing a magic ritual devoted to the “Thunder Ancestor of the Nine Heavens” (“Liu Tian Lei Zu”), see Figure 1.367. These four guardians are also known as the “Celestial Marshals For Justice and Law,” described as follows:

- **Zhao Yuan Shuai:** He is one of the military leaders of the celestial soldiers who protects the Daoist priest’s Original Altar. He represents the North Direction, the Water Element, and the Color Black. He is assigned to the position of slaying evil spirits and demons, and for keeping the celestial armies in order. Sometimes pictured sitting on a fierce Demon-eating tiger, he carries a magic Nine-Section Sword, and a “Demon-Binding Chain” (Figure 1.363).
- **Ma Yuan Shuai:** He is sometimes observed as a multi-headed, multi-armed, fierce-looking martial deity, equipped with a variety of magical weapons and demon subjugating tools. He represents the West Direction, the Metal Element, and the Color White (Figure 1.364)



The Secret Magic Seal of the “Nine Heavens Thunder Ancestor” (Liu Tian Lei Zu)



Figure 1.367. Thunder Ancestor (Puhua Tianzun)

- **Zhang Yuan Shuai:** Using his magic sword, this powerful marshal apprehends all evil spirits (Figure 1.365).
- **Guan Yuan Shuai:** Also known as Guan Di (Emperor Guan) or Guan Gong (Lord Guan), he is considered to be a powerful marshal general, worshipped as a Celestial Protector, who will willingly come against all threats to the priests personal life (Figure 1.366).

[It is important to note that certain Daoist sects will use General Wen Qiong and General Yue Fei instead of Zhang and Guan, as the third and fourth “Celestial Marshals For Justice and Law”].



Figure 1.368. The Daoist 4 Saints (Spirit Guardians)
 Top Left: Marshal Tian Peng
 Top Right: Marshal Tian You
 Bottom Left: Marshal Yi Sheng
 Bottom Right: Marshal Zhen Wu

THE FOUR GREAT DAOIST SAINTS

Next, specific importance was placed on spiritually connecting with the magical powers of the "Four Great Daoist Saints"(Figure 1.368):

- **Tianpeng:** He is a green-skinned, multi-headed, multi-armed, fierce-looking martial deity, equipped with a variety of magical weapons and demon subjugating tools. He wears armor, a crown, has bronze fangs, iron claws, and is a deification of the Air Element of the East.
- **Tianyou:** He is also a multi-headed, multi-armed, fierce-looking martial deity with



Figure 1.369. Ziwei Beiji Dadi (The Purple Subtlety Great Emperor of the Northern Pole Star)

fangs, equipped with a variety of magical weapons and demon subjugating tools. He wears armor, holds a magic spear, and has flaming red hair

- **Yisheng:** Once known as the "Black Killer" ("Heisha"), he appears with long loose hair, armor, bare feet, and a sword. His robe is green with black trim and rides a magical dragon.
- **Zhenwu:** Known as the "Perfected Warrior," he is also guardian of the North and corresponds to the magical powers of the Black Turtle/Snake.

ZI WEI BEIJI DADI

According to ancient Daoist teachings, "Ziwei Beiji Dadi" ("The Purple Subtlety Great Emperor of the Northern Pole Star"), who is located in the Middle Heaven (Zhongtian), is responsible for commanding the actions of the Four Great Daoist Saints.

Ziwei Beiji Dadi (Figure 1.369) is the master of all the stars, and he assists the Jade Emperor in administering the longitudes and latitudes of Heaven and Earth, the Sun, Moon and Stars, as well as the climate of the Four Seasons. He is honored as the "Master of All Stars, Assistant Sovereign of the Three Realms, Correspondent with the Original Vital Breath, and Inferior Only to Great Heaven."

THUNDER MAGIC RITUAL FOR REMOVING RAIN OBSTACLES

According to the ancient text *Fei Jian Zhan Tian Huang* (*The Soaring Sword Beheads the Heavenly Emperor*), after two or three days, if the magic talisman fails to procure rain, the priest could use the following method to remove any and all spiritual obstacles:

- After constructing, purifying, and dedicating the altar area to the Jade Emperor and the celestial immortals of the Thunder Court, the priest will take one piece of strong yellow talisman paper and write on it the image of the Supreme Heavenly Ruler of the South (Figure 1.370). The head (top) of the talisman image must point to the direction of Southeast (Human Door), and the feet (bottom) of the talisman image must point to the direction of the Northwest (Heaven Door).
- Next, during the hours of Zi (between the hours of 11 p.m. until 1:00 a.m.), the priest will take hold of a white rooster, and in the middle of the altar, below the magic flags, present it as an offering to the Thunder Court and slit its neck.
- The blood of the white rooster is then gathered into a bowl and spit onto the image of the Supreme Heavenly Ruler of the South.
- The next day, during the hours of Wu (between the hours of 11 a.m. until 1:00 p.m.), when the Sun stands in its zenith, the priest will approach the altar and form the Thunder Office Hand Seal (Figure 1.371) with his left hand, and grasp hold of the Magic Sword with his right hand.
- While standing beside the image of the Supreme Heavenly Ruler of the South, the priest will imagine the magical image of the Heavenly Ruler with his human head and snake body growing rapidly, raising to the height of ten thousand feet. At the same time, the priest will also imagine that his own body is simultaneously growing, raising to the height of ten thousand feet.

When visualizing the image of the Supreme Heavenly Ruler of the South, it is important that the priest visualize a magical waterwheel

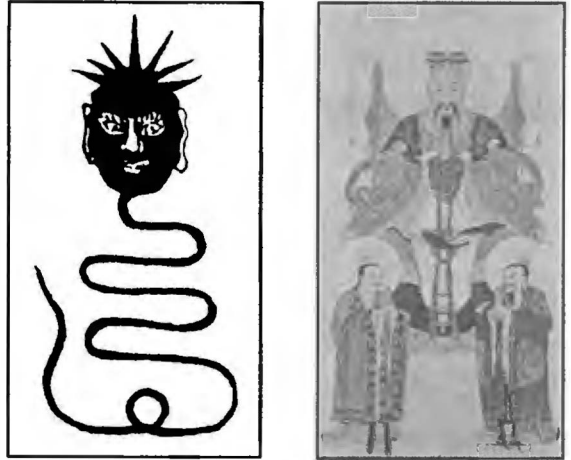


Figure 1.370. Exorcist Talisman of the Supreme Heavenly Ruler of the South Pole. He has special magical power to create law and order among evil spirits.

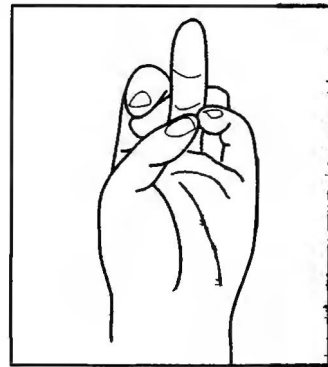


Figure 1.371. The "Thunder" Hand Seal

turning over the top of his head, with his lower body turning a second magical waterwheel, located under his body.

- Next, the priest imagines that the Supreme Heavenly Ruler of the South is enraged, with anger so fierce and powerful that it causes the Heavens to dim and the Earth to become dark.
- Then, in one fast movement, the priest quickly turns around, and using his Magic Sword, cuts the talisman of the Supreme Heavenly Ruler of the South in half. This is called the "Soaring Sword Beheads the Heavenly Emperor," and is used to remove all spirit obstacles in creating rain.

THUNDER MAGIC RITUAL FOR PRAYING FOR RAIN

According to the ancient Daoist text *Dao Yu* (*Praying for Rain*), written by the famous Daoist priest Wang Wenqing, there are several methods that can be used to control weather conditions. Master Wang was famous in ancient China for his magical abilities, in particular his mastery of Weather Magic. For example, according to several historical texts, Master Wang had, at several times, successfully cleared the sky for the imperial sacrifices presented by Emperor Song Huizung.

According to Master Wang's secret teachings on Weather Magic: "The magical powers of thunder, lightning, rain, and hail are all contained within the human body, located at the very center of the two kidneys. In order to summon, and bring forth thunder, lightning, rain, and hail, the priest must unite with the magical breaths of Heaven and Earth.

Because Heaven and Earth are both impartial, Man, when attuned with the infinite magical powers of the Dao, can grasp and control the creative forces of the Heavens and Earth. The cosmos is therefore within Man's hands, and all transformations are born within his body."

According to Master Wang's secret teachings on Weather Magic, "Rain emerges from the Breath of Earth, and the clouds emerge from the Breath of Heaven. Therefore, when the clouds steam, rainfall will occur."

Concerning Weather Magic, the ancient Daoists were taught that in the Thunder Department, there are Eight Pure Matters:

- Wind and Clouds
- Thunder and Lightning
- Mist and Hail
- Snow and Rain

These Eight Pure Matters of weather can be focused into and borrow the number "Nine" (i.e., the inherent number of the Metal Element) of the Lou River Chart. When combined with the "One Qi" of Man, this energetic fusion can be used to create rain, causing it to magically emerge from the Breath of Earth.

THE SECRET METHOD OF MAKING RAIN

Master Wang's secret method of bringing about various weather conditions such as rain, are described as follows:

"As to the important instructions concerning the praying for rain, this magical technique is similar in design to that of writing magical talismans, and summoning and dispatching Spirit Generals.

- First, I sit cross-legged, either at the altar or in my meditation room.
- Then, I harmonize my breathing and visualize my heart being like a lotus flower, that has not yet opened its blossom.
- Next, I place my attention onto a Red Breath, that moves straight downwards from my heart to the space between my two kidneys.
- Then, I focus and concentrate my imagination until I visualize a clear pool of Perfect Water forming, right between my two kidneys.
- Next, I meditate and ponder on how the Yang energy of the Red Breath in my heart descends downwards, to the space between my two kidneys, forming the one clear pool of Perfect Water.
- Then, I focus and concentrate my mind on following the Perfect Water streams as they gradually expand, bubbling upwards. I imagine and feel the Perfect Water streams of Yin Energy firmly enclosing the Red Breath of Yang Energy, making its way through the liver, to exit at the root of the tongue.
- Next, I only visualize the Cloudy Breath in my mouth suddenly exiting in front of my face.
- I observe the swirling Cloudy Breath pass through the Sun Window (i.e., the Sun Trigram. This is the Human Door, located in the South-East area of the Meditation Room) and gradually become as big as the wheel of a carriage.
- Then, I focus and concentrate my mind on following the Cloudy Wheel rolling upwards and ascending into the Heavens.
- I concentrate and fix my mind on imagining the Cloudy Wheel filling and overflowing the cosmos.

- I maintain this image until I hear, on the side of my ears, the sounds of wind and rumbling thunder. I maintain this magical state until the sound becomes clearly discernible.
- Then, I focus and concentrate my mind on my breathing, and expel the breath by coughing nine times (the number nine is the peak of Yang, when Yang is at its zenith, it produces Yin).
- After expelling the breaths nine times, I finally feel and know that the Perfect Water of my kidneys has truly ascended, and I feel the urgent need to urinate.

At this point in the magic ritual, it is absolutely important not to give in to these urgent feelings. I have found that, if I choose to go and relieve myself at this critical time, I will ooze out the Perfect Water from my kidneys, and the rain will not fall. Therefore, at this critical time in the meditation, I direct and maintain my focus on the approaching Wind and Rain.

Eventually, the Wind and Rain will come to the altar area and become substantial. I maintain this image until the rain fall becomes heavy. Only after this has happened do I rise up and slowly urinate. I have found that only this meditation works. It has never failed for me. Therefore, the disciple must agree to be careful in this matter.

THUNDER MAGIC RITUAL FOR STOPPING THE RAIN

The following incantation was used in ancient Daoist Weather Magic to stop the fall of rain and clear the sky. According to ancient teachings, this special incantation must be recited in silent meditation for 81 times. The "Incantation to Clear the Sky" is spoken as follows:

**"Fire Carriage, Fire Carriage
Home of Thunder Orders!
Three-and -Five are the Marshals,
Shining radiantly without any limit!**

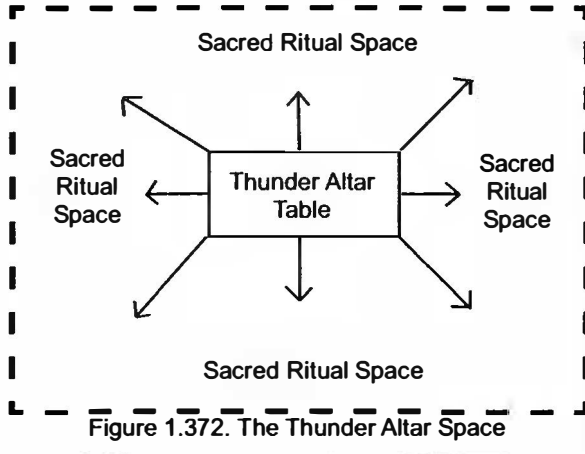
**Let Magical Fire
that can clear away clouds and dawn,
speed across the Heavens,
a distance of ten thousand miles!**

**You have an agreement
to support the God Emperors
with your radiant eyes,
silver teeth, and the water of wide clarity!**

**Be quick, and without delay!
The God Emperor Deng Bowen
commands to sweep off and annihilate,
the hidden evil forces!**

**Act most urgently and speedily!
And administer immediately,
the radiance of the Sun!**

**All like the assistance
of the Director of Fire,
of the Supreme God Emperors!"**



THE TRADITIONAL DAOIST THUNDER ALTAR

The traditional Daoist Thunder Altar is a sacred altar space, wherein the magical powers of the celestial Thunder Gods are visibly manifested. When used in this context, the term "altar" is taken to mean "ritual space," rather than a wooden pedestal with a special celestial statue placed on it. According to ancient Daoist teachings, the "original" Thunder Altar was designated to contain not only the table on which statues and offerings were placed, but also the entire space in which a group of Daoist priests would act out their ritual sequences (Figure 1.372).

According to Ming Dynasty texts (1368-1644 A.D.), the gods of the Thunder Court had become a standard presence in Daoist ritual. Traditional layouts of the Thunder Altars were included in several books during that time period. The usual outline would require the construction of a three-tiered stage, either round or in the hexagon shape of the Bagua (Eight Trigrams).

The following example is taken from the *Golden Book*, written by Daoist Master Zhou Side, around 1432. In this version, the three-tiered stage of the Thunder Altar is replaced by three squares drawn with chalk powder (Figure 1.373). If chalk is now available, magical salt that has been empowered with special talisman ash can be used instead.

The Thunder Gods placed on this altar are Supreme Commander Deng, Marshal General Xin, and Marshal General Zhang, who are supple-

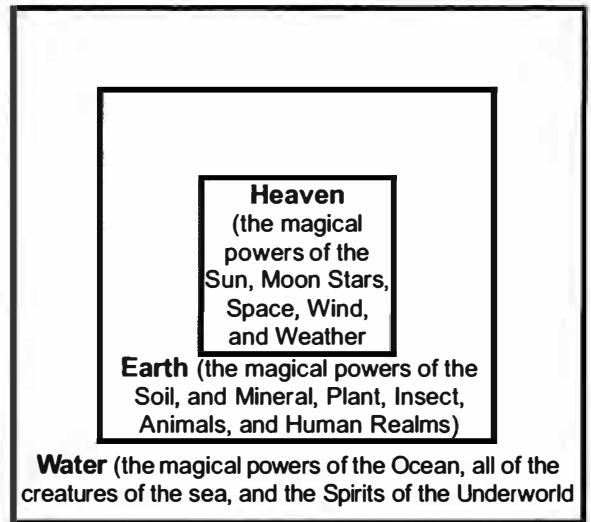


Figure 1.374. The Three Primary Thunder Guardians and Guardian Protectors of the Daoist priest

mented with the Thunder Envoys of Yin and Yang, as well as those gods of the Thunder Division that are associated with the priest as his personal protectors (Figure 1.374).

In front of the Thunder Altar, the priest will use chalk powder to draw the magical pattern of the Earth, constructed in the sacred image of a square. The Thunder Altar must be drawn in three levels, using three squares, according to the following pattern:

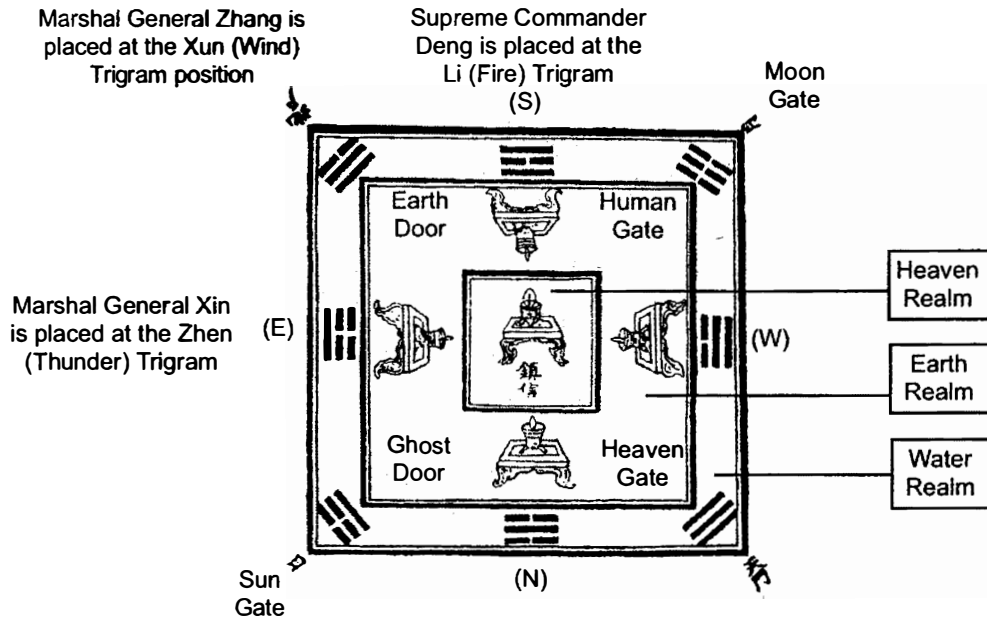


Figure 1.375. The Inner Altar

THE INNER SQUARE

In the Inner Tier of the Thunder Altar, it is important for the priest to line up the Three Thunder Marshals Deng, Xin, and Zhang, according to the following magical pattern (Figure 1.375):

- **Supreme Commander Deng** is placed at the Li (Fire) Trigram position (located in the South); Supreme Commander Deng (Blazing Fire Deng) is the leader of the Five Supreme Commanders. He is in charge of enforcing the celestial laws and decrees, and is also responsible for the "Summoning and Interrogation" of the Thunder Agency.
- **Marshal General Xin** is placed at the Zhen (Thunder) Trigram position (located in the East). Marshal General Xin (The Thunder Bird-Man) was appointed by the Jade Emperor to be responsible for the affairs within the Five Directions. He travels back and forth within the Heavens, to eliminating all of the evil demons and wicked ghosts in both the Underworld and the mundane physical world.
- **Marshal General Zhang** is placed at the Xun (Wind) Trigram position (located in the South-East). According to the *Hidden Documents of the Radiance of Thunder*, Marshal General Zhang is also known as "The Divine Lord of the Rising Sun Who Controls and Commands the One

Breath." When transformed into his divide form, he has the beak of a phoenix, round bird eyes, red hair, wings within his armpits, feet like dragon claws, and a red body that is completely covered with golden letters and various magical incantations, written in Heavenly Seal Script. His left hand holds the "Order of the Heavenly Emperor" magical tablet; and his right hand holds the Sacrificial Flag, that orders and summons all of the Thunder Gods.

He stands towering over the Southern Star Constellation "Jing" ("Well"), corresponds to the Wood Element, and is associated with the spirit animal manifesting as a Wild Dog (in certain Daoist traditions - the Tapir). He takes shape out of the realm of Taiji, and is endowed with the vital Qi of the central star of the Northern Dipper, "Lian Zhen."

Note: In ancient China, the Daoist priests used the magical powers of the Five Elements in order to rule the world. It was for this very reason that in Thunder Magic, the three Thunder Marshals are given special residences within the priest's physical body (Figure 1.376).

- The Heart is given the special residence of Supreme Commander Deng;



Figure 1.376. General Zhang - The Kidneys; General Xin - The Gall Bladder; Commander Deng - The Heart

- The Gall Bladder is given the special residence of Marshal General Xin; and
- The Kidneys is given the special residence of Marshal General Zhang

Next, at the four corners (i.e., East, South, West, and North), the priest will place the thrones of the Great Gods of the Four Oceans, according to the following magical pattern:

- The God of the Eastern Sea is Gou Mang
- The God of the Southern Sea is Zhurong
- The God of the Western Sea is Nou Shou
- The God of the Northern Sea is Zhuan Xu

In front of each Ocean God, the priest will place before them a jar full of purified water. Then, using a magical "Brick Talisman," the priest will press the water in it.

Next, the priest will erect a "Thunder Summoning Pennant," and place the magical flag in the center of the Thunder Altar, along with an incense table, a magical sword, a Thunder Block, and a magic Thunder Seal.

THE MIDDLE SQUARE

In the Middle Tier of the Thunder Altar, it is important for the priest to set up the celestial thrones of the Five Thunder Envoys, according to the following magical pattern:

- Place Thunder Envoy Jiang in the East,
- Place Thunder Envoy Bi in the South,
- Place Thunder Envoy Hua in the West,
- Place Thunder Envoy Lei in the North,

- Place Thunder Envoy Chen in the Center.

Next, at the Kun (Earth) Trigram position (located in the South-West), add the thunder gods that fall under the Thunder Division of the specific ritual master performing the rite. These Thunder Gods must be divided and placed according to their respective directions.

THE OUTER SQUARE

In the Outer Tier, of the Thunder Altar, it is important for the priest to set up the celestial thrones of the Wild Thunder Envoys, according to the following magical pattern:

- Place Wild Thunder Envoy Ma in the East,
- Place Wild Thunder Envoy Guo in the South,
- Place Wild Thunder Envoy Fang in the West,
- Place Wild Thunder Envoy Deng in the North,
- Place Wild Thunder Envoy Tian in the Center, he is also to be placed at the Kun (Earth) Trigram position (located in the South-West).

Next, add the numinous magical symbols of the City God, local Earth God, local Temple God, and the God of the Dragon-pond.

According to the season, line up the various gods and spirits that spread Thunder, Wind, and Rain. It is important that all of these deities be placed together at the lower, outer level of the Thunder Altar.

Then, present special offerings of incense, flowers, lamps, and candles according to ancient ritual protocol.

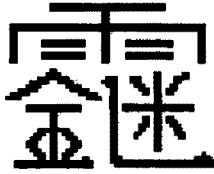


Figure 1.378. Zhenwu Secret Magic Seal (Golden Hidden Essence) This special magic seal stands for the celestial powers of the Perfected Warrior Zhen Wu (the Dark Warrior God of the North).

According to Maoshan Daoist teachings, the following magical transformation ritual is used to assist the priest in writing magical talismans that will defeat mountain demons, and perform other types of powerful exorcisms. The magical ritual is described as follows:

- After speaking the Purifying Incantations (i.e., Purify the Body, Purify the Breath, Purify the Mind/Spirit, and Purify the Altar Space), the priest will sit in quiet meditation.
- While sitting in quiet stillness, the priest's surroundings will begin to become blurred, chaotic and silent, without any form of energetic echo.
- As the priest's awareness of his physical body diminishes, his spirit separates, and he is no longer present within the physical world.
- The priest's mind and spirit then enter and fuse with the energy vibrating within the infinite space of the Wuji.
- At this point, he will begin to see a golden light, illuminating and pulsating in front of his spirit body.
- When this occurs, the priest must immediately press his tongue against his upper palate, grind his teeth seven times, and "fiercely engage his spirit body," making it stare straight ahead.
- At this time, the priest will also experience other radiant light, shining and emanating from the Celestial Palace.
- After entering into the Celestial Court and acquiring divine authority from the Jade

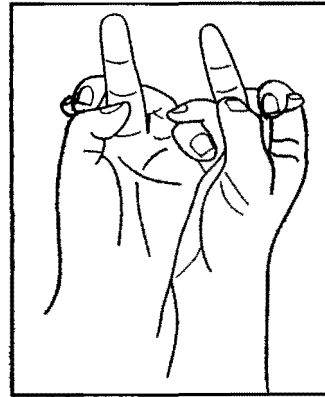


Figure 1.379. The "Thunder Office" Double Hand Seal.

Emperor to work with the God of the North, Zhenwu, the priest will proceed to the Northern Palace.

- As the rays of light from the Northern Celestial Palace shoot into the priest's eyes, he will see the golden characters "Golden Hidden Essence" (Figure 1.378) form within his Third Eye. The Golden Hidden Essence is the secret magical seal of the Perfected Warrior Zhenwu.
- At the entrance of the Northern Celestial Palace, the priest will also notice a bright illuminating halo of light, shining like the golden radiance of the rising Sun.
- At this point, the priest will stand up, immediately form the Double Thunder Office Hand seal (Figure 1.379), and visualize the Northern Emperor leaving his Celestial Palace and descending to the altar room.
- Next the priest will say the following magical incantation:

**"Allow my spirit to merge with your spirit;
use my Qi to unite with your Qi!
Spirit and Qi are formless,
they combine to create this talisman!"**

- Next the priest will visualize the spirit of the Perfected Warrior Zhenwu descending into his body, immediately transforming his three bodies into the divine spiritual nature of the God of the North.

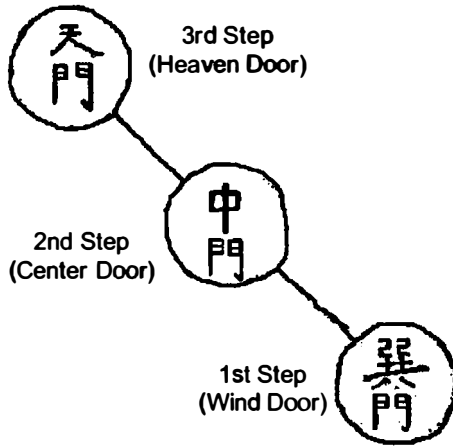


Figure 1.380. The Facing Qian Three Star Stepping

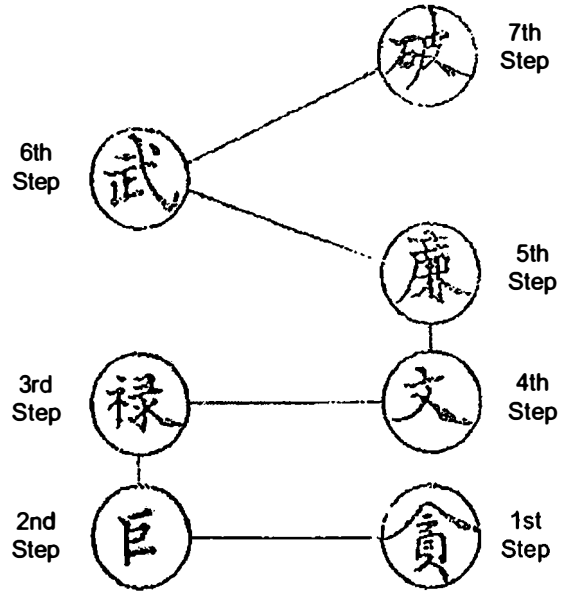


Figure 1.382. The Northern Magic Dipper Star

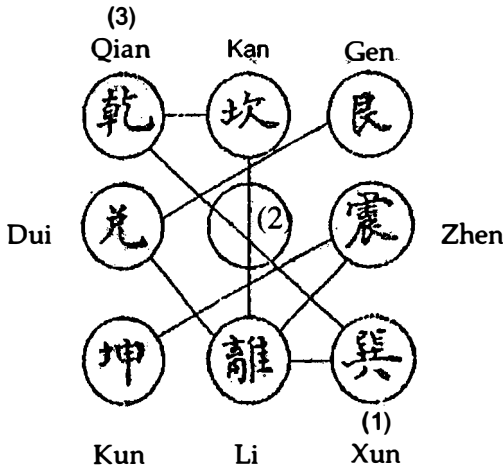


Figure 1.381. The Nine Spirits Postnatal Bagua Pattern

- After concluding the deity transformation, the priest will walk the Star Stepping Patterns of the Three Terraces (Figure 1.380). This special Star Stepping pattern follows the Nine Spirits Postnatal Bagua pattern, as set within the Magical Square Nine Palace configuration (Figure 1.381).

1st Step (Wind Door - Xun Trigram): Say the following: "Thunder Quakes!" Then touch the

- "Chen" Earthly Branch Point (middle digit of the index finger) on the left hand.
- 2nd Step (Center Palace - Zhong):** Say the following: "Wind Flies!" Then touch the "Xun" (Wind) Trigram Point (first digit of the ring finger) on the left hand.
- 3rd Step (Heaven Gate - Qian Trigram):** Say the following: "Fire Star!" Then touch the "Li" (Fire) Trigram Point (tip of the middle finger) on the left hand.
- After walking the Three Terraces, the priest will walk the Star Stepping Patterns of the Northern Dipper (Figure 1.382).
- Once the Star Stepping is completed, the priest will approach the table and begin to write the magical talisman.
- Before writing the magical talisman, the priest will magically activate the yellow talisman paper, blink his eyes seven times (one blink per each star of the Big Dipper), recite the Golden Radiance Incantation once, and visualize himself as the Perfected Warrior Zhenwu.



Figure 1.383. The Immortal Mother of the Big Dipper

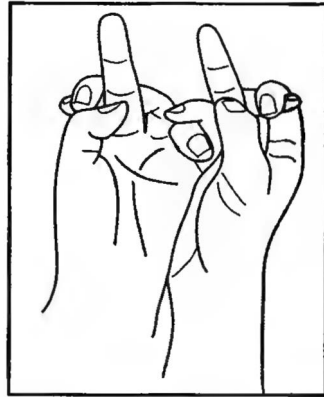


Figure 1.384. The "Thunder Office"
Double Hand Seal.

TRANSFORMING INTO MOTHER DU (GODDESS OF THE NORTHERN DIPPER)

The following is an example of an ancient magic ritual used by Daoists in order to magically transform the meditating priest into Mother Du, the Goddess of the Northern Dipper (Figure 1.383):

- After speaking the Purifying Incantations (Purify the Body, Purify the Breath, Purify the Mind/Spirit, and Purify the Altar Space), the priest will sit in quiet meditation.
- While sitting in quiet stillness, the priest's surroundings will begin to become blurred, chaotic and silent, without any form of energetic echo.
- As the priest's awareness of his physical body diminishes, his spirit separates, and he is no longer present within the physical world.
- The priest's mind and spirit then enter and fuse with the energy vibrating within the infinite space of the Wuji.

- At this point, he will begin to see a golden light, illuminating and pulsating in front of his spirit body.
- When this occurs, the priest must immediately press his tongue against his upper palate, grind his teeth seven times, and "fiercely engage his spirit body," making it stare straight ahead.
- At this time, the priest will also experience other radiant light, shining and emanating from the "Sun Window," and from the Northern Big Dipper Constellation.
- As the rays of light from the Northern Big Dipper Constellation shoot into the priest's eyes, he will see the golden characters "Fazi" at the entrance of the Northern Dipper. The golden characters "Fazi" are the secret name of the Heavenly Mother.
- At the entrance of the Northern Dipper, the priest will also notice a bright illuminating halo of light, shining like the golden radiance of the rising Sun.
- At this point, the priest will form the Double Thunder Office Hand seal (Figure 1.384), mentally recite the Heart Spell of the Heavenly Mother, and immediately visualize magically transforming himself into the Heavenly Mother.

ABOUT THE AUTHOR

- **Zhuchi (Senior Abbot) of Tian Yun Gong:**
Currently residing as the Zhuchi (Senior Abbot) of Tian Yun Gong," in Monterey Ca.;
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Background

Professor Jerry Alan Johnson was ordained and licensed at the Celestial Masters Mansion in the Longhu Shan Zhengyi Monastery in Jiangxi Province, through the Peoples Republic of China's Ministry of Religion. He is currently the Senior Abbot (Zhuchi) of Tian Yun Gong (The Temple of the Celestial Cloud), located in Monterey California. As of November 2011, the Monastery at the Celestial Master's Mansion has ordained more than 38 Tudi (Apprentices), 48 Daoshi (Priests), and 8 Daozhang (Abbots) from the Tian Yun Gong, under the special teachings of Senior Abbot Luo Sheng (Dr. Jerry Alan Johnson).

To date, he has been studying Daoist Mysticism for over 40 years, including the Shang Qing Pai, Tian Shi Pai, Ling Bao Pai, Bai Ji Pai, and Long Men Pai systems of esoteric magic.

He has written over 7 instructional books on Daoist Magic, including:



The 65th Celestial Master Zhang Jing Tao and Senior Abbot Dr. Jerry Alan Johnson (Author) at the Celestial Master's Mansion in Jiangxi Province

- **Daoist Magical Incantations, Hand Seals, and Star Stepping**
- **Magical Tools and the Daoist Altar**
- **Daoist Exorcism: Encounters With Sorcerers, Ghosts, Spirits, And Demons**
- **Daoist Mineral, Plant, and Animal Magic**
- **Daoist Weather Magic and Feng Shui**
- **Daoist Magical Transformation Skills, Dream Magic, Shape-Shifting, Soul Travel, & Sex Magic**
- **Daoist Magical Talismans**

Doctor Johnson is also a Professor of Traditional Chinese Medicine, licensed through the Peoples Republic of China's Ministry of Health, and is internationally renowned as a Shifu (Master Instructor) in several styles of Chinese Wudang Martial Arts.

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