

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

THE SECRET TEACHING  
OF ESOTERIC DAOIST MAGIC

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# DAOIST EXORCISM: ENCOUNTERS WITH GHOSTS, SPIRITS, AND DEMONS

## HISTORY OF ENCOUNTERING SPIRIT ENTITIES

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

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

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

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

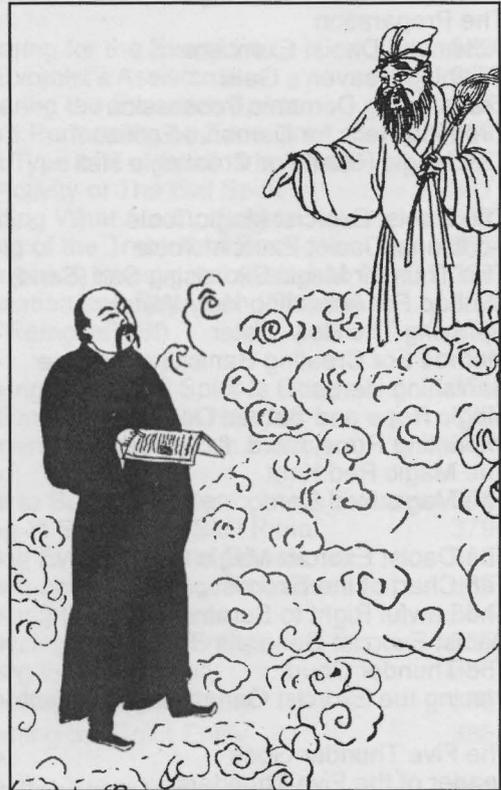


Figure 1.1. The supernatural manifestations of the Spirit World

attributed to an energetic imbalance. Many aspects of the ancient Chinese, Indian, Mongolian and Tibetan shamanistic skills were passed on to the ancient Daoist priests.

### YIN AND YANG STATES OF EXISTENCE

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

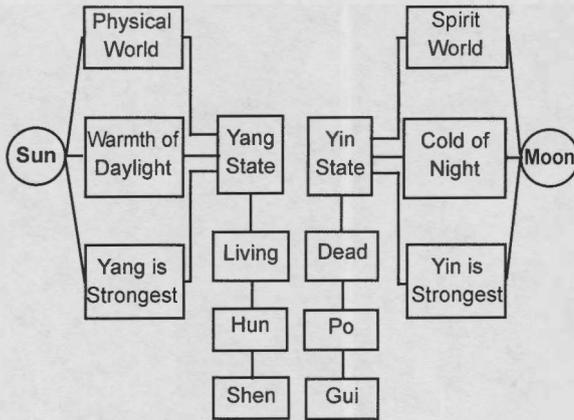


Figure 1.2. The Physical World of the Living is considered a Yang State of Existence, while the Supernatural Spirit World is in a Yin State of Existence.

tation of the Gui (Ghost) and Po (Corporeal Soul), are subject to the cold of night, when the power of Yin is the strongest (Figure 1.2).

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

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

### THREE REALMS OF DAOIST MAGIC

The ancient Daoists divided the universe into three primary realms of existence: The Heavenly Realm, The Earthly Realm and the Underworld. Each Realm is composed of potentially “good” or “evil” spirit entities. These three primary realms of existence are described as follows (Figure 1.3):

- **The Heavenly Realm:** This is considered to be the realm of the Celestial Immortals, Plan-



Figure 1.3. The Three Primary Realms of Existence

etary Gods, Star Gods, and Immortals of the Sky (Gods of the Wind, Rain, Thunder and Lightning).

- **The Heavenly Realm:** This is considered to be the realm of the Celestial Immortals, Star Gods, Planetary Gods, and Immortals of the Sky (Gods of the Wind, Rain, Thunder and Lightning).
- **The Earthly Realm:** This is considered to be the realm of the Mineral, Plant, Insect, Animal, and Human Kingdoms, as well as the various Earth and Water Realms. Each “Kingdom” is equipped with its own unique type of King and Queen (“alpha” ruling power), Generals and Soldiers (guardians and protectors), Counselors (wisdom keepers), Healers, and Servants (messengers and workers).
- **The Underworld:** This is considered to be the realm of the Souls of the Dead and the various Yin Spirit Worlds. This includes Ghosts, Spirit Entities, and Demonic Spirits. Also included within the Underworld are Elementals (those spirit entities that control the magical powers of the Five Elements), described as follows:
  - Wood:** This includes the spirits of the jungle, forest, trees, flowers, etc.
  - Fire:** This includes the spirits of Fire, the Kitchen God, etc.
  - Earth:** This includes the spirits of soil, land, rocks, mountains, valleys, etc.
  - Metal:** This includes the spirits of gold, silver, iron, tin, etc.
  - Water:** This includes the spirits of the oceans, rivers, lakes, streams, pools, marshes, swamps, etc.

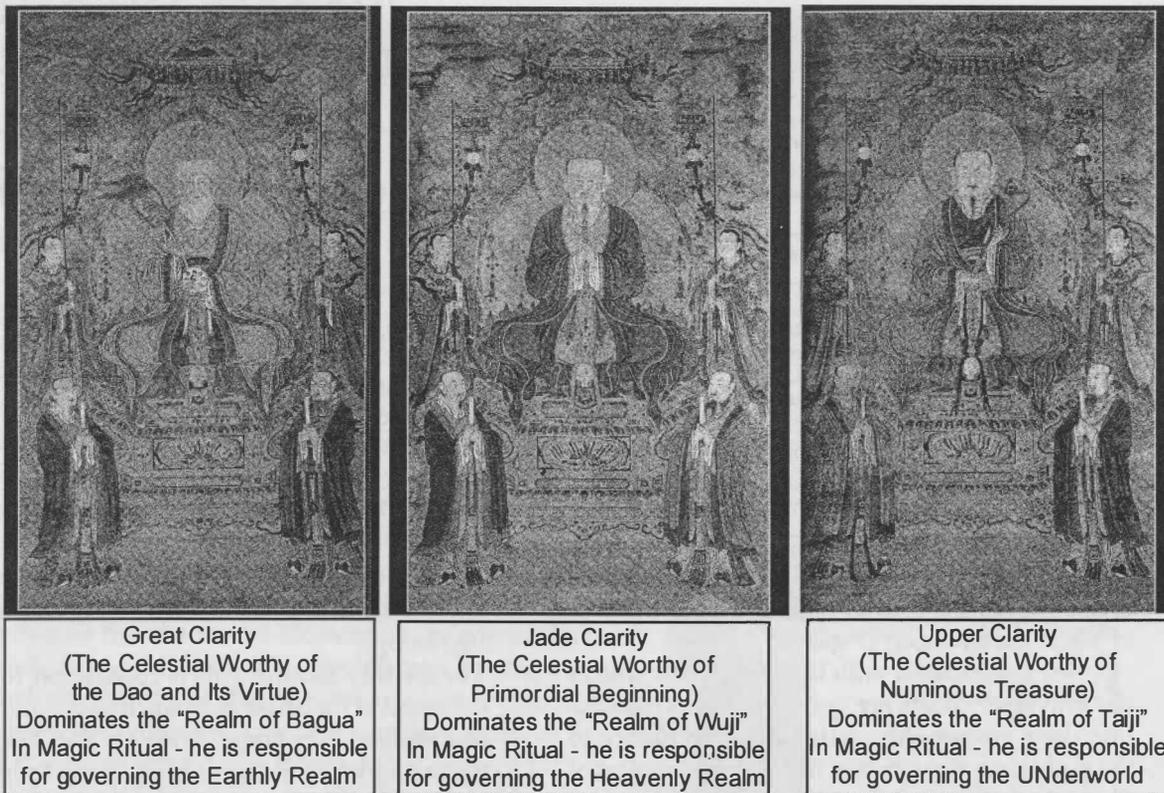


Figure 1.4. "The Three Pure Ones"

### UNDERSTANDING THE HEAVENLY REALM

The ancient Daoists believed that the Celestial Realm was comprised of the "Three Pure Realms," which represents the three levels of Daoist enlightenment and immortality. Each of these celestial realms is supervised by a celestial deity. Together, the three governing deities are collectively known as the "Three Pure Ones." According to ancient Daoism, the Three Pure Ones (Jade Clarity, also known as the Jade Emperor or the Celestial Worthy of Primordial Beginning; Upper Clarity, also known as the Highest Emperor or the Celestial Worthy of Numinous Treasure; and Great Clarity, also known as the Great Emperor or the Celestial Worthy of the Dao and Its Virtue) are emanations of the Dao, and they rule over the highest three celestial realms. The "Three Pure Realms" are described as follows (Figure 1.4):

- **The Jade Pure Realm:** This realm is also known as the "Realm of Wuji." This is the highest realm of immortality. Individuals

who have reached this stage of transformation embody complete union with the Dao. The Jade Emperor is believed to be the ruler of the Celestial Realm, the Creator of Heaven and Earth, and is the governor of human destiny.

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

### UNDERSTANDING THE EARTHLY (HUMAN) REALM

The Earthly Realm is the material dimension of time, space, and matter. Composed of tangible matter, energy, and spirit, the Earthly Realm is considered to be the training ground for an individual's Eternal Soul. It exists for the sole purpose of acquiring life experiences and therein allowing the individual's Eternal Soul the ability to undergo deeper spiritual transformations.

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

### UNDERSTANDING THE UNDERWORLD

According to ancient Daoist teaching, there is a place in the afterlife known as Feng Du or "the Underworld." Feng Du is similar to what is known in the West as "purgatory," and is also called the "Realm of the Dead." Unlike the Hells in most traditions, Feng Du is not located underground, but is said to be housed in Feng Du Mountain, located in the North (under the ocean).

According to the *Declarations of the Perfected*, the Emperor of the North governs "Mount Luofeng" (better known as "Mount Feng Du"), located in the Northernmost region of the universe. This enormous mountain was a place for the dead, and its headquarters was located in six Grotto-Palaces, known as the "Six Heavens."

The Underworld is also ruled by "Yan Luo Wang," who is sometimes called the "God of Death" and the "King of Hell." Certain Daoist sects teach that the Underworld is a maze, consisting of not 6 but 10 levels, governed by 10 powerful kings. Each level has numerous chambers, where the souls of the dead are taken to atone for their Earthly sins, and where newly "transformed" or "purified" spirits are made ready for their next incarnation (Figure 1.5). According to these ancient Daoist teachings, the 10 Kings of the Underworld are actually the spiritual manifestations of the "10 Directional Lords of Salvation for the Suffering Souls" (i.e., the ten manifestation of Lord Tai Yi,



Figure 1.5. King of the Underworld Yan Luo Wang

responsible for the Salvation of Suffering in Daoist Religion). It is said that, because the universe is so big, with infinite dimensions, Lord Tai Yi manifested himself into 10 other Lords in order to provide salvation for the millions of suffering souls. This is why ten Kings of Hell are needed for overseeing the "spiritual transformations" occurring within the Underworld.

No matter which system of belief you hold to, according to ancient Daoist teaching, the Underworld is a dark and obscure realm; one that could not be entered by common individuals. Only priests, sorcerers, and shamans were capable or daring enough to sojourn into the Underworld. The ancient Daoist priests believed that unless an individual became an immortal, every soul was destined to end up traveling into the Underworld after they died. At the time of their death, each individual passes through what the ancient Daoists called "the Ghost Gate." This magical passageway into the Underworld is a spiritual portal, that divides the physical world from the spiritual world. In Daoist Magic Ritual, the Ghost Gate is traditionally located at the North-East corner of the altar space.

Two Yin-Yang Guards ("Escorts of the Underworld") stand at the entrance of this gate and are often required to chain and drag the ghosts to the Celestial Court.



Commissioned by Tai Shang Lao Jun, the first Celestial Master Zhang Daoling subdued the Arch-demon Kings of the Sixfold Heavens and then separated the demonic realm of darkness from the human realm of light. It was believed that after this important separation, the noxious energy that belonged to the Sixfold Heavens was sent to stay underneath Feng Du Mountain.

After subduing the Arch-demon Kings of the Sixfold Heavens, Zhang Daoling then kept them from providing any further intrusions into the human realm, by making them vow a Blood Oath to remain in their proper realm.

The magical ritual of placing an Arch-demon under this type of Binding Oath, was later reiterated within the imperial court. This important re-enactment represented the standardization of Zheng Yi Daoist "Exorcism" procedures, which eventually became a standard practice for the ancient Daoist priests. From that time on, the Six Heavens became the basis in ancient Daoism for explaining the reasons for the various calamities occurring in the world.

According to the Daoist text, "Explanation of Mandating the Arch-demon," written during the Ming Dynasty (1368-1644 A.D.), the Heavenly Mandating (Tian Ming) of the powerful Five Arch-demon Kings, occurred as follows:

*"Before the time that the Heavenly Worthies had pronounced their scriptures, the Five Arch-demon Kings were the Emperors of the Three Realms. They were the leaders of the Ten-thousand Spirits, and in command of the powerful demonic armies.*

*After the Heavenly Worthies had pronounced their scriptures, One Hundred Arch-demons surrendered, and received a Heavenly Mandate for Divine Merit.*

*Once the multitude of Arch-demons had submitted to the saintly transformation of the Celestial Worthy, they would charge ahead, in front of the carriages of the "Supreme Saints of All Heavens" and the "Perfected Beings of Wondrous Acts," sweeping the dust away and opening the road for them. This is why, when you practice the Dao three times a day, you must Mandate the Arch-demons."*



Figure 1.8. Zhenwu (The Perfected Warrior)

#### OVERSEEING AND MONITORING THE ACTIONS OF THE ARCH-DEMONS OF THE SIX HEAVENS

According to the *Scripture of the Golden Register for the Redemption of Sins and for Salvation*, written during the Tang Dynasty (618-907 A.D.), during this time period, the Six Heavens became a district of the Northern Realm, and was overseen by the North Emperor Zhenwu (Figure 1.8).

As the Northern Emperor, Zhenwu was responsible for ruling over the various demons of the Six Heavens and overseeing the suffering souls of the Underworld (i.e., the Underworld was seen as a place where horrible tortures were inflicted on the deceased as punishments for their misdeeds in life).

The Northern Emperor's administration was supported by a large contingency of ghost officials, including powerful "Arch-demons" of the Three Realms, and the 900 million Ghost Kings. This special administration was so expansive, that it became exalted enough to warrant the creation of unique demon-controlling talismans.

These magical talismans allowed the Northern Emperor's specialized demon controlling generals to be periodically dispatched to assist Daoist priests in subjugating the powerful de-

monic entities who were wreaking havoc within the physical realm. These mighty Marshal Generals took the form of the powerful "Agents of Exorcism," traditionally used today in all Daoist Exorcisms and Purification Rituals.

It is said that the main qualities that helped the Northern Emperor fulfill the ideal requirements as an authority in Daoist exorcism, were his jurisdiction over the Underworld, his magical power and authority over the Arch-demon Kings, and his great compassion for the suffering souls of the deceased.

## UNDERSTANDING THE VALUE OF THE SOUL

According to ancient Daoist teaching, what most individuals refer to as the "Soul" is actually the "Divine Essence." The Divine Essence is the supernatural substance originating out of the Dao, that animates an individual's tissues during his conception; activates and sustains his Three Bodies (i.e., physical, energetic, and spiritual) during his life; and becomes an ethereal entity at the time of his death.

This sacred Divine Essence resonates within an individual's tissues as his "spiritual light," and it radiates from deep within the individual's center core Taiji Pole. The Divine Essence is the precious spiritual substance that allows an individual to continue to be reborn again and again, in the long cycle of reincarnation.

## SPIRITUAL CONTRACTS WITH DEMONIC ENTITIES

According to ancient Daoist teaching, a priest will traditionally work magic with the particular group of spirit entities, belonging to and chosen by his specific sect. These powerful spirit entities have originally been subjugated by the founders of the magical tradition, and have been placed under Oath and spiritual contract as "helpers." Because they are commissioned by Heaven's Mandate to assist the priest in his personal walk with the Divine, they act as teachers and guardians of the "faith."

Outside of this category of special helpers, there are also "rogue" spirits, who act as "free-

agents." These powerful spirit entities are not under Heaven's Mandate, have not been subjugated, and are sometimes considered to be placed under the dangerous category of "Demons" and "Arch-demons" (i.e., as opposed to the subjugated spirit entities, who are considered to be "Angels" and "Arch-Angels").

Because of free will, sometimes a desperate individual, motivated by greed, fear or anger, may choose to enter into a spiritual contract with one of these powerful demonic entities, who exists outside the individual's spiritual lineage. This usually occurs in exchange for temporary wealth, fame, or power. In Daoist sorcery, this type of magical pact is sometimes accomplished by having the priest place three drops of his own blood onto a special petition, addressed to one of the powerful rogue demonic entities.

It is warned that, if an individual has chosen to bargain away his Divine Essence and "loses his soul" through this type of "spiritual contract," what he is actually giving up is his right to be reborn, and forfeits his right to reincarnate. Remember, death is the simple act of returning back to the spiritual state in which one existed before birth.

In these types of spiritual contracts, what actually happens is that at the time of his death, shadow spirits come to retrieve the individual's soul. The individual who entered into contract with the powerful demonic entity will then become what is known as a "minor demon." Once the individual's soul is placed under the control of the contracted demonic entity, if another sorcerer also enters into contract with the same powerful demonic entity and requests the services of a "spirit helper," the new "minor demon" is given to the sorcerer as a 'spirit servant. If the sorcerer chooses to imprison the new spirit servant into a magical tool (e.g., a magic ring), the new spirit servant will remain imprisoned and active inside that magical tool until the item is finally destroyed, or until the sorcerer decides to free the trapped spirit and use it for other magical purposes.

In my life, I have personally known, seen, and heard of several powerful sorcerers who have had hundreds of these types of "spirit servants" working for them, and at their disposal.

### **BREAKING A SPIRITUAL CONTRACT WITH A DEMONIC ENTITY**

After sacrificing his "Divine Essence" in exchange for temporary wealth, fame, and power, if the sorcerer is still unfulfilled in life and eventually realizes that he has made a serious mistake, he can decide to reverse his spiritual contract. With the Divine, forgiveness is always available, and there is still time to change the road you are currently on.

However, because an individual has entered into spiritual contract with a powerful demonic entity, even though he later changes his mind, for the rest of this incarnation he is still under contract with the demonic entity until he "settles the bill." What this means is that, he may "repent" and be sorry for his decisions, but he is still the property of the demonic entity until he works out the karma of that spiritual transaction. Usually when a break of contract happens, all hell breaks loose for the individual. The angered demonic entity will immediately remove the contracted fame, wealth and power from the individual, begin to assault his body, mind and spirit, and attack his personal life. Although Heaven does not always condone such actions, it does support "spiritual contracts," and understands the need for the individual to complete his karmic actions and burn out the energetic cords attached between the individual and the powerful demonic entity.

This is why, before performing any type of Exorcism, the priest will first question the victim and inquire as to how they arrived at such an unusual predicament. Certain demonic energetic states are earned through mismanagement or spiritual arrogance, while other situations are truly the result of an innocent victim being in the wrong place, at the wrong time.

I generally advise individuals who have been under contract with a powerful demonic entity and are now trying to free themselves from the reckless decision that is currently destroying their lives, to openly share with others the deci-

sions that they have made, take responsibility for their actions, and help others to not make the same mistakes. When I was 18 years old, I had the great fortune of meeting such an individual, a powerful sorcerer named Hershel. At one time in his life, Hershel was so magically powerful that he was given control of hundreds of "minor demons." With simply a wave of his hand and a silent incantation, he could suddenly remove an entire crowd of people from out of their chairs and immediately pin all of them up on the ceiling.

Hershel had performed countless Black Masses, and had actually physically eaten several of his fingers in a magic ritual performed as a mockery to the Holy Eucharist. This was done in exchange for greater magical power and more demonic control. After many years, his magical practice grew to influence thousands. However, because of political upheavals within the cult he had helped to form, he was eventually discarded for the "new crop" of sorcerers that he was currently apprenticing.

Suddenly, the demonic spirits that he once controlled began to turn on him, and continued to psychically attack his body and mind. He would experience long periods of extreme depression, mental black-outs, and could not remember anything that had transpired in his life for hours at a time. One day he "woke-up" and found himself on the beach, doused with three cans of gasoline and a lighter in his right hand. In desperation, he immediately began crying out to God for mercy and help.

At that exact time, a few blocks away, a young Christian was deep in prayer. Suddenly God spoke to him saying, "immediately get up and go to the beach!" As the young man raced to the beach, his eyes fell on an old man, covered in gasoline, with a lighter in his hand, crying out to God. The rest is history. When I met Hershel, he had completely transformed his life, and was traveling about sharing the story of his salvation, and his faith in a loving and merciful God.



Figure 1.9. The Black Wuchang  
(General Fan Wujiu - The 8th Master)  
Yin Escort of the Underworld



Figure 1.10. The White Wuchang  
(General Xie Bian - The 7th Master)  
Yang Escort of the Underworld

## THE YIN AND YANG ESCORTS (REAPERS OF THE UNDERWORLD)

According to Daoist teachings, the "Black Wuchang" and "White Wuchang" are the Yin and Yang Escort Spirits (Reapers) from the Underworld. They are responsible for picking up the ghostly spirits of the dead and transporting them to Hell (the Underworld).

According to Daoist teachings, the Black Wuchang Spirit is known as General Fan Wu-jiu, or "The Black Guard of Impermanence" (Figure 1.9). He is short and fat, and people call him "Ba-Ye" (8th Master)."

The White Wuchang Spirit is known as General Xie Bian, or "The White Guard of Impermanence" (Figure 1.10). He is tall and skinny, and people call him "Qi-Ye" (7th Master)."

According to legend, both of these men were guards in ancient times. During a prisoner transfer, they lost the prisoner, so they decided to split up to search for him.

They planned to meet later under a certain bridge. However, it was raining extremely hard, and the river was rising. The guard Fan Wujiu was waiting under the bridge for a long time and dared not leave. Eventually, Fan was drowned when the flood came suddenly upon the land. When Xie arrived at the bridge and saw that his

friend Fan was dead, he killed himself by hanging. Afterwards, the Heavenly Emperor saw that they were both loyal to their duties and towards each other. Therefore, The Jade Emperor appointed both of them as Yin (Black) and Yang (White) Spirit Escorts of the dead.

The Black Guard of Impermanence has a fearsome countenance and inscribed on his headgear are the words "Death visits those who meet me." He is in charge of hunting down diabolical spirits.

The White Guard of Impermanence has a kind and friendly air about him. Written on his headgear are the words "Fortune greets those who meet me." He guides the spirits of kind people to the Underworld. Sometimes people even revere him as the God of Fortune.

### ESCORTING SOULS INTO THE UNDERWORLD

The black (Yin) and white (Yang) colors of the Wuchang Escorts are representations of the "Yin" and "Yang" energetic forces within the world.

The reason why both Yin and Yang Guardians are used as escorts at the time of death, is because the human body contains a Yang Ethereal Soul (known as a Hun) and a Yin Corporeal Soul (known as a Po).

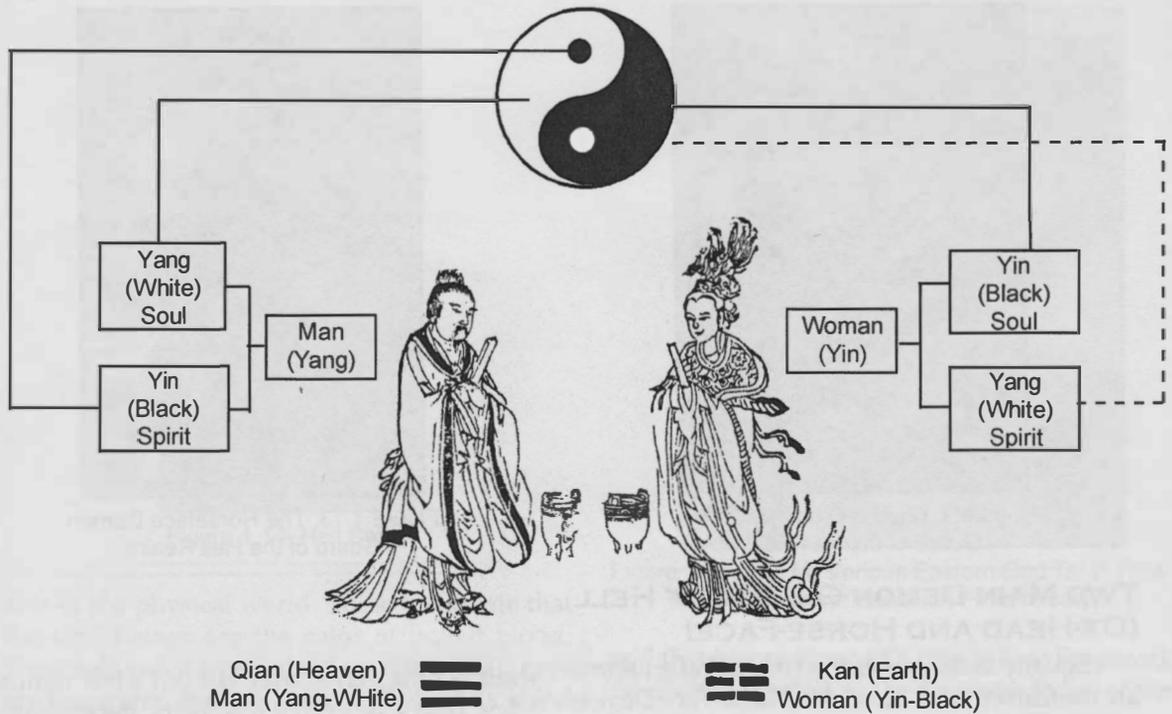


Figure 1.11. The Yang (White) and Yin (Black) Escorts of the Underworld are responsible for balancing the Human Yin and Yang Energies of the Dead during transportation into the Underworld.

The Hun is the individual's spirit-soul that can leave the physical body and travel within the various realms, while the human lives within the physical realm. The Hun is connected and influenced by spirits of the celestial realm and are responsible for spirit travel, dream magic, and spiritually "feeding" the individual's Original Spirit and Eternal Soul with divine inspiration and energy.

The Po is the individual's spirit-soul that energetically "sticks" or clings to the physical body. The Po is connected and influenced by the spirits of the terrestrial realm, and are responsible for animal instinct and survival (i.e., fighting and reproduction), and for "feeding" the individual's Acquired Spirit (ego).

When an individual dies, both Wuchang come to escort the spirit of the dead. One Wuchang is responsible for picking up and escorting the Hun, while the other is responsible for 'dispersing' the

Po within the individual's dead body, by absorbing it. Then, the departed spirit is transported into Hell (the Underworld) to await judgement.

According to Daoist teachings, the energies of Yin and Yang constantly need to be balanced. Therefore, because a man consists of a Yin Spirit and Yang Soul (Figure 1.11), when he dies, the White Wuchang, which represents Yang, would pickup his Yin Spirit (the Yang is attracted to the Yin force); while the Black Wuchang, which represents Yin, would disperse the Yang Soul in the body (the Yin absorbs/attracts the Yang force).

Because a woman consists of a Yang Spirit and a Yin Soul (refer to Figure 1.8), when she dies, the Black Wuchang, which represents Yin, would pickup her Yang Spirit (the Yin is attracted to the Yang force); while the White Wuchang, which represents Yang, would disperse the Yin Soul in the body (the Yang absorbs/attracts the Yin force).



Figure 1.12. The Oxhead Demon Guard of the Hell Realm



Figure 1.13. The Horseface Demon Guard of the Hell Realm

## TWO MAIN DEMON GUARDS OF HELL (OX-HEAD AND HORSE-FACE)

Equally as famous as the Yin and Yang Escorts are the fearsome Ox-Head and Horse-Face Demon Guards of the Hell realm (Figure 1.12 and Figure 1.13). According to legend, they were literally an ox and horse in their previous lives. To reward them for their hard work, King Yan Luo appointed both of them as "Ghost Guards" in the Underworld.

When a person dies, the gods extinguish his "lamp of life," and he passes through the Ghost Gate that separates the physical world from the spirit realm, entering into the Underworld. In the Daoist tradition, the Underworld is a type of waiting room for the newly departed souls. Once the departed soul enters into this holding area, they cannot move on to a better or worse place until they pass through the chamber of the "Three Judges of the Dead (i.e., the Judges of Heaven, Earth, and Water)."

While waiting for judgement, the souls congregate in small groups (usually composed of six to twelve individuals). At this point in time, there is no reason for the souls to suffer or be rewarded for their Earthly actions. Each soul must wait for a different length of time before being judged. This

waiting time period may last but a few minutes, a few hours, or even a few years, depending on the decision of the judges.

When the moment of judgement finally arrives, the Underworld Guards Ox Head and Horse Face escort the soul into the magistrate's chamber. As indicated by their names, one guard has the head of an ox, and the other has the head of a horse. They are the first beings a dead soul meets upon arriving in the Underworld. In certain Daoist traditions, it is believed that they directly escort the newly dead into the Underworld, as some souls try to run away.

## HELL BEINGS (THE TORTURERS)

Hell Beings reside in the Hell Realm and are generally responsible for providing the intense suffering that a transforming soul experiences. Because of their profession as a torturer, they do not have the privilege of taking a "vacation" into the world of the living (Figure 1.14).

Some texts describe the bodies of Hell Beings as being four times as big as those of the inhabit-



Figure 1.14. Hell Being

ants of the physical world. These texts state that the Hell Beings are the color of boiled blood. Their hair swirls upwards like a flame, their eyes are triangular, and the hairs on their body stand on end. They also have big hands, large feet, and large bellies.

It is said that the mere sight of these hell beings, like wrathful deities, would be enough to make a person from our realm faint.

### **TAIYI JIUKU TIANZUN (HEAVENLY WORTHY OF THE GREAT BEGINNING WHO REMOVES SUFFERING)**

Taiyi Jiuku Tianzun (Heavenly Worthy of the Great Beginning Who Removes Suffering) is one of the most important Gods in Daoism (Figure 1.15). He is also called "Qing Xuan Shang Di" ("The Black Abstruse God"), and "The Heavenly Lord Tai Yi of Salvation from Misery in the Ten Directions." According to *The Book of Protection and Salvation from Misery by the Lord Tai Yi*, the Heavenly Lord Tai Yi is also known as "The Great Benevolent One of the Heavenly Court's Eastern World of Eternal Happiness."

Taiyi Tianzun is the deity that represents the Primordial Origins of the World, as the son of Pangu, the deity which created the world. It is

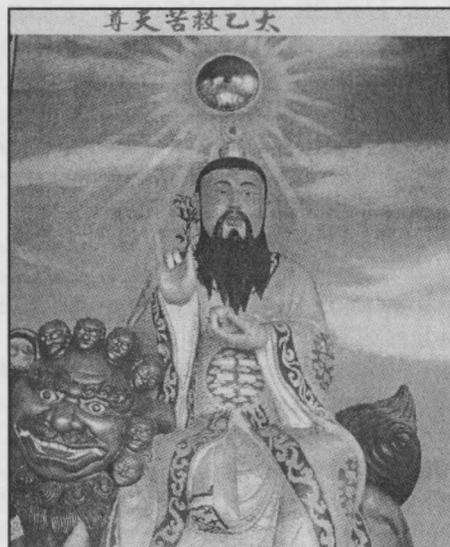


Figure 1.15. The Mysterious Eastern God Tai Yi (The Heavenly Lord of Salvation From Misery).

said that before Huang Di (the Yellow Emperor), Taiyi was regarded as the Supreme Ruler of the Daoist pantheon.

Taiyi is frequently depicted as riding on a nine-headed lion. He carries a vase in his left hand and a sword (or willow leaf branch) in his right hand. The vase is filled with a cleansing Holy Water, which Taiyi uses to deflect the bitterness and to absolve the sins of people who He judges to have been basically good. The sword is for slaying demons, and for administering justice to unruly human souls.

Taiyi Tianzun can appear anywhere, in the Heavenly Palace, the human world, or in hell (acting as a powerful judge and governor among the devils).

He is one of the highest rulers in the 10-stage Daoist hell, responsible for deciding where all Gui (ghosts) and Shen (spirits) will reside. Upon death, all human souls must appear before Taiyi and be sentenced.

Tai-yi dwells in the Polar Star, with the five legendary emperors (rulers of the cardinal points), his subjects. He is traditionally worshiped with the Sun God.

## THE THREE JUDGES OF THE DEAD

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

Headquartered in the Underworld, are the "Three Judges of Death." These three important judges are also known as the "Three Officials:" The Official of Heaven, The Official of Earth, and The Official of Water (Figure 1.16). The Three Officials oversee the dissolution of each individual's human body into air (Heaven), dust (Earth), and liquid (Water), and are responsible for interrogating all new arrivals.

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

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

The Ten Courts of Hell are 10 specific areas in the Underworld. Within these 10 courts, the souls of the dead are punished for their unrepentant transgressions committed during their life in the physical realm. Although these transgressions may prevent them from going to Heaven as an Immortal, they are not bad enough to cause them to be sent into the deeper levels and darker chambers of Hell.

In the Underworld (Feng Du), punishment also varies according to Daoist and Buddhist belief, but most legends speak of highly imaginative chambers where wrongdoers are sawn in half, beheaded, thrown into pits of filth or forced to



Figure 1.16. The Three Officials  
(The Three Judges of the Dead)

climb trees adorned with sharp blades. Additionally, most legends agree that once a soul (usually referred to as a "ghost") has atoned for his or her evil deeds and their dark turbid energy has been transformed into clear light through "refinement," he or she is given the "Tea of Forgetfulness" by Lady Immortal Meng Po and sent back into the world to be reborn. This gift of forgetfulness is why the ancient Chinese would often refer to dying as "the Long Sleep," pertaining to the period of time existing between reincarnations.

The belief that spirit/ghosts are held in the transforming realm of the Underworld (some-

times known as “purgatory”) lies at the root of most ancient cultures, wherein priests of many faiths perform rituals once a year in order to help such suffering souls. These ceremonies are designed to help the spirits leave purgatory and re-enter the cycle of reincarnation. In China, the day on which these rituals are performed is called “The Festival of the Hungry Ghosts.”

On this special day, captive ghosts are allowed to leave the Underworld and mingle with the living for a few hours. Since many of these ghosts have no living relatives who can pray to them, or originate from various countries where people do not believe in ancestor worship, they constantly suffer from cold, hunger, and thirst. On this special holy day, the ghosts are allowed to wander from temple to temple, partaking of special foods, fruits, incense and spirit money offered to them by the priests.

Once this special day is over (i.e., as the Sun begins to rise on the following day), all wandering spirits must return to the Underworld. There, they will continue to suffer until a charitable priest uses a special ritual to free them from their isolation.

#### ORIGIN OF THE THREE JUDGES OF THE DEAD

The Three Judges of the Dead (or “Three Officials”) were worshiped in ancient China since the Han Dynasty (206 B.C.-220 A.D.). They were believed to keep records of human deeds on Earth and to control each person’s life span and fate after death. As a result, they were stern, imposing figures of particular importance to all Daoist believers. It is important to note, that the origin of the Three Officials is much older than that of the Three Pure Ones.

In ancient China, sacrificial rituals were commonly presented to Heaven, Earth and Water. It is written in the *Records of Rites (Liji)* that: “The sacrifice presented to the God of Heaven is burned with wood and offered in smoke; the sacrifice presented to the Mountain God is raised on a platform and offered on the mountain’s peak; the sacrifice presented to the River God is sunken in the water; and the sacrifice presented to the Earth God is buried.”

It was the exclusive right of China’s Warrior-Priest Emperors to sacrifice to the Gods of Heaven, Earth and Rivers; while the common people were only allowed to sacrifice to their ancestors.

In the Eastern Han Dynasty (25-220 A.D.), when Zhang Daoling founded the Celestial Masters Tradition (i.e., the Tianshi Daoist sect), he also instated an important method for all Daoists priests, to pray for healing, by offering magical “Petitions” and presenting special sacrifices to the Gods of Heaven, Earth, and Water.

The ancient Chinese believed illness to be the result of bad deeds, which the Three Officials were responsible for recording and punishing. When a Daoist follower became ill or experienced other crisis, the priest would submit petitions to the Three Officials on his or her behalf. One Petition was burned on the top of the mountain and offered to the Official of Heaven; one Petition was buried in the Earth and offered to the Official of Earth; and one was submerged in water and offered to the Official of Water.

In the Southern and Northern Dynasties (386-588 A.D.), the Three Officials were combined with the Spirits of the Three Origins (Higher, Middle and Lower), known as the Sanyuan Shen.

The Three Great Emperor-Officials (Sanguan Dadi) are known as the Heavenly Official (Tianguan), the Earthly Official (Diguan) and the Water Official (Shuiguan).

#### SENDING MAGICAL TALISMANS TO THE VARIOUS REALMS

According to ancient Daoist teachings, each of the various realms have immortals who are responsible for overseeing and directing the messages presented within the priest’s talismans:

- **Jiao Gong Wu:** The Immortal in charge of the Talismans of the Upper World (Heaven)
- **Cui Zhi Yi:** The Immortal in charge of Talismans of the Middle World (Earth)
- **Zhou Wu Yang:** The Immortal in charge of the Talismans of the Lower World (Underworld)
- **Zhang Wu Bo:** The Immortal in charge of the Talismans of the Water World (Oceans, Lakes, Pools, and Rivers)



Figure 1.17. The Official of Heaven (Higher Origin)

**THE HEAVENLY OFFICIAL (TIAN GUAN)  
WHO CONFERS BLESSINGS**

The Heavenly Official, is also known as “The Higher Origin, First-Class Heavenly Official Who Confers Blessings” and “The Great Emperor of Purple Subtlety” (Ziwei Dadi). He belongs to the Jade Clarity Realm (Yuqing Jing), and is responsible for awarding mortals fame, wealth, and good luck.

The Official of Heaven is sometimes pictured sitting at his desk in the Heavens, surrounded by a group of officers and female attendants, called “Jade Maidens” (Figure 1.17).

According to ancient Daoist teachings, the Heavenly Official is a condensation of the green, yellow, and white Vital Breaths (Qi) of the Original Chaos. He is in charge of the emperors of all the Heavens.

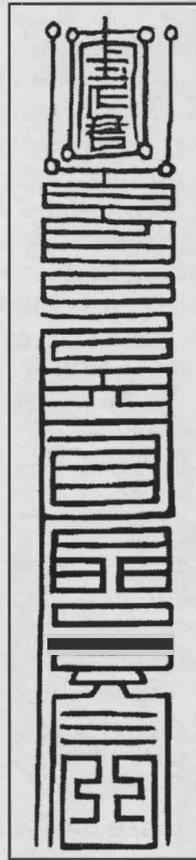


Figure 1.18. The Magic Talisman of the Official of Heaven (Higher Origin)

The  
“Three Origins,”  
“Three Classes,”  
and “Three Palaces”  
are all divided into  
Upper Origin,  
Middle Origin, and  
Lower Origin.

These “Three Origins”  
are the  
“Three Transformations  
of Humanity.”

The Earthly Branches of  
Yin, Mao, Chen and Si,  
All belong to the  
“True Talisman of the  
Upper Transformation  
of the Eight  
(The Realm of Heaven)

On the 15th day of the first month of the lunar calendar (known as the “First Year of the Great Dao of the Wuji”), the High Emperor descends into the Human Realm, and inspects the sins and decides the blessings of all people.

According to ancient Daoist teachings, Tai Shang Lao Jun recorded the “True Talisman of the Upper Transformation of the Eight,” so that those Daoist priests who were born in the first, second, third, and fourth lunar months could present this special magical talisman (Figure 1.18) to the Heavenly Official (at this time), so that he may confer onto them many blessings (empower them with fame, wealth, and good luck).



Figure 1.19. The Official of Earth (Middle Origin)

### THE EARTHLY OFFICIAL (DI GUAN) WHO ABSOLVES SINS

The Earthly Official is also known as “The Earthly Official of the Middle Origin, The Second-Rank Absolver of Sins” and “The Great Emperor of Pristine Emptiness.” He belongs to the Upper Clarity Realm (Shangqing Jing), and is responsible for awarding to mortals the absolution of their sins.

The Official of Earth is sometimes pictured traveling through a mountainous landscape, on an “Inspection Tour.” He is usually accompanied by Martial Generals and Powerful Guardian Demons, who are responsible for punishing wrongdoers (Figure 1.19).

The Earthly Official, is a condensation of the Numinous Vital Breath of the Original Grotto of Chaos and the Essence of Extreme Yellow. He is in charge of the Five Emperors of the Five Sacred Mountains, and of all of the Earthly Immortals (i.e., Nature Spirits and creatures of the various mineral, plant, insect and animal realms), from all locations on Earth.

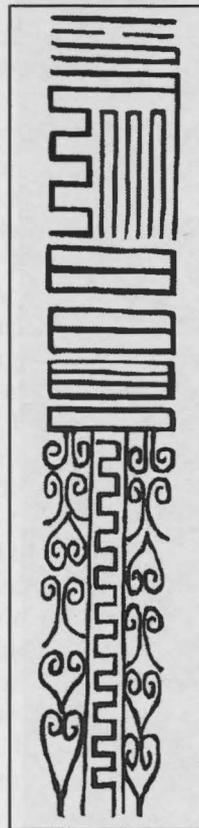


Figure 1.20. The Magic Talisman of the Official of Earth (Middle Origin)

The  
“Three Origins,”  
“Three Classes,”  
and “Three Palaces”  
are all divided into  
Upper Origin,  
Middle Origin, and  
Lower Origin.

These “Three Origins”  
are the  
“Three Transformations  
of Humanity.”

The Earthly Branches of  
Wu, Wei, Shen, and You,  
All belong to the  
“True Talisman of the  
Middle Transformation  
of the Eight  
(The Realm of Earth)

Every 15th day of the seventh month of the lunar calendar (known as the “Original Year of Taiji), the Earthly Emperor descends into the Human Realm, and inspects the attitudes and actions of all people.

According to ancient Daoist teachings, Tai Shang Lao Jun recorded the “True Talisman of the Middle Transformation of the Eight,” so that those Daoist priests who were born in the fifth, sixth, seventh, and eighth lunar months could present this special magical talisman (Figure 1.20) to the Earthly Official (at this time), so that he may absolve their sins.

Sometimes also watching over the Guardian Demons, is the famous “Demon Queller” Zhong Kui. Zhong Kui is a fierce Exorcist General, who is believed to have taken a vow to protect people from unfair demonic attacks. His presence is sometimes necessary, since Guardian Demons are known to be overly enthusiastic in their response to issuing punishments, often indiscriminately harming the innocent and guilty alike.



Figure 1.21. The Official of Water (Lower Origin)

**THE WATER OFFICIAL (SHUI GUAN)  
WHO ELIMINATES MISFORTUNES**

The Water Official is also known as “The Water Official of the Lower Origin, Third-Rank Eliminator of Misfortunes” and the “The Great Emperor of Pervasive Yin.” He belongs to the Jade Clarity Realm (Yuqing Jing), and is responsible for awarding immortals the avoidance of disasters.

The Official of Water is sometimes pictured traveling through the rough waves of a churning ocean. He traditionally rides on a dragon (the ancient Chinese symbol of rain), while two of his attendants ride on sea-turtles. Because of their unusual longevity, these turtles represent long life and divinity (Figure 1.21).

The Official of Water is further accompanied by several powerful energetic figures, many of whom are wearing armor and carrying weapons. These details emphasize the God’s role as a judge, surrounded by those who can enforce his will.

Every 15th day of the tenth month of the lu-

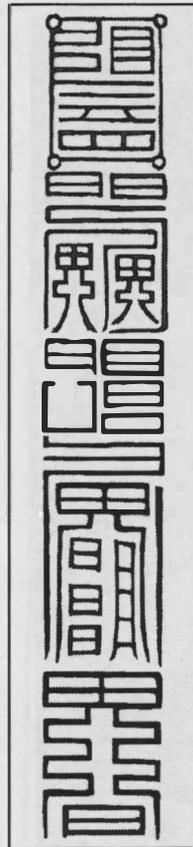


Figure 1.22. The Magic Talisman of the Official of Water (Lower Origin)

The  
“Three Origins,”  
“Three Classes,”  
and “Three Palaces”  
are all divided into  
Upper Origin,  
Middle Origin, and  
Lower Origin.

These “Three Origins”  
are the  
“Three Transformations  
of Humanity.”

The Earthly Branches of  
Xu, Hai, Zi, and Chou,  
All belong to the  
“True Talisman of the  
Lower Transformation  
of the Eight  
(The Realm of Water)

nar calendar (known as the “Original Year of the Wuji,”), the Water Official comes to the Human Realm to inspect the fortune of man.

According to ancient Daoist teachings, Tai Shang Lao Jun recorded the “True Talisman of the Lower Transformation of the Eight,” so that those Daoist priests who were born in the ninth, tenth, eleventh, and twelfth lunar months could present this special magical talisman (Figure 1.22) to the Water Official (at this time), and eliminate their misfortunes.

The Water Official is a condensation of the Vital Breath of the Winds and Lakes, and of the Essence of the Dawn of Greatness. He is in charge of the immortals residing in water.

The Water Official sometimes works in conjunction with the God of Thunder. When the two Gods combine their natural powers, the dark rumbling thunder clouds of the sky and the powerful turbulent waves of the ocean can both burst into an extremely violent storm.

## THE 10 PALACES OF HELL

After being judged by the Three Officials, the soul was either sent on to Heaven and Paradise as a reward for completing their training on the Earth, or to the Tenth Palace of Hell for rest and further training, needed to prepare them for their next incarnation. If however, the soul had acquired deeply entrenched “evil Qi” during the previous incarnation, they would immediately begin the long painful process of refining and transforming this collected turbid energy into clear and pure Qi. This was accomplished via the various courts of the Ten Hells. In ancient China, the Daoist concept of the various levels of Hell was one of imprisonment within the Ten Kingdoms of the Underworld. It was used in order to refine and transform the individual’s unprocessed karma. Without this important transforming process, the turbid soul could not be given the chance for a fresh new start.

According to Daoist teachings, “Diyu” (Earth Prison - The Underworld - Hell) is the realm of the dead or “hell” in Chinese mythology. Diyu is typically depicted as an underground maze with various levels and chambers, to which souls are taken after death to atone for the sins they committed when they were alive. The exact number of levels in Diyu and their associated deities differ between Buddhist and Taoist interpretations. Some speak of three to four “courts;” others mention “Ten Courts of Hell,” each of which is ruled by a judge (collectively known as the Ten Hell Kings); other Chinese legends speak of eighteen levels of Hell.

Each court deals with a different aspect of atonement and different punishments; most legends claim that sinners are subjected to gruesome tortures until their “deaths,” after which they are restored to their original state and the torture repeated.

The concept of the “Ten Courts of Hell” began after Daoist folk religions were influenced by Buddhism. In Chinese mythology, the Jade Emperor put King Yen-Lo (also known as Yama) in charge of overseeing the affairs of Diyu. There were cold hells, hot hells, boiling hells, dark hells, and even miscellaneous hells. Collectively, there were 12,800 hells located under the Earth, eight dark hells, eight cold ones, and 84,000 miscellaneous ones

located at the edge of the universe. According to this particular belief, all people will go to hell (the Underworld) to be judged, but their length of stay will vary depending on the severity of their crimes, and all will eventually be reborn. In the meantime, souls will pass from stage to stage all at the decision of King Yen-Lo.

It is said that King Yen-Lo reduced the number of hells down to ten. He later divided Diyu into ten courts. Each of the courts is overseen by a “Hell King,” while King Yen-Lo himself remained the sovereign Ruler of Hell.

When arriving at the First Palace of Hell after death, all spirits will face judgment day to determine if they will go to Heaven or suffer in Hell.

Cruel people, who have repeatedly performed evil behaviors, will themselves be physically punished for their cruelty. Such punishments will include: walking barefoot on sharp knives and saws, frying in a large caldron of oil, being tied naked onto a burning post, having their eyes poked-out, having their heart ripped-out, having their tongue pulled-out, having their blood sucked dry, eating hot oil, having their body cut into many pieces, and so on.

The spirits of the dead feel the great pain inflicted from their physical tortures. However, after their physical body recovers, they again receive a new punishment. After some time, the spirit will leave one palace, and travel to another.

The 10th Palace of Hell is used in order to determine the spirit’s next destiny. Before going into their next incarnation, the spirits are forced to drink the “Tea of Forgetfulness.” This is done so that the spirit will forget what has happened in the Hell realm, and in their previous life. It is said that a few people will remember their previous life because they didn’t drink all of the tea.

When returning to the physical realm, depending on their good or bad deeds, the spirits might become saints, humans, spirits, animals, hungry ghosts, or simply remain in Hell.

According to Daoist teachings, the legendary Hell (Fengdu) is a giant scorching and burning mountain, located in the spirit realm, inside the ocean. The Kingdom of Hell has ten palace hells. Each palace has a ruling king.



Figure 1.23. The First Palace of Hell  
("The Mirror of Retribution")  
Ruled by King Qinguang



Figure 1.24. The Second Palace of Hell  
("The Pool of Filth and the Hell of Ice")  
Ruled by King Qujiang

### THE FIRST PALACE OF HELL

The First Palace of Hell is located at the Western side of Fengdu. It is known as the "Mirror of Retribution Hell."

The ruling power of the First Palace of Hell is King Qinguang, who is in charge of an individual's date of birth and death (Figure 1.23).

Individuals with good virtue, who have consistently performed benevolent deeds, will be protected and escorted pass the Hell Courts, over a Golden Bridge, and brought into Paradise (Heaven).

Other individuals, who have performed kind deeds and charitable works and whose good deeds during their life outweighed the bad will be sent over a Silver Bridge to the 10th Palace of Hell, where they will wait for their rebirth.

Individuals who have performed evil deeds will be brought up on a platform stage and stood in front of the "Mirror of Retribution," which stands 50-feet wide and 10-feet high. While in

front of the "Sin Mirror," the individual will see all of the bad deeds they performed while they were in the human world. After seeing all of the various behaviors of their previous life, the individual will be sent to punishment.

The individual will go through Nine Courts (or Nine Palaces of Hell) before their judgment is finalized. In each of the nine courts, the individual will be punished for the particular sin that he or she committed.

### THE SECOND PALACE OF HELL

The Second Palace of Hell is under the Southern side of Fengdu. It is known as "The Pool of Filth and Hell of Ice," "The Frozen Pool" and "The Burning Pillar Hell."

The ruling power of the Second Palace of Hell is King Qujiang (Figure 1.24). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

**Crimes and Punishments of the Second Court:**

Gossiping - Made to kneel on steel granules, and have their tongue pierced.

Wickedness - Boiled in a cauldron, disemboweled, and put in a volcanic chamber.

The Second Court of Hell is also reserved for kidnappers, deposit stealers, incompetent physicians and incompetent matchmakers. Their punishments are beatings and starvation, dropped in a volcano and made to swim in a river of lava, or subjected to extreme cold depending on which crime they have been found guilty of.

Those guilty of Corruption, Stealing, and Gambling, will be Frozen into blocks of ice.

All Prostitutes will be drowned in blood.

**THE THIRD PALACE OF HELL**

The Third Palace of Hell is under the South-Eastern side of Fengdu. It is known as "The Black Rope Hell," the "Upside-Down Prison," and the "Scraped Bones and Eyes Torn Out Hell."

The ruling power of the Third Palace of Hell is King Songdi (Figure 1.25). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

**Crimes and Punishments of the Third Court:**

Corruption and Greed - Handcuffed and beaten.

Disobedience and Disrespect to Elders - Have your ribs pierced, body grilled, your lungs, heart, liver, intestines and eyes torn out.

State Officials violating principles of integrity, or being unjust - Have your heart removed, knees crushed, and face scraped by a metal instrument.

Additionally, the Third Court of Hell is also reserved for those who have escaped from prison. For them their heart will be dug out.

For drug addicts, drug traffickers, tomb robbers, and those who coerce others into crime and social unrest - they will be tied to a red hot copper pillar and grilled.



Figure 1.25. The Third Palace of Hell ("The Black Rope Hell and the Upside-Down Prison") Ruled by King Songdi

**THE FOURTH PALACE OF HELL**

The Fourth Palace of Hell is under the Eastern side of Fengdu. It is known as "The Lake of Blood," the "Terrible Bee Torture," and the "Needles Thrust into the Eyes Hell."

The ruling power of the Fourth Palace of Hell is King Wuguan (Figure 1.26). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

**Crimes and Punishments of the Fourth Court:**

General Sins - Hurlled into a torrential river, made to kneel on bamboo spikes, boiled in oil, head struck open.

Cheating or Evading Income Taxes - Drowned under a heavy stone.



Figure 1.26. The Fourth Palace of Hell  
("The Lake of Blood and the Terrible Bee Torture")  
Ruled by King Wuguan



Figure 1.27. The Fifth Palace of Hell  
("The Sixteen Departments of Heart Gouging")  
Ruled by King Yen Lo

Stealing - Have your hands sawed off.

Breaking Promises - Having your lips split.

Violating the code of filial piety - Put under heavy slabs and boulders or squeezed in the middle of a grinder.

#### THE FIFTH PALACE OF HELL

The Fifth Palace of Hell is under the North-Eastern side of Fengdu. It is known as "The 16 Departments of Heart Gouging."

The ruling power of the Fifth Palace of Hell is King Yen-Lo (Figure 1.27). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

King Yen-Lo (also known as Yama) was originally in charge of the First Palace of Hell. However, because he allowed many people who

died unjustly to return back to the human world to clear up the false charges, he was eventually demoted to the Fifth Palace of Hell.

#### Crimes and Punishments of the Fifth Court:

**Cruelty to Animals and Friends.** Here you will find unbelievers - rapists and seductive women, brigands and harlots, those who curse religious monks, those who set fire to brushwood on mountains, and those who don't bury a dog or cat properly - Having your heart torn out with hooks or thrown onto protruding swords

The Fifth Court of Hell is also reserved for those who have plotted someone's death to get his property or money, or if they are a money lender charging exorbitant interest rates. They will be thrown onto a hill of knives.

### THE SIXTH PALACE OF HELL

The Sixth Palace of Hell is under the Northern side of Fengdu. It is known as "The Screaming Torture and Administrative Errors."

The ruling power of the Sixth Palace of Hell is King Biancheng (Figure 1.28). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

#### Crimes and Punishments of the Sixth Court:

In this Sixth Court of Hell, those individuals who have already been punished, but are still unrepentant, are punished further. This includes being punished for all crimes committed against any of the celestial deities, any of the "enlightened ones," and for breaking any religious vow.

Stealing from Temples and Committing Blasphemy - Made to kneel on iron nails, sawn in two, rushed under rollers, gnawed by rats.

Killing Animals - Your body is chopped in half.

The Sixth Court of Hell is also reserved for those that cheat, curse, or abduct others. Their punishment is to be thrown onto a tree of knives.

Those that are found guilty of the misuse of magic books, in possession of pornographic material, breaking written rules and regulations, or wasting food, their body will be sawed into halves, either vertically or horizontally.



Figure 1.28. The Sixth Palace of Hell  
("The Screaming Torture and Administrative Errors")  
Ruled by King Biancheng



Figure 1.29. The Seventh Palace of Hell  
("The Torture by the Mincing Machine")  
Ruled by King of Taishan



Figure 1.30. The Eighth Palace of Hell  
("The Hot Suffocation Hell")  
Ruled by King Dushi

### THE SEVENTH PALACE OF HELL

The Seventh Palace of Hell is under the North-Western side of Fengdu. It is known as "The Torture by the Mincing Machine."

The ruling power of the Seventh Palace of Hell is King Tai Shan (Figure 1.29). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

#### Crimes and Punishments of the Seventh Court:

Rebelling against Authorities - Torn apart by dogs.

Spreading False Rumors - Have your tongue pulled out.

Using Drugs, or Causing Quarrels - Thrown into a pot of boiling water.

Driving someone to their death - thrown into boiling pot of oil.

### THE TERRACE OF REPENTANCE

Having been tortured in the previous hell courts (i.e., First through Seventh Palaces), the individual now comes to "The Terrace of Repentance."

In the Terrace of Repentance, the individual is allowed a final opportunity to see and experience all of the damage that he or she has done to the family, friends, and business associates. Following this overview, the individual may then continue to progress through the Eighth Palace and Ninth Palace of Hell to be further punished for various crimes wherein they have not fully made amends.

### THE EIGHTH PALACE OF HELL

The Eighth Palace of Hell is under the Western side of Fengdu. It is known as "The Hot Suffocating Hell."

The ruling power of the Eighth Palace of Hell is King Dushi (Figure 1.30). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.



Figure 1.31. The Ninth Palace of Hell  
("The Iron Web and Office of Fair Trading")  
Ruled by King Pingdeng



Figure 1.32. The Tenth Palace of Hell  
("The Wheel of Rebirth")  
Ruled by King Zhuanlun

**Crimes and Punishments of the Eighth Court:**

Committing crimes against Confucianism, and operating houses for immoral purposes - Crushed under carriage wheels, sliced, disemboweled, struck by lightning, and having their tongues, arms and legs cut off.

Harming others to benefit one's self - Body dismemberment.

**THE NINTH PALACE OF HELL**

The Ninth Palace of Hell is under the South-Western side of Fengdu. It is known as "The Iron Web," "Office of Fair Trading," and "City of Suicides."

The ruling power of the Ninth Palace of Hell is King Pingdeng (Figure 1.31). This Hell Palace is 64,000 square miles long, and contains 16 divisions of Small Hells.

**Crimes and Punishments of the Ninth Court:**

Smuggling, trafficking drugs, and Commit-

ting Arson -Attacked by snakes, stung by bees, or tortured in boiling oil.

Writing or Painting Erotic Literature or Scenes - Flattened between two planks, have your head crushed in an iron ring, skull steamed, bones scraped and tendons pulled out.

The Ninth Court of Hell is also reserved for those that commit robbery, murder, or rape. They will have their head and arms chopped off.

Those that neglect the old and the young will be crushed under boulders.

**THE TENTH PALACE OF HELL**

The Tenth Palace of Hell is in the Eastern side of Fengdu. It is known as the "Palace of Rebirth" or the "The Wheel of Rebirth."

The ruling power of the Tenth Palace of Hell is King Zhuanlun (Figure 1.32). King Zhuanlun is in charge of the rebirth of spirits who might become saints, human, spirits, animal, ghost, or are condemned to stay in Hell.



Figure 1.33. Old Lady Meng Po and her "Five Flavored Tea of Forgetfulness"

After the individual has paid his karmic debt in the Underworld, he or she is then released from Fengdu. First, they are summoned to the Tenth Court, where King Zhuanlun decides the manner of their next incarnation.

In the Tenth Court of Hell, King Zhuanlun passes his final judgment, and the individual goes into the "Wheel of Reincarnation" (also known as the "Wheel of Life"). Shaped like a wheel, wind and clouds continually billow out from the circle in the centre, and the six other circles surrounding it.

The soul begins to spin along the rotation of the magic wheel. The energy increases, faster and faster, until the soul eventually shoots off into the infinite space of the Void, and lands inside the body of a newborn baby, or returns as an animal, insect, etc.

Depending on the individual's past life, he or she will enter into the Wheel of Life in a particular way, which will determine how they will be reborn, described as follows:

- A Wealthy and Powerful Human
- A Bird
- A Farmer or labourer



Figure 1.34. The souls line up to drink the "Tea of Forgetfulness" from Lady Meng Po, and to prepare for the next Rebirth

- A Working class folk
- A Dragon, fish, crab, insect, or sea creature
- A Lion, tiger, horse, deer, elephant, or other four-legged animal
- A poor, lonely and destitute individual

When the reincarnation is decided, the individual is usually shown with his or her future reincarnation (i.e., an animal), on their back. The individual is then brought to a "Pavilion of Forgetfulness" or "Hell of Oblivion," where an old lady known as "Meng Po," hands him or her a cup of magic tea, known as the "Tea of Forgetfulness" (Figure 1.33).

Meng Po is an important servant of Fengdu. It is her task to ensure that souls who are ready to be reincarnated do not remember their previous life or their time in hell. To this end she collects herbs from various Earthly ponds and streams to make her "Five Flavored Tea of Forgetfulness" (Mi Hun Tang). This special tea is given to each

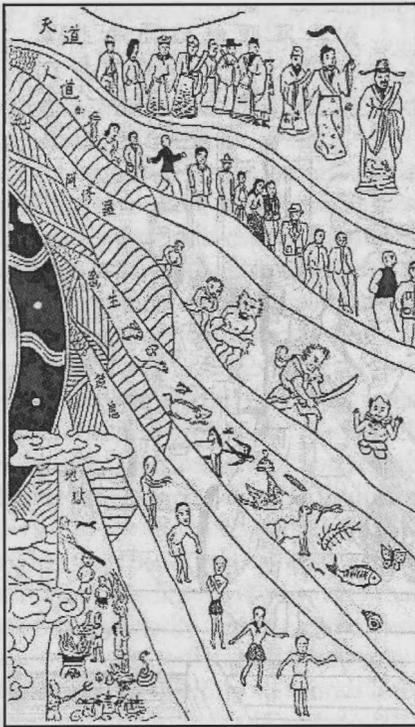


Figure 1.35. The Six different ways through which to reincarnate

soul to drink before they leave Fengdu. The brew induces instant and permanent amnesia, and all memory of other lives is lost.

Having been purged of all previous sins and knowledge, the refined spirit is again sent to be reborn in a new earthly incarnation (Figure 1.34), and the cycle begins again.

The spirit is then directed across one of the six bridges leading to 18,000 roads, each of which leads to some part of the world and to his particular form of reincarnation.

Sometimes known as the Rainbow Bridge," it is said that this special magical bridge is occasionally visible to man (Figure 1.35). While crossing this magical bridge, each individual understands and is fully aware of what the future on Earth holds for them (i.e., the families they will be born into, the lessons that are to learn, the challenges they must endure, etc.). Therefore, some Daoists refer to this bridge as the "Bridge of Sorrows," or the "Bridge of Grief."



Figure 1.36. Chart of the Underworld of Fengdu Used in Daoist Funeral Rites

#### THE CHART OF THE UNDERWORLD OF FENGDU

During the Song Dynasty (420-478 A.D.) there was a drastic increase in Daoist funeral Rites. Therefore a new type of diagram was created, showing the Underworld of Mount Fengdu (Figure 1.36).

This special chart contained the locations of various grottoes or "palaces" of the spirits that rule human destiny, all depicted as part of the Underworld region. These are the special areas of energetic and spiritual transformation, and rebirth.

When performing Daoist funeral Rites, the officiating priest, carrying the Chart of the Underworld of Fengdu, sojourns to a specific area, secretly originating within his own body and heart. Armed with the magical talisman to ensure complete protection against the demonic forces assembled within Mount Fengdu, the priest "Opens the Gate" of Purgatory and ensures the salvation of the recently deceased.

## **SUMMARY (THE ENERGETIC PURPOSE, AND FUNCTION OF HELL)**

The practice of removing a spirit entity from a person, animal, place, or item is known as an exorcism. When performing any form of exorcism on an individual, the priest must make sure that the "innocent" victim is truly free from guilt, and is blameless of the attackers focused intention. If the victim claims to be guiltless but is not, and has actually earned the karmic energetic attack, then there could be serious problems for the priest when he tries to remove the current energetic state. This is why a seasoned priest will never work simply from what he has been told, or from the surface descriptions of the problem.

When a Daoist priest summons the assistance of the powerful Thunder Court to help rectify the situation (i.e., remove a demonic attack), the Thunder Generals will immediately pass judgement on the current condition. If the victim has lied, and deceived the priest into helping him, further judgement will immediately be passed onto the guilty victim, who will be severely punished for his unvirtuous acts of deception.

The celestial guardians and protectors are traditionally summoned in order to help "balance the scales." In other words, what is magically created and energetically enacted towards a victim, is immediately returned and energetically done to the attacker as well. If the sorcerer continues to attack the victim, he will continue to feel the rebounding effects of his own energetic actions.

According to all magical traditions, any evil or harmful action that an individual has done towards another, is always returned back to the individual (in this realm or in the Underworld) according to energetic balance. This retributive action is not about punishment or revenge, it is about balancing Yin and Yang, and learning the consequences of all actions, both good and bad.

When an individual uses powerful occult magic to attack another, and causes needless harm for the sake of pride, control, money, fame, lust, or power, the energy created and used by the unscrupulous attacker is multiplied according to the number of other individuals affected by the suffering victim. The more people that are involved

(i.e., feeling the pain of the suffering victim), the stronger and more powerful the energetic charge becomes.

I have a student who actually died and came back to life an hour later. He explained to me that in his life he was a bully, and because of the pain of his childhood, he escaped his feelings by chronically hurting and inflicting pain onto others. During the time period in which he died, he said that he was taken before a Judgement Court. It was explained to him that not only was he required to feel and experience all of the hurt and pain that he had caused each individual, but he also had to feel the pain of all of those individuals who loved the victim that he was hurting. The pain of all of those individuals were considered to be branches of the same karmic action.

It was further explained that this energetic "refinement" was required before anyone could be allowed to reincarnate, otherwise, the unresolved toxic emotional states that they have learned to manifest would be allowed to continue to reproduce themselves throughout all generations.

Needless to say, after he was revived, his personal life was immediately transformed, and he became a true child of light and continued to live his life as a servant of humanity.

In all truth, the Judgement Courts of Hell represent true compassion. Allowing an individual to discharge and purify their unresolved toxic energetic states before their next rebirth. Once "awake," a reconnecting to the divine core existing within the individual's true self is possible.

As soon as the individual passes into the inner spiritual realms, all of the external outside distractions surrounding their lives begin to fade away. Suddenly they realize that all of their excuses, fantasies, and deliberate blindness have suddenly dissipated, leaving them with the "rude awakening" of the true consequences of all their actions.

In the spirit world, being "sorry" does not excuse you from receiving karmic retribution. No matter how long, how many times, or how many regrets you experience. This is not a punishment, it is merely a cause and effect of all your actions, both good and bad. Simple put, this is the natural energetic law of power and balance.

## INTERACTIONS WITH THE SPIRIT WORLD

Because we live in a multi-dimensional reality, interactions with the spirit world are a natural part of the human experience. Encounters with spirit entities can either prove to be positive and uplifting or negative and detrimental, depending on how you interact with them (Figure 1.37). Positive encounters with spirit entities, for example, can include creative inspirations, divine guidance, and the forewarning of impending danger. Negative encounters, can include energetic vampiring, spirit oppression, and psychic attacks.

The ancient Daoists understood that the spirit world sometimes interacted with and affected an individual's body, energy, and mind. These energetic and spiritual interactions were believed to affect the individual's thoughts, desires, and feelings, through the conscious and subconscious energetic interactions of the individuals Yuan Shen (i.e., his congenital spiritual state or divine nature, acting through the individual's Hun) and the Zhi Shen (i.e., his acquired spiritual state or survival nature, acting through the individual's Po).

The ancient Daoists believed that both positive and negative conscious and subconscious emotional and energetic states would continually surface within an individual, manifesting as various types of dreams, visions, and flashes of images.

Because these various emotions and energetic states stemmed from a natural interaction with the spirit world, they could never be totally repressed. Therefore, they were instead continually redirected and categorized by the individual's conscious mind into either positive or negative thoughts, feelings, and actions. An individual's mental state was categorized as being either "healthy" or "diseased" according to how well he processed the energy of these various thoughts and feelings, and how they manifested within his everyday life.

Until roughly a century ago, all mental illness was treated as a sign of spirit or demon oppression or possession. Today all signs of oppression and possession are treated as a sign of mental

illness. Because the outward symptoms of spirit oppression or possession (anxiety, disorientation, fantasies, delusions, etc.) are similar to textbook symptoms of neurosis and psychosis, the prevailing tendency is to diagnose such cases as paranoia, hysteria or schizophrenia.

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

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

In Daoist magic, seeing a spiritual entity or ghost is a normal part of meditation training, and is accepted as a natural energetic and spiritual phenomena. Individuals suffering from mental disorders such as schizophrenia and psychosis, however, have delusions and hallucinations that they are experiencing encounters with the spirit realm. In reality, these individuals are experiencing internal Qi Deviations, sometimes known as "energetic induced psychoses." These altered mental states were known in ancient China as "evil states," and depending on the patient, were sometimes believed to be difficult to correct.

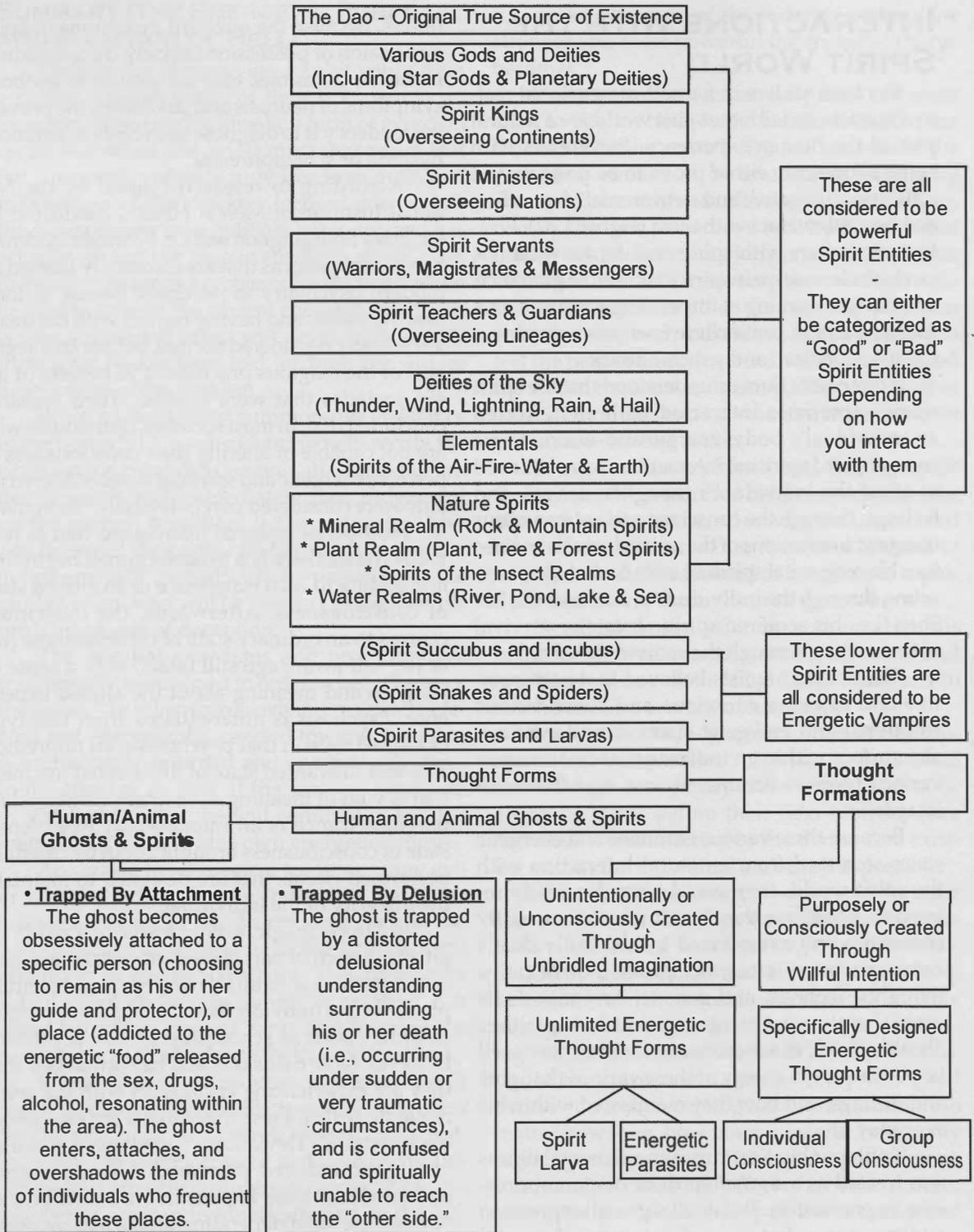


Figure 1.37. Encounters with Spirit Entities can either be positive or negative

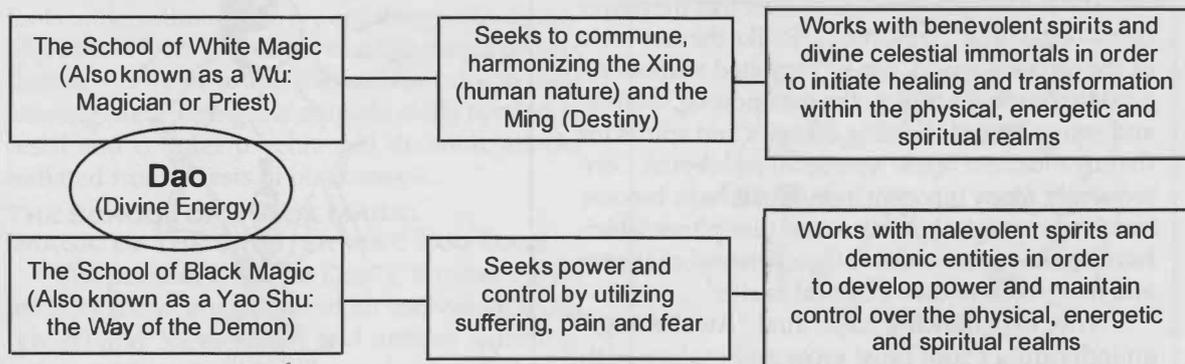


Figure 1.38. The two ancient systems of Daoist Magic: White Magic and Black Magic

## TWO SCHOOLS OF DAOIST MAGIC

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

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

- **Low Magic:** Also known as the "Magic of Hidden Forces" or "Natural Magic," this special training involves the direct manipulation of natural yet hidden energies contained within the realm of Earth. This includes the various occult powers inherent within minerals, plants, animals, and humans. Low Magic also includes the study of the various influences caused by the transforming energies of the Sun, Moon, Five Planets, 28 Star Configurations, and the four original Elements (Air, Fire,

Water and Earth). This type of magic does not use the active assistance of spirit entities, but is viewed as an ancient form of "natural science."

- **High Magic:** Also known as the "Magic of Spirits," this special training involves enlisting the active assistance of spirit entities, celestial immortals, or demonic beings for magical purposes.

According to Master Wang, the motivation and intent behind the priest's magical training can be further divided into three categories:

- **Black Magic:** The priest is "self-occupied," works as a "Warrior," and focuses exclusively on his own personal needs and wants.
- **Gray Magic:** The priest is "awake," works as a "Healer," and focuses on the specific needs of himself and others.
- **White Magic:** The priest has "transcended," works as a "Priest," and focuses exclusively on the needs of others.

In this book, we will begin our study of exorcism by discussing the School of White Magic and the School of Black Magic (Figure 1.38). Both schools of magic draw their power from the same great stream of energy that exists within the infinite space of the Wuji, and emanates from the eternal Dao. The difference between these schools lies not in the amount of force used to influence the divine power contained within nature, but in the manner through which this power is cultivated and utilized. The "evil" developed within the energetic and spiritual realms of magic is actually the energetic and spiritual abuse or misuse of divine power.

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

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

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

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

The priest of the "Zheng Dao" ("True Way") seeks to harmonize his "Xing" ("Human Nature") and "Ming" ("Destiny"), and live in a state of harmony, happiness, and spiritual integrity within the human realm. The priest of white magic works with benevolent spirits and divine celestial immortals by means of magic rituals, esoteric seals, invocations, and other spiritual practices used in order to initiate healing (physical, energetic, and spiritual). This special school of magic constitutes the principle functions of the divine priesthood. In ancient China, this type of priest was generally known as a Wu (magician or priest) and was an active part of both the Daoist and Buddhist traditions. The Wu were essential in early Chinese society, acting as professional priests (or priestesses), animistic magicians, and exorcists (Figure 1.39).

In this type of magical training, a priest of white magic may direct his own soul to leave its



Figure 1.39. Wu of Zheng Dao (The True Way)

physical body in order to help individuals in need. In ancient China, priests of white magic were also famous for their ability to use various types of herbs and elixirs for healing. When this type of healing energy is projected into an individual (e.g., in the form of a blessing), a cord of divine white light is extended from the priest's energetic field into the individual's external energetic field. As the individual becomes more receptive (i.e., accepting of the healing), the cord of divine light gradually penetrates deeper into the individual's body and initiates the healing.

One final note: although a priest from the school of white magic will ultimately triumph over a priest from the school of black magic (as priests of black magic eventually fall victim to their own evil creations), the average so-called "good" person has absolutely no chance of withstanding the psychic attack of a priest of black magic. Never think that a priest of black magic cannot injure you because you are "right," or that he or she is weak because they are "evil." This would be similar to placing a professional street fighter in the ring with a baby, and saying that the baby will win the fight because it is "pure of heart," and its soul is undefiled. Only

fools underestimate this type of danger. Traditionally, priests from the school of white magic protect themselves by devoting themselves fully to their training, developing the magical skills needed to resist and counter psychic and demonic attacks initiated from priests of black magic.

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

The priest of the "Zuo Dao" ("Sinister Way") initiates the wrongful use of an individual's Gui (ghost) and Shen (spirit) and utilizes suffering, pain, and fear, in order to acquire fame, power, and control (Figure 1.40). A priest of black magic works with malevolent spirits and demonic entities by means of magic rituals, pacts, esoteric seals, invocations, and other spiritual practices, in order to initiate control by creating an overshadowing oppression, that leads to extreme anxiety, depression, disease states, and/or death (physical, energetic and spiritual). This evil spiritual practice constitutes the principle functions of the demonic priesthood. In ancient China, this type of sorcery was also called "Yao Dao" ("the Way of the Demon"), "Yao Shu" ("Demon Skill"), "Yao Fa" ("Demon Law"), or "Xie Dao" ("the Evil Way"), "Xie Shu" ("Evil Skill"), or "Xie Fa" ("Evil Law").

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

The practice of black magic lends itself to numerous applications. The secret magic of Daoist Sorcery can be used, for example, to create love spells or infatuation spells, to cause a couple to separate, to cause a victim to become impotent or infertile, to ruin a rival's business, or to cause insanity or death.

Most systems of sorcery and black magic practiced throughout the world share similar forms of magical rituals, even though they are practiced in different parts of the continents. One example of a similar type of ritual used by all practitioners of black magic is Hexing Doll Sorcery. In Hexing Doll Sorcery, an effigy made of straw or other materials and is fashioned to represent the victim. The hair,

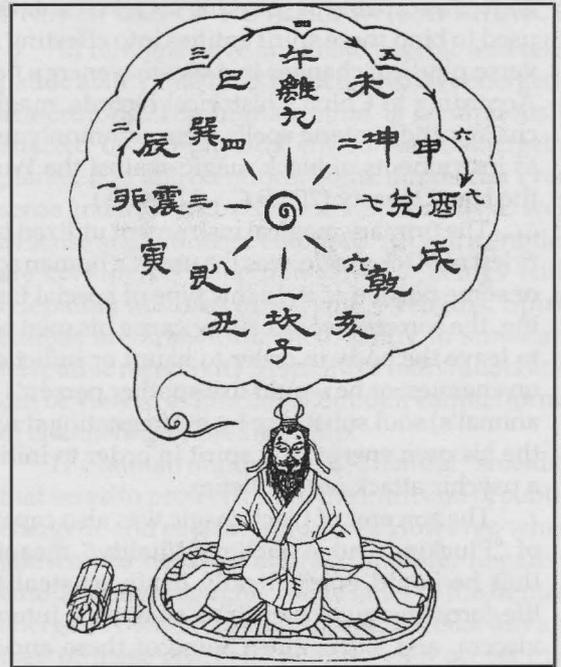


Figure 1.40. Wu of Zuo Dao (The Sinister Way)

nails, or other personal belongings of the victim are also attached to the Hexing Doll; and most significantly, a soul invocation (special incantation) is recited in order to summon the intended victim's soul and energetically link it to the doll. Needles or pins are then stuck into the doll to inflict harm on the victim. Priests with strong psychic or spiritual powers can cast a Hexing Doll spell and even kill an intended victim living in another part of the world.

The power of black magic lies largely in the priest's ability to summon, contract, and direct spirits, which can exert tremendous power over a victim's body, energy, mind, and spirit. In order to initiate a psychic attack onto a victim, a priest of black magic may also elicit the help of Spirits of the Dead, Elementals, Nature Spirits, Animal Spirits, as well as Demonic Entities. Through their assistance, a priest is capable of utilizing the natural energies of the Earth, work with the celestial powers of the planets and star constellations, perform divinations, create spirit guardians, summon and control the spirit entities that inhabit the mountains, forests, and lakes. These powerful sorcerers

were also capable of speaking secret incantations used to bind these spirit entities into effecting adverse physical changes in a victim's energy field. According to China's historical records, magical charms and esoteric spells were commonly used as instruments of black magic against the Wu of the Han Dynasty (206 B.C. - 220 A.D.).

The primary magical instrument utilized by a priest of black magic, was the use of a human soul, or some portion of it. In this type of special training, the sorcerer would either cause his own soul to leave the body in order to haunt or inflict evil on enemies; or he would use another person's (or animal's) soul substance by impregnating it with the his own energy and spirit in order to initiate a psychic attack onto a victim.

The sorcerer of black magic was also capable of "Plucking Out A Victim's Vitality," meaning that he could energetically drain or steal the life-force energy of a victim's eyes, ears, internal viscera, and extremities. Some of these ancient priests had great spiritual powers, and could even cause a victim to go insane or die.

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

### The Two Types of Black Magicians

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

- **Assistant Based Sorcerers:** The first type of priest is driven to fulfill his conscious wants, desires, and acts, through demonic support. These priests use the demonic entities of the spirit realm, which are contracted through necromancy and magical invocation. This type of priest causes great harm to the world, by contracting, utilizing, and energetically empowering the darker forces that exist with-

in the various realms. As the priest becomes a conscious channel for these dark forces, he inevitably "sells his own soul," for these dark forces must first pass through the energetic fields of his own body in order to physically manifest itself within the physical realm.

A sorcerer who takes on this dark spiritual path, slowly eliminates or destroys all of the finer spiritual influences of his innate divine virtues. Having slowly destroyed the divine spirit's loving influence on the conscience mind, he slowly becomes more desperate and confused, and begins to do evil for the enjoyment of it. As the sorcerer continues this dark spiritual path, he eventually becomes the incarnate manifestation of his own demonic influence.

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

### Casting Evil Spells at Night

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

According to Daoist teachings, black magic spells and hexes are known to be more lethal when cast at night, and are believed to be generally less effective when practiced in the light of day. Therefore, a sorcerer of black magic will usually perform at least three separate rituals at night (from midnight until four), finishing before the Sun rises. It is taught that if the Sun's light becomes visible, it will weaken the power of the evil spell.

## UNDERSTANDING PSYCHIC INFLUENCE

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

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

In every form or manifestation of energy, including thoughts and emotions, we can see the principle of induction operating. It is commonly held that no individual is able to influence another person through induction unless the individual being influenced already possesses within him or herself a similar thought or emotion. Take, for example, two people sitting in a room. If the first individual has covertly suppressed feelings of hostility and the second person is sensitive to the energetic resonances of anger, then the second person will begin to feel uncomfortable or suddenly act out the first person's suppressed hostility (even if the hostility does not originally involve or is not consciously being directed towards the second individual). The emotional discomfort or the sudden acting out of emotional release then seems to happen for "no apparent reason."

## PRINCIPLES OF PSYCHIC INTERFERENCE

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

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

When a spirit entity approaches a vulnerable individual, it will use whatever existing core images that it can find to gain access into the human mind. It will choose the strongest natural core image available (sexual fantasies, anger and rage, grief and resentment, fears and phobias, depression and despair, obsession and compulsion, etc.). During a psychic attack all of the victim's existing weaknesses will be exploited and used against them. The urges will come in waves, always strongest at the worst possible time, when the victim is at their weakest. These intelligently orchestrated assaults trigger and subconsciously activate the victim's deep-seated vices and uncontrolled impulses, giving the negative entity power and access to the victim's life-force energy. For example, substance abuse weakens the energy body defenses and erodes an individual's natural psychic shields. Once the body's natural shields are weakened, the individual becomes vulnerable to the invasion and influence of negative spirit entities.

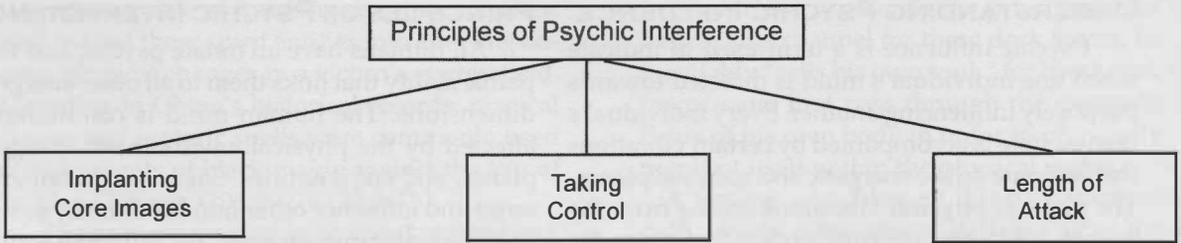


Figure 1.41. The Principle of Psychic Interference

Through implanting core images and ideas, spirit entities are able to manipulate and eventually take control of a victim's Jing, Qi, and Shen. This process is described as follows (Figure 1.41):

- **Implanting Core Images:** All spirit entities have the ability to implant thought intentions and images into an individual via their already existing active core issues. For example, if an individual struggles internally with thoughts of lust, the spirit entity can intensify these ideas and implant additional thoughts, images, and

desires in order to intensify the pre-existing stimuli. This action turns minor feelings of desire into obsessive lust, and allows the spirit entity to have greater control over its host.

An individual's actions are based on their "Code of Conduct," created from the initial programming of their personal "Belief System" or "Internal Truth." This "Internal Truth" is subconsciously constructed from the initial imprinting and programming of the following (Figure 1.42):

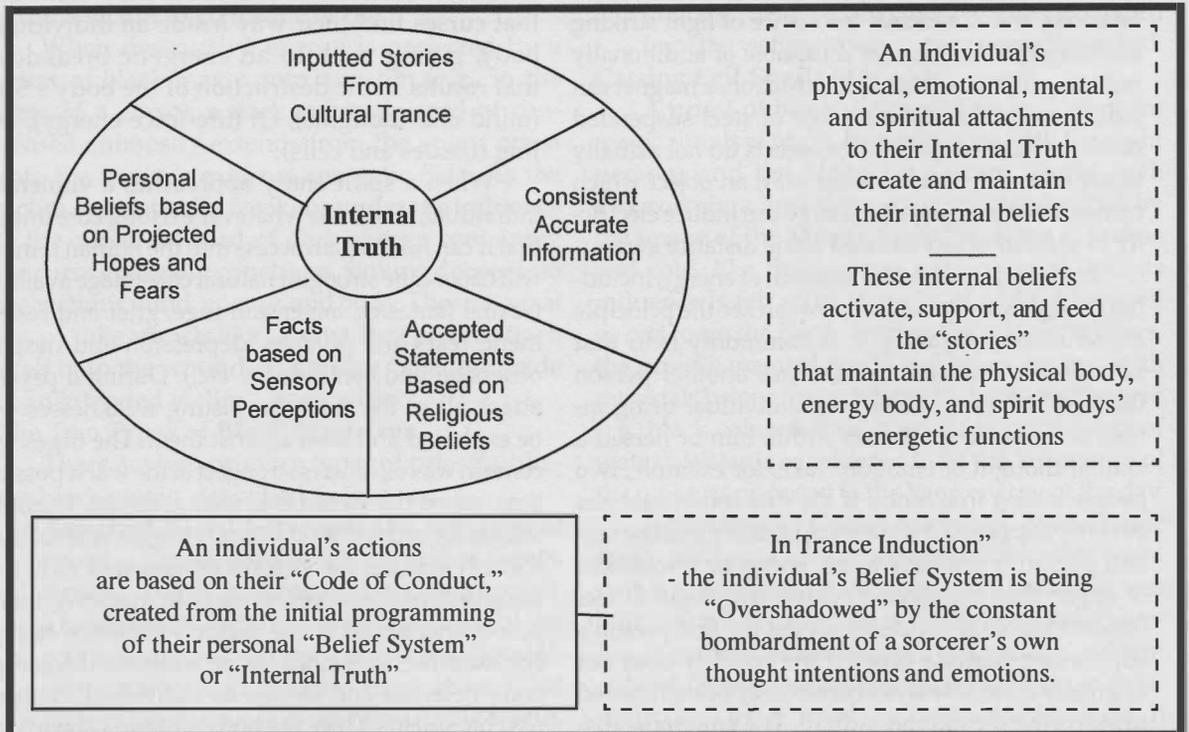


Figure 1.42. The Principle of Effect on an Individual's Core Self

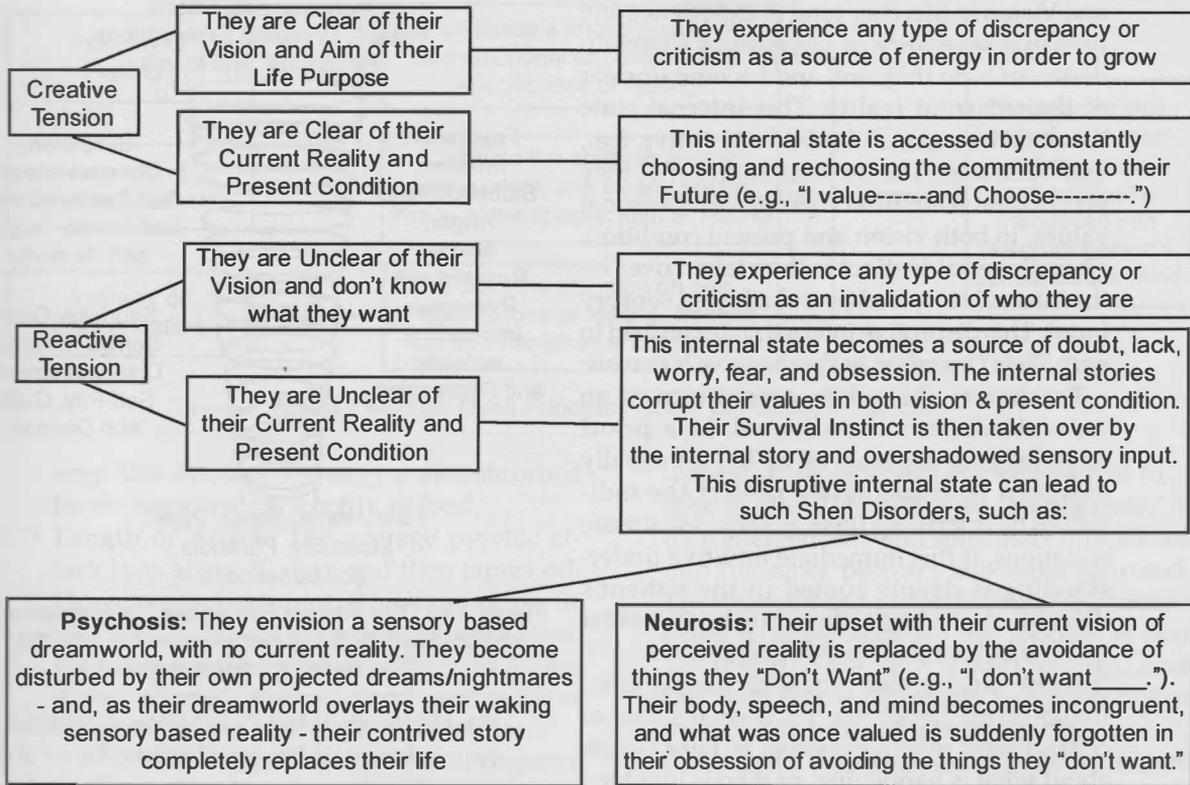


Figure 1.43. The difference between Psychosis and Neurosis

1. Inputted Stories of the Cultural Trance,
2. Beliefs based on projected hopes and fears,
3. Accepted statements based on religious beliefs,
4. Facts based on sensory perceptions, and
5. Consistent accurate information.

In spirit induced Trance Induction, an individual's Belief System is being "Overshadowed" by the constant energetic bombardment of another individuals projected thought intentions and emotions (or the thought intentions of a contracted Spirit Entity).

In the state of Trance Induction, when we believe that something is actually there, then it is. The body's physical, mental, and emotional states all respond to this implanted thought and feeling, which has the influential power to affect us, and the perceived world to which we respond.

When we cease to exist, the world we make dissolves with us, not the world that other people inhabit. In other words, our personal perceptions of life and the way we view everything ceases with us. This is the true purpose and effectiveness of Trance Induction, to alter the individual's perceived existence.

- **Taking Control:** Most Daoist priests believe that an evil sorcerer or spirit entity can reach through a victim's core images and sink their own energetic connection into the ethereal substance of the victim's energy body. This allows the sorcerer or spirit entity to have a powerful mind-body connection with the victim.

One common way a spirit entity can take control of its victim, is to first internally induce a psychotic or neurotic state (Figure 1.43). If the victim is unclear of their Code of Conduct

and Vision in life, they tend to experience any type of discrepancy or criticism as an invalidation of who they are, and become unclear of their current reality. This internal state becomes a source of doubt, lack, worry, fear, and obsession. The internal stories that they keep inside their mind corrupt their personal values, in both vision and present condition. Their Survival Instinct is then taken over by the internal story and overshadowed sensory input. This disruptive internal state can lead to such Shen Disorders as Psychosis or Neurosis:

**Psychosis:** The subtle perceptions of an individual's intuitions (based on a priori knowledge or experiential belief) are usually designed to immediately protect the individual by informing them of safe - vs - unsafe situations. If this immediate intuitive understanding is deeply rooted in the patient's delusional psychosis, they will quickly enter into a disillusioned based dreamworld.

If left "unchecked," these escalating emotional states "feed" the individual's loss of contact with reality, resulting in false beliefs about what is happening, or who is involved (Figure 1.44). Which can easily lead to seeing or hearing things that aren't there.

Eventually, the individual envisions a sensory based dreamworld, with no current reality. They become disturbed by their own projected dreams or nightmares, and, as their dreamworld overlays their waking sensory based reality, their contrived story completely replaces their life.

**Neurosis:** Their upset with their current vision of perceived reality, is replaced by the avoidance of things they "Don't Want." Their body, speech, and mind becomes incongruent, and what was once valued, is suddenly forgotten in their obsession of avoiding the things they "don't want."

When the overshadowed victim begins to obey the specific compulsions of the spirit entity, he is immediately rewarded with pleasurable feelings of endorphin releases, and experiences the short lived feelings of eupho-

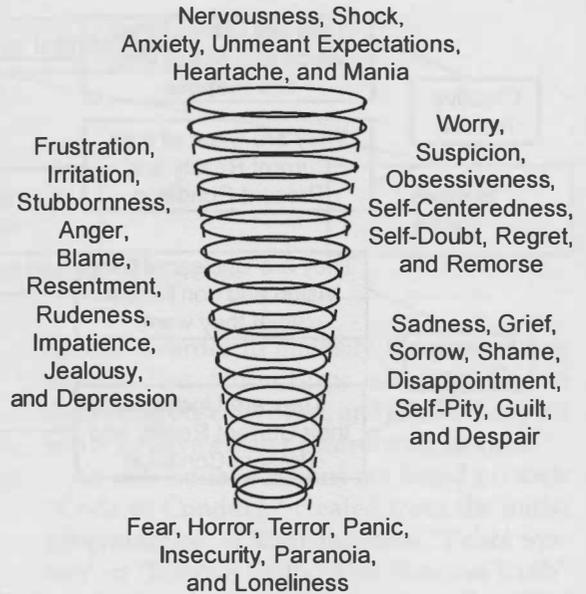


Figure 1.44. The Internal Stories are "Overshadowed;" and continue to "feed" and escalate the individual's unhealed emotional states.

ria. However, if the victim resists the specific compulsions of the spirit entity, he or she is immediately punished with psychic induced anxiety and physical manifestations such as nausea, headaches, vertigo, etc. until he or she submits to the spirit entity's compulsions.

Spirit entities need places of dark and quiet in order to manifest at the subtle levels where they can more easily effect the victim's mind. This is why the presence of light and sound, while in itself is not enough to break a psychic attack, does however make it more difficult for the spirit entities to maintain control.

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

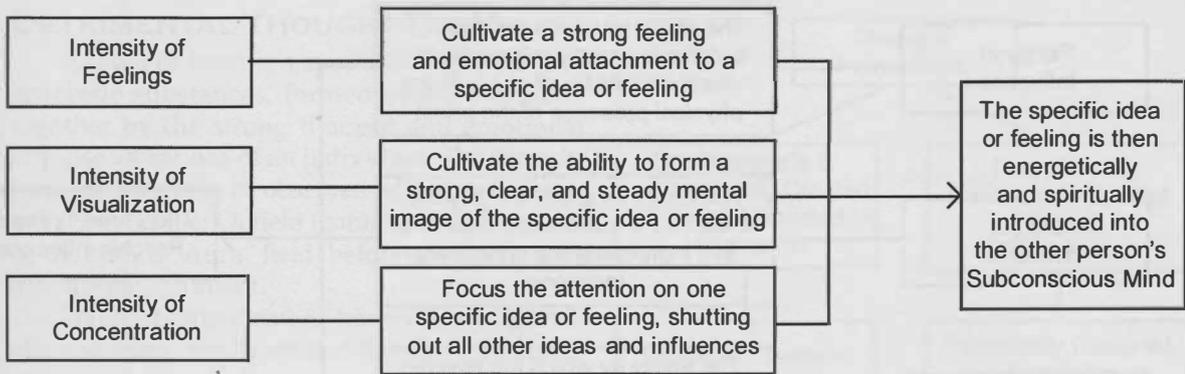


Figure 1.45. The Three Principle Factors of Psychic Influence

ergy. This discharged energy is then absorbed by the negative spirit entity as food.

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

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

### THREE PRINCIPLES OF PSYCHIC INFLUENCE

Psychic influence can be directed towards people, places, and things according to three principle factors: The Intensity of Feeling, The Intensity of Visualization and The Intensity of Concentration. The quality and coherence of these three factors determines the extent of the psychic influence, described as follows (Figure 1.45):

1. **Intensity of Feeling:** In order to exert an effective psychic influence through feeling, the individual projecting the emotions and desires, must first cultivate a strong feeling of

interest in, or an emotional attachment to, a specific idea. This cultivated "feeling state," is then energetically and spiritually introduced into the other person's subconscious mind. The strongest and easiest feelings for a human being to experience are the feelings of fear and sexual desire. Both of these feelings states can, with proper discipline, be sublimated or projected in order to initiate control.

2. **Intensity of Visualization:** In order to exert an effective psychic influence through visualization, the individual projecting the image must cultivate the ability to form a strong, clear, and steady mental picture of the specific idea or feeling that he or she is trying to induce. This is performed by layering and integrating many different sense and word pictures that are related to the above mentioned intensified feeling, and then subconsciously and consciously integrating them into a complex multidimensional internal "understanding."
3. **Intensity of Concentration:** In order to exert an effective psychic influence through concentration, the individual projecting the "thought idea," must learn to concentrate his or her mind and focus the attention on one specific idea or feeling. This single pointed concentration of mind, is achieved either by focusing solely on one thing (item, goal, intention, etc.) and shutting out all else, or by taking all of one's resources and directing them towards the object of concentration.

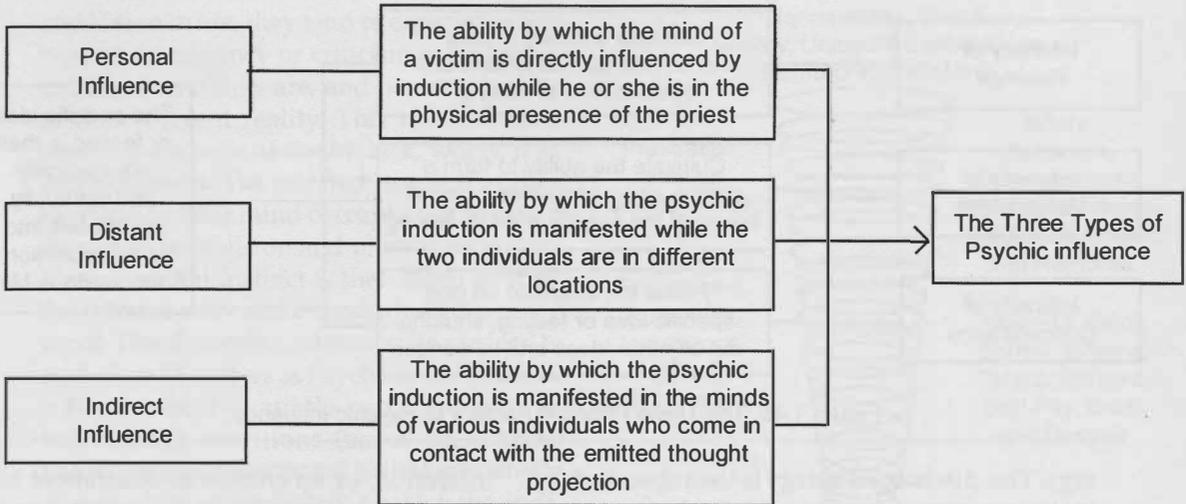


Figure 1.46. Psychic influence may be divided into three general types

### THREE TYPES OF PSYCHIC INFLUENCE

Psychic influence may be divided into three general types: Personal Influence, Distant Influence and Indirect Influence, described as follows (Figure 1.46):

1. **Personal Influence:** This is the ability by which the mind of an individual is directly influenced by induction while he is in the physical presence of the person that is attempting to influence him (Figure 1.47). Personal influence ranges from developing the power to influence others directly and personally through either the utilization of a strong and willful mind control (Yang Influence: Dominating Personalities), or through the development of subtle willful influence (Yin Influence: Seduction and Hypnotic Trance).
2. **Distant Influence:** This is the ability by which the psychic induction is manifested while the two individuals are in different locations.
3. **Indirect Influence:** This is the ability by which the psychic induction is manifested in the minds of various individuals who come in

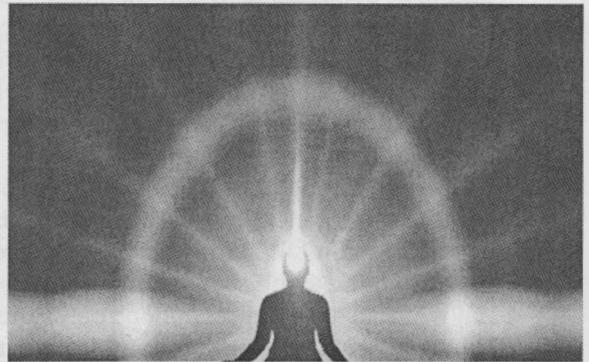


Figure 1.47. Personal Influence is the ability to directly influence the mind of an individual by induction, while he is standing in your presence.

contact with the emitted thought projections. The projected thoughts emitted from an individual, can be used to affect the subconscious and conscious minds of other individuals. This can occur even though no outward attempt is purposely made to directly influence them.

## DETRIMENTAL THOUGHT-FORMS

A thought form is a specialized grouping of energetic substances, formed and crystallized together by the strong thought and emotional impulse vibrations of an individual. The thought form can generally be observed within an individual's Second Wei Qi field (commonly believed to be the body's "Aura" field) before it is discharged into the environment.

Thought form clusters, however, are spiritually and energetically created thought intentions, designed for a specific purpose (e.g., a blessing or a curse). The power and duration of the thought form is dependent upon the degree of integration and force with which the manifested thought or feeling was created.

## TWO WAYS TO CREATE THOUGHT FORMS

There are two ways that an energetic thought form or cluster can be created (Figure 1.48): Unintentionally Created Through Unbridled Imagination, and Purposely Created Through Willful Intention. These two methods are described as follows:

### CLUSTERS THAT ARE UNINTENTIONALLY CREATED THROUGH UNBRIDLED IMAGINATION

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

### Spirit Larva and Energetic Parasites

In certain schools of Chinese sorcery, students are taught about two additional variations of the energetic thought form clusters, known as "spirit larva" and "energetic parasites." A spirit larva is considered an unintentionally created self-

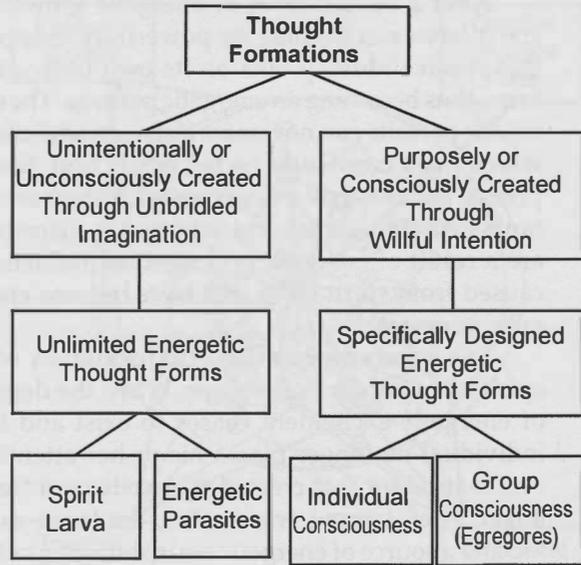


Figure 1.48. Two Ways to Create Thought Forms

induced thought-form with energetic features similar to those of a thought form cluster. However, a spirit larva forms itself within the energetic world involuntarily, through severe emotional or spiritual excitement.

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

The stronger the amount of released energy and the greater the level of severity of the experience, the more powerful, energetically condensed, and viable the "larva" become. The spirit larva will become even stronger and more energized if its host (creator) returns to the primary source of its energetic creation and invests time and attention in "feeding" the experience (i.e., the original experience that gave birth to the spirit larva). For the sake of survival and self-preservation, the spirit larva can expand its energetic existence by further inciting the particular individual who created it to seek after a specific type of energetic release (e.g., sex, fighting, adrenaline-sports, etc.).

After a certain level of energetic growth, a spirit larva can become so powerfully charged, that it can suddenly take on its own individual form, thus becoming an energetic parasite. The energetic parasite can now manifest as an addiction, which must constantly be fed by its host. Some priests believe that many mental disturbances, fantasies, delusions, and emotional disorders are a result of energetic and spiritual influences caused from spirit larva that have become energetic parasites.

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

#### **CLUSTERS THAT ARE PURPOSELY CREATED THROUGH WILLFUL INTENTION**

This type of thought form is developed by willfully controlling the creation and formation of an energetic thought-form. Daoist priests believe that each individual has the ability to create an energetic "being" through the directed thoughts, emotions and projected intentions of his or her Conscious Mind (Figure 1.49). Once created, these thought-form energetic beings are aware of their environment and understand their created purpose and energetic function. For example, through specific intention, an "energetic being" can be programmed and directed to manifest, manipulate and exploit an individual's secret fears and desires, bringing the targeted victim untold anguish, guilt and shame.

A highly disciplined mind is capable of consciously generating specific thought-forms whose

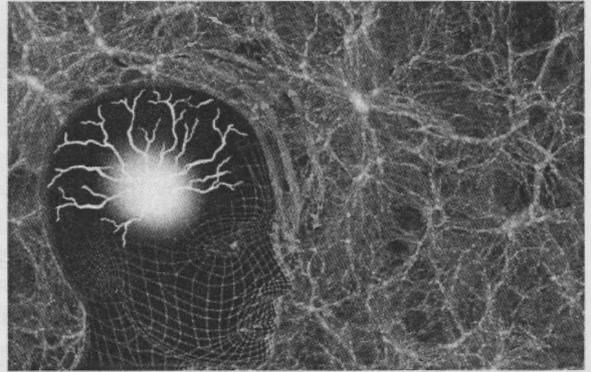


Figure 1.49. Thought Form Clusters can be purposely created through willful intention.

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

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

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

## ENERGETIC THOUGHT CLUSTERS

All thought forms, whether benign or malignant, are composed of internal belief structures that create and mold energy. As the energy of the created thought form continues to gather, it begins to coalesce and mold, causing and forming energetic clusters (Figure 1.50).

An energetic thought cluster is considered to be a condensed form of energy. That is, the thoughts and emotions fuse within the cluster, condense, and form an energetic mass.

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

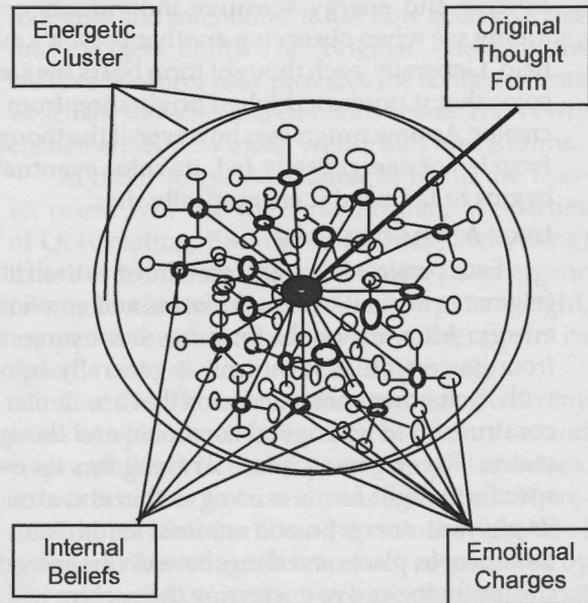


Figure 1.50. The Formation of an Energetic Cluster Developed Through Either Conscious or Unconscious Mental Concentration

## THOUGHT FORMS, SHAPES AND COLORS

Prolonged and persistent internal thought forms create and form energetic patterns. When internal thought patterns become continually impregnated with the energetic charge of unexpressed toxic emotions, the energetic clusters will thicken, grow and condense to the degree that the imprinting of an energetic cyst or tumor begins to form (Figure 1.51). As this type of energetic cluster continues to grow it begins to cause energetic stagnation, eventually affecting cellular and tissue growth and impeding internal organ function. This energetic stagnation sets the foundation for the development of disease.

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

- The most common thought form is seen as a tiny series of energetic waves, similar to those created by dropping a rock into still water.
- Sometimes the thought form takes on the appearance of a spiraling tornado, either rotating around the center of an individual or projected outward from the individual and moving through space.
- Some thought forms are emitted like jet streams of puffy vapor, twisting outward like a dark energetic eel or snake.

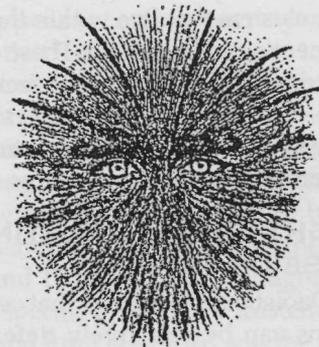


Figure 1.51. A Negative Thought Form (Inspired from the original artwork of M.D. Logan).

- Other times a thought form can be projected outward like a cannonball or series of bombs shooting out from an individual's energetic field.
- Other thought forms have the appearance of semi-luminous globes, glowing like giant opals.
- Still other thought forms have the appearance of semi-luminous cords of bright white light. Many of these thought forms glow with a dull phosphorescence, instead of a bright brilliant light. These types of energetic thought forms are what

psychic and energy sensitive individuals commonly see when observing another person's aura field. Generally, each thought form bears the same color that it possessed when originating from its creator. As time progresses however, if the thought form is not energetically fed, its color eventually begins to fade and it energetically dies.

### LIKE ATTRACTS LIKE

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

### THOUGHT FORMS CREATING DISEASE OR HEALING

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

When thought form clusters are consciously created, they can be empowered with a certain degree of intelligence and can influence an individual's thoughts and actions (e.g., changing friends into enemies and enemies into friends).



Figure 1.52. A Negative Thought Form "Feeding" off of its original creator at night.

A spiritually energized thought form cluster can strengthen or weaken the mental and intellectual powers of an individual; it can also protect a person from foreign or negative energetic influences.

Once created, thought form clusters can be imprinted and commanded to perform specific tasks, such as performing a healing or initiating a psychic attack. However, such artificially created negative spirit entities can sometimes attach themselves to the creator's energy field and become extremely difficult to control. Unless the thought form's energetic field is properly dissolved when it is no longer needed, it can act as an energetic vampire, perpetually draining the original creator's energetic field (Figure 1.52).

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

## CREATING THOUGHT FORM ENTITIES

All things that are created with the mind have the ability to manifest outside of the mind in some energetic shape or form. Since the mind is a microcosm of the universe, that which affects the mind has the ability to also affect the universe. Therefore, each individual has the ability to create an energetic "being," (also known as a "thought form entity") through the directed intentions of his or her thoughts and emotions via the Conscious Mind. Through specific intention, an energetic Thought Form can be directed to manifest the individual's desires. Once created, these Thought Form energetic beings are aware of their environment and understand its sense of purpose.

Thought Forms can be consciously created and empowered with a certain degree of intelligence. The degree of intelligence depends on its construction and function. For example, a Thought Form can be used to influence the thoughts and actions of an individual (changing friends into enemies and enemies into friends). It can also strengthen or weaken the mental and intellectual powers of a individual, or protect a person from foreign or negative energetic influences.

Through the deliberate actions and intentions of the Daoist priest, the Thought Form will mold to the conceptional form that will allow it to maximize the energy that it received from the priest's creative effort.

### EIGHT RULES FOR CREATING THOUGHT-FORM ENTITIES

Thought Form entities are created from the universal collective consciousness contained within the infinite space of the Wuji. When any individual (considered to be the creative father) intentionally or unintentionally creates, identifies, and gives a certain amount of his own life-force energy to an energetic thought form, they are in effect, combining life-force energy with the universal collective consciousness (considered to be the creative mother) and creating a new energetic being (the child). This new being is still interconnected with the universal collective consciousness (as all created things are); however, because of its fusion with the individual's

thoughts and intentions, it has now become a distinct energetic entity. The "original" energy of the creative life-force now provides the container from which the thoughts and emotions reside. This newly created entity now exists within all Three Realms.

In order to create a thought form, the Daoist priest will use the Four Primary Properties of Qi (Creating, Feeling, Imprinting, Activating) in order to: create and materialize its energetic form and construction; feel its energetic weight, temperature, movement and vibration; imprint its specific task; and activate its life purpose.

Creating Thought Forms or working with any form of spirit entity, requires both caution and responsibility. Whatever your thought form does, it does because of you and your intentions. Therefore, the creation (birth) and dissolution (death) of a thought form must be carefully constructed by the priest. Additionally, there are eight rules that must be observed when creating a thought-form, described as follows (Figure 1.53):

1. **Shape, Form and Appearance:** Each thought form must be given a specific shape, form and appearance that corresponds to the "task" that it has been designed to fulfill. The specific shape and form of the thought form is constructed as an energetic vessel. This energetic vessel is needed for the imprinting ("loading") of the thought form (for example: an "energetic orb") and should be designed in appearance to best suit its function.
2. **Goal and Function:** Each thought form must have a specific purpose for existence. Once the shape and form is defined and the priest is satisfied with the accumulation of energy existing within the created thought form, he or she must impregnate the energetic form of the thought form with a specific "life-purpose," in order to give it a specific "task." The "task" must be imprinted onto the thought form through the priest's Shen (Spirit), Zhi (Will) and Yi (Intention). The priest should determine the following:
  - What do I want the thought form to do?
  - How will it accomplish this task?
  - How can I insure that the thought form will succeed?
  - What is my timetable?

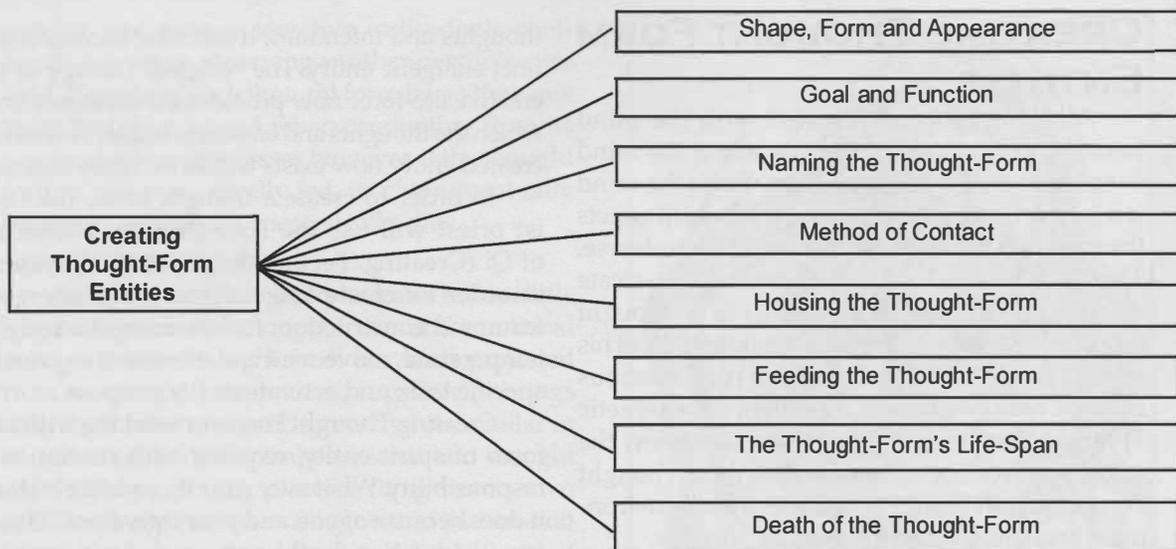


Figure 1.53. Eight Rules for Creating Thought-Form Entities

The life purpose of the thought form and the efficacy of the “task” must be impressed upon the thought form, regardless of whether it is to have a continuous or limited energetic effect on a individual. Once the purpose for the Thought Form’s existence is defined and the priest is satisfied with the accumulation of energy existing within the created thought form, he or she must give the thought form a name.

3. **Naming the Thought Form:** The thought form must be given a name and specific method in order to call and control its energetic nature. The thought form cannot exist without a name. The name produces the specific picture of the energetic form, its shape, color, size, quality, feeling and sense of being. When choosing a name, never use a common name, and do not entrust the name to any other individual. The mere mention of the Thought Form’s name will immediately bring it into the priest’s vicinity. As soon as the name is pronounced, the energy of the thought form is set in motion, and the magical forces that they designate are materialized and mobilized. Once they have been rendered tangible, they may be summoned for help or else banished according to need.

The name should also be appropriate for the task at hand, which allows the thought form to form a type of personality. One of the easiest ways of creating a name for the thought form is to derive it from its chosen goal and function, a form of “statement of intent.”

4. **Method of Contact:** When creating a thought form, the Daoist priest should determine how the thought form should be called. The methods for calling the thought form can include: audible through a whisper, inaudibly through a thought, Hand Seal (Mudra), prayer, or ritual. Some priests will use a specific Mantra which uses the vibration of sound to energize and manipulate things within the surrounding environment, in order to call the thought form. This energizes the surrounding environment while simultaneously feeding the thought form. When calling a thought form, it is important to have a way for it to return back into its original energetic form (for example, an energetic orb). In this way, the Daoist priest can maintain control over the thought form and recharge or dissolve it if necessary.
5. **Housing the Thought Form:** When an thought form is evoked into the physical realm, it is important to provide a house or container for

it. This "house" serves as a "resting place" for the thought form to reside when not energetically active, otherwise there is a tendency for the thought form to wander. In ancient China, Daoists alchemists used to impregnate their magic tools, magical gourds, herbal formulas, charms, amulets, and talismans with Thought Forms. The size of the "home" is of no consequence, what matters is the substance, shape, and appearance of the container. When selecting a suitable residence for the thought form to reside, there are two methods, Pre-fabricated Objects and Constructed Objects, described as follows:

- **Pre-fabricated Objects:** this can range from various statues of all shapes and sizes, carved stones, plants, talismans, dolls, statues, animals, etc. In ancient China, Daoist priests often used certain stones and crystals to bind spirit entities to a plant that had similar attributes to the Entity's realm of influence. As long as the plant and stone were in harmony with the spirit entity, it would use the plant as a home while working with the priest as a "familiar" (a spirit entity that serves or guards an individual).
  - **Constructed Objects:** this is constructed according to the Shape, Form and Appearance of the thought form, its Goal and Function, and its Realm of Influence.
6. **Feeding the Thought Form:** When a thought form is created within the physical realm, it is generally formed from a certain amount of the priest's energy. Therefore, it is important to provide the thought form with energy in order to sustain its existence. Whatever energy source that the priest chooses to provide for the thought form, it is important that the source of energy be in harmony with the Thought Form's Goal and Function, and its Realm of Influence. Otherwise, the thought form could become an energetic "vampire" looking for energy wherever it roams. There are two primary ways for the thought form to feed:
- The priest feeds the Thought Form with his or her own energy: This is accomplished by having the priest emit Qi and Shen into the

thought form. The Qi and Shen are projected from the priest's Energetic and Spiritual Bodies daily via energetic contact with the thought form. Another way is to provide devotional plates of physical food for the thought form to energetically ingest.

- The thought form is programmed to feed from an external source away from the priest: One way that this is accomplished, is by having the thought form feed from the energies of the individuals living at the location where it has been dispatched.
7. **Thought Form's Life-Span:** Each thought form must be given a specific life span at the time of its creation. The life span of a thought form can be extended for several weeks, or for several years depending on its energetic purpose. It is important, however, to determine the exact "Four Pillars" (Year, Month, Day, and Hour) of the Thought Forms dissolution, at the time that it is created. If a priest dies as a result of an accident, and the Thought Form's dissolution time has not expired, the thought form will dissolve by itself according to the predetermined time. If, however, the thought form is not given a time of dissolution and has no predetermined life span, it can exist for hundreds of years after the death of its creator, and be capable of sustaining itself independently. If the thought form increases in power on its own and develops into a poltergeist, its creator would be Karmically responsible for all the Thought Form's actions and deeds.
8. **Death of the Thought Form:** The dematerialization of the thought form must be performed through gentle dissolution into the Wuji. Under no circumstances should the dissolution of a thought form occur suddenly. The thought form is still an energetic part of the priest. The thought form was originated, and has been projected into the Energetic World from the priest's Energetic Body. Therefore, any sudden dissolution can create a severe energetic backlash, resulting in great harm to the priest (especially if the thought form is able to cause powerful physical effects within the body's tissue mass).

## TASKING A THOUGHT FORM TO HEAL

If, for example, the priest wishes to strengthen a terminal patient's Deficient Kidneys, he can choose to proceed as follows:

- The priest will begin by performing "The One Through Ten Meditation," "The Divine Hook-Up" and "The Three Divine Invocations."
- Next, the priest will imagine dissolving into the infinite space of the Wuji, into an immense ocean of eternal light.
- Then, the priest will imagine condensing all of the universal light into a small, powerful energetic orb. By compressing the divine light into a small magical orb, it will begin to glow like the bright radiance of the Sun.
- The priest will then impregnate the energetic orb of light with a thought-intention. Through firm conviction, the priest will empower the energetic orb with his own Zhi (Will), Qi (Energy), Yi (Intention) and Shen (Spirit), and then manifest the spiritual and energetic ability of the energy ball in order to strengthen and empower the patient's ailing Kidneys.

It is important to note that, until a thought (Shen) is rooted to a specific purpose and intended goal (Zhi), it cannot fulfill its initial task (Yi), and the priest's projected Qi (Energy) will easily disperse. The impregnated programming of the Thought Form's thoughts (Shen), is equivalent to the Yang Fire energy of the Thought Form's Upper Dantian function; the specific purpose and intended goal of the Thought Form's Zhi (Will), is equivalent to the Yin Water energy of the Thought Form's Lower Dantian function; the initial task of the Thought Form's Intention (Yi), maintains the Thought Form's "life-purpose;" and the Qi is the medium from which the spirit, thought and intention fuse (Figure 1.54).

- As soon as the priest has formed the energetic orb, he will give it an appropriate name and determine the time limit as to how long the energetic orb should remain and be effective within the individual's Energetic Body. The priest will also designate how the energetic orb is to accomplish the "task."
- Once the duration time has been programmed, the priest issues the final command, that the

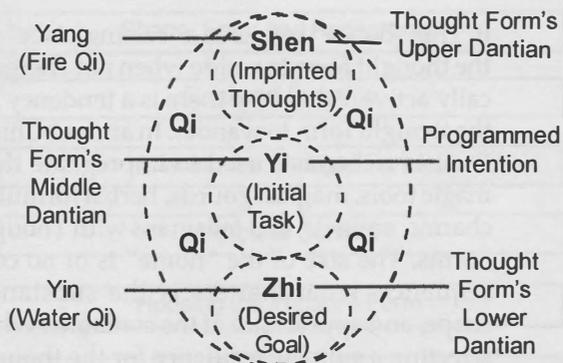


Figure 1.54. Creating a Thought Form

energetic orb will return again into the ocean of light and dissolve back into the Wuji immediately after it has completed its "task." The thought form knows neither space nor time, and is therefore immediately directed to the Energetic Body of the designated individual.

- At this point, it is important for the priest to sever any energetic cords connected between himself and the energetic orb. The less attached to the Thought Form Entity that the priest is, the more effective the Thought Form will be; as it can work independently within the individual's Energetic Body without being disturbed by the thoughts of the priest. This also allows the thought form to work for the individual's highest good, in harmony with Divine Will.

## RECHARGING A THOUGHT FORM

Now and then it is advisable to recall and recharge the Thought Form, in order to give it a stronger, more effective energetic function. This is accomplished by proceeding as follows:

- First, recall the Thought Form by calling it by its created name, from out of the individual's Energetic Body.
- The priest will then empower the energetic orb by renewing its accumulation of divine light.
- The energetic orb is then dispatched back into the individual's body.
- Once the energetic orb has completed its "task," it will dissolve into the Wuji on its own accord.

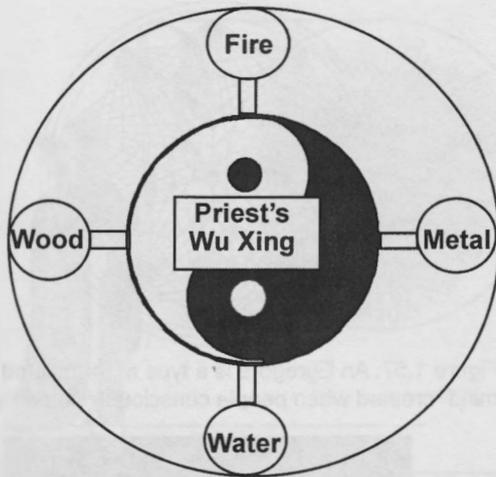


Figure 1.55. Creating a Thought Form for Personal Use

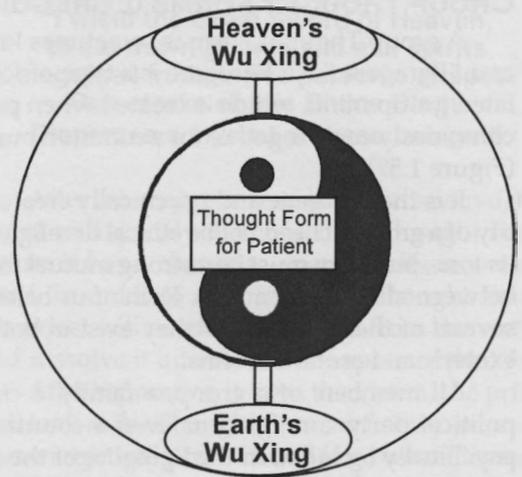


Figure 1.56. Creating a Thought Form for a Patient

## CAUTIONS

When a Daoist priest creates a Thought Form entity for his own personal use (i.e., protection, gathering information, etc.), he should form the energetic entity from the internal energetic projections of the Five Elements existing within his own body (Figure 1.55). This magical technique is commonly known as “Molding and Activating the Five Sprouts.”

However, when creating a Thought Form entity for another individual, it is important that the priest create and energetically form the Thought Form from the external Five Elements existing throughout the universe (Heaven and Earth). This energetic distinction is important because of the energetic cord and magical connection existing between the priest and every thought form that he creates (Figure 1.56).

It is important to note that the energetic cord created through magical application, is an invisible connection, constructed out of the Daoist priest's projected energy, thoughts, and feelings. Within the human body, an energetic cord can be observed as an energetic connection, existing between an individual and a specific person, animal, place, or item. The individual, with whom a person is corded, may either be living or deceased.

Many spirit entities use the exposed thought forms of an energetic cords in order to attach themselves to their host. Therefore, when releasing an attached spirit, the energetic cords must also be cut and their energetic connection to the body must be destroyed. Although an individual may be energetically connected with cords to various objects or living things, they may also be corded to something more abstract, such as the projected thought form of a goal or some form of desired life achievement.

According to ancient Daoist teachings, once created, the Thought Forms can attach itself to the energy field of its creator, and can become extremely difficult to control. Especially if the priest lacks the complete training and understanding of the esoteric process of Thought Form creation.

Unless the Thought Form is properly energetically dissolved when no longer needed, it can easily become independent, as a result of its instinct for self preservation. It can then become a “Rogue Spirit,” existing as an energetic vampire, perpetually draining the energy fields of any person place or thing it encounters.

Because the independent Thought Form can also influence its creator indirectly while he or she is sleeping, great caution must always be exercised when working with Thought Forms.

## GROUP THOUGHT FORMS (EGREGORES)

A group Thought Form is sometimes known as a "Egregore." An Egregore is a type of formulated group mind, which is created when people consciously come together for a common purpose (Figure 1.57).

It is the energetic and psychically created entity of a group. It need not be ethical or religious in its tone, but there must be a strong mutual feeling between all of its members. Each of us belong to several of these groups, as they exist in both the exoteric and esoteric realms.

All members of a group, a family, a club, a political party, a religion or even a country, are psychically included in the Egregore of the organization to which they belong. Whenever people gather together to do something, an Egregore is formed. Therefore Egregores are also created by groups such as societies or cultures, and professions and trades.

Unless an attempt is made to maintain it deliberately, an Egregore will dissipate rather quickly. However if the people wish to maintain it and know the magical techniques of how to do so, the Egregore will continue to grow in strength and can last for centuries.

An Egregore has the characteristic of having an effectiveness greater than the mere sum of its individual members. It continuously interacts with its members, influencing them and being influenced by them. The interaction works positively by stimulating and assisting its members, but only as long as they behave and act in line with its original aim. It will stimulate both individually and collectively all those faculties in the group, which will permit the realization of the objectives of its original programming. If this process is continued for a long time, the Egregore will eventually take on a kind of life of its own, and can become so powerful that even if all its members should die, it would still continue to exist on the inner dimensions. This type of powerful group Egregore can be contacted, even centuries later, by a group of people prepared to live their lives according to the standards established by the original founders, especially if they are all willing to provide the investment of the initial

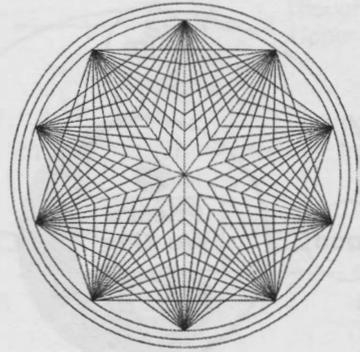


Figure 1.57. An Egregore is a type of formulated "group mind" created when people consciously come together.

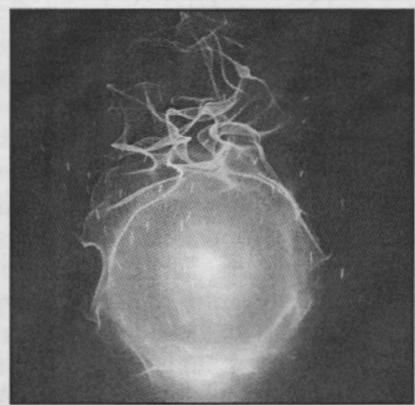


Figure 1.58. An Ancient Egregore from a Magic Sect can provide deep insight to hidden esoteric knowledge

Qi and Shen needed to resurrect and maintain the Egregore. If the Egregore is connected with spiritual or magical-esoteric activities, then its energetic influence will be even greater (Figure 1.58).

Disciples who have been taught the secret "keys" needed to connect with the Egregore of their magical lineage are able to tap into a powerful source of energy, wisdom, and inspiration. After activating and maintaining such an ancient lineage Egregore, the disciple is able to obtain access to the magical abilities, knowledge, and drive of all that has been accumulated in that Egregore since its beginnings.

On rare occasions, a Egregore can be possessed by a spirit entity, like a human body. If this occurs, the spirit entity can begin to influence and control all of the initiates and leaders of the magical group.

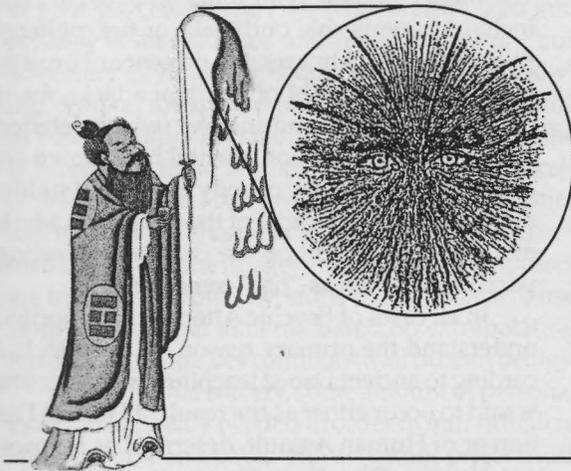


Figure 1.59. The Daoist priest will use the Magic Peach Wood Sword to sever the energetic cord connecting a powerful Egreore to a victim

When dismantling a powerful Thought Form initiated from a group of people, the priest must first disconnect it from the Egreore that energetically feeds it. In order to successfully sever this energetic connection, the priest will need to use his magical Peach Wood Sword (Figure 1.59).

As the ritual blade severs the energetic cord, the priest will say the following magical incantation:

**"I wield the Great Sword of Heaven,  
to cut down ghosts and evil spirits  
disguised in their five perverse shapes!  
One stroke of this Divine Blade  
Disperses a myriad of these beings!"**

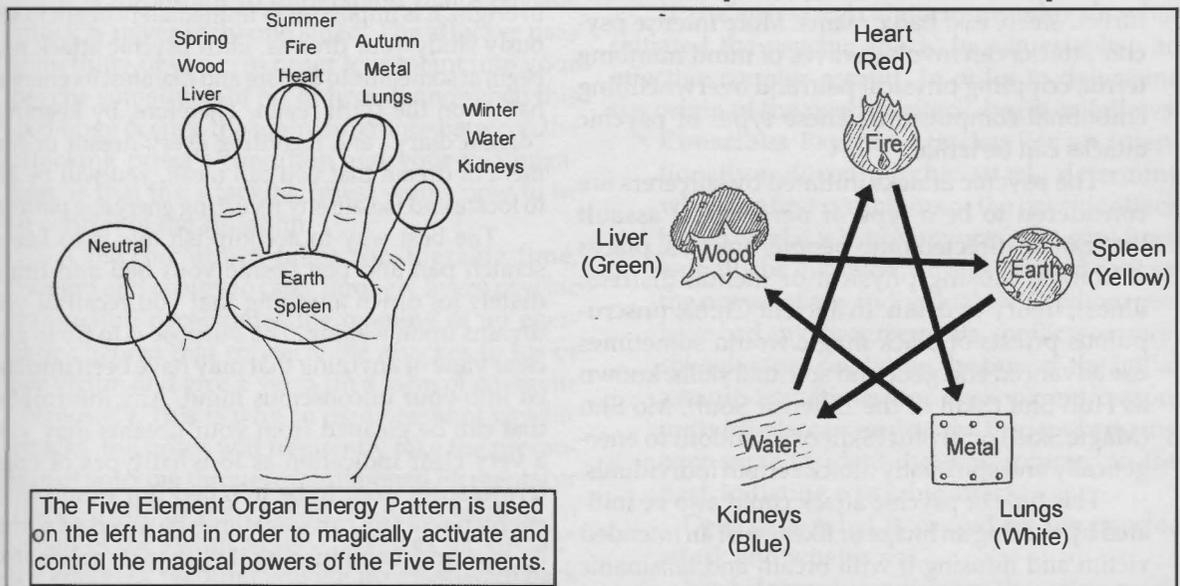
After the energetic cord has been severed, the priest will quickly dismantle the Thought Form before it has a chance to energetically reconnect itself. In order to dismantle the Thought Form, the priest will need to separate it from the victim and dissolve it into the infinite space of the Wuji.

After separating it from the victim, the priest will look at the Thought Form and observe how it was energetically constructed (e.g., what Elements and types of energies were used to create its form and empower its magical applications).

Then the priest will use Counter-Elements and counter-energies in order to negate its magical influence, for example:

- Use the Five Element Controlling Cycle to counter the Elements (Figure 1.60).
- Use the opposite energies to counter the energies used in the construction of the Thought Form.

After dissolving the Thought Form, the victim and his home will need ritual cleansing, and magical talismans placed around the house for protection.



The Five Element Organ Energy Pattern is used on the left hand in order to magically activate and control the magical powers of the Five Elements.

Figure 1.60. The Five Element Controlling Cycle

## PSYCHIC ATTACKS

A Psychic Attack involves encountering an external energy which negatively impacts an individual's body, mind, and spirit. It can originate from destructive environmental factors, spirit entities, or people.

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

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

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

This type of psychic attack could also be initiated by creating an image or likeness of an intended victim and infusing it with breath and talismanic water, so as to control, attack, or destroy the victim (similar to the Haitian practice of Voodoo).

The most common symptoms of a psychic attack include: inexplicable outbreaks of fire, poltergeist phenomena, nightmares, the presence of bruises on the body after a night of spiritual attacks, feelings of overwhelming dread and fear (which deteriorate into nervous exhaustion, mental breakdown and a physical wasting away of body tissue) and suddenly awakening in the middle of the night with a feeling of a crushing weight on the chest and a feeling of paralysis (known as "hag" syndrome).

In all cases of Psychic Attack, it is important to understand the primary reason for the attack. According to ancient Daoist teachings, a psychic attack is said to occur either as the result of Human Direction or of Human Assault, described as follows:

- **Human Direction:** This type of attack is directed by a priest conjuring malevolent thought form clusters (curses), malevolent spirits, or demons through spirit-spell incantations
- **Human Assault:** This type of attack is directed personally by a malevolent individual who is Soul Traveling. This type of assault is sometimes mistaken for poltergeist activity.

### RECOGNIZING A PSYCHIC ATTACK

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

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

When encountering a psychic attack, much of the effectiveness of the attack depends on the degree

of your psychic receptivity. What is also taken into account is the patience and magical skill of your adversary (who has probably been “overshadowing” you on the spirit realm and waiting for a time of vulnerability). Psychic attacks implanted into the subconscious mind are most often images specifically designed to fit your own personal characteristics and metaphors. This is because the attack would immediately fail if the imagery or underlying impulses are too alien to you. Therefore, the attacker will use simple archetypal material based on extrapolating feelings and impulses common to all human beings.

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

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

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

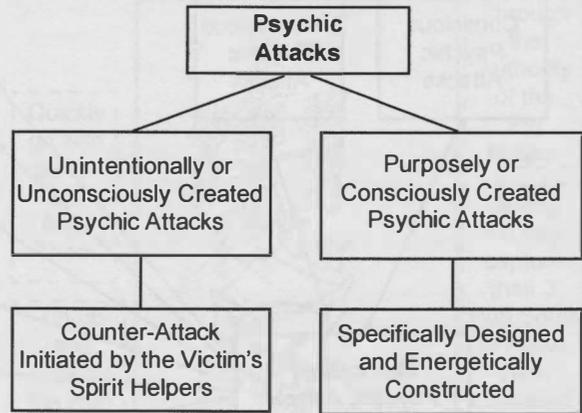


Figure 1.61. Two Ways of Creating Psychic Attacks

### CONSCIOUS AND UNCONSCIOUS PSYCHIC ATTACK

Psychic attacks can be initiated through conscious methods (i.e., the individual is purposely initiating an assault) or unconscious methods (i.e. the individual has “spirit helpers” that, unknown to the individual, seek to avenge the individual due to an established symbiotic relationship). When dealing with a psychic attack, the first task is to determine and identify the type and source of the attack (Figure 1.61).

If the priest can determine who or what initiated the psychic attack, he can establish an effective counter assault. In order to determine the origin of the psychic attack, begin as follows:

- **Conscious Psychic Attacks:** For an intentionally induced psychic attack, determine when the first symptoms of the psychic attack began. Make a list of anyone who could potentially be involved. This list should contain the names of any individuals with whom you have had any disagreements, conflicts or unresolved issues predating the time of the initial assault. Sometimes, for no apparent reason, individuals can suddenly begin obsessing over some incident that has occurred in the past, initiating a psychic attack.

Determine what is caused by the psychic attack and what is not.

Next determine what are the primary effects of the psychic attack. This will help in

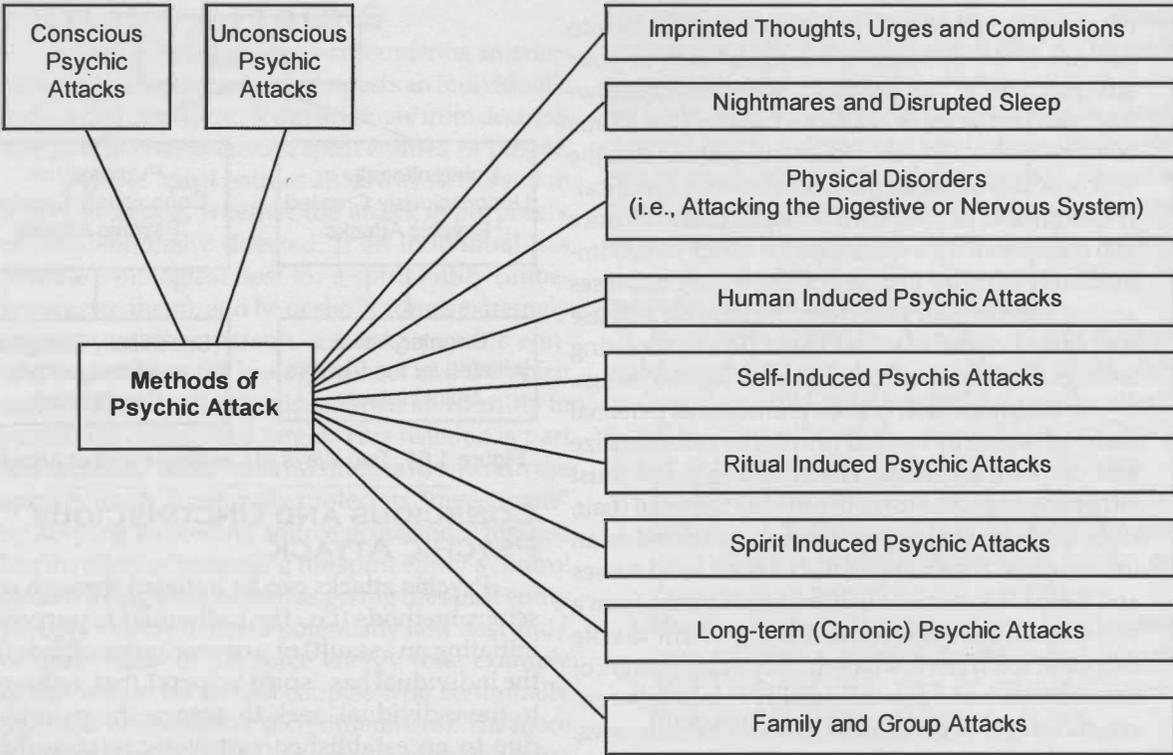


Figure 1.62. Methods of Psychic Attack

understanding what the sorcerer’s intention is, and what magical powers and spirit entities are being used.

Then ascertain what is the secondary effect of the attack and not a direct result of the attack. For example, sometimes a victim’s immune system will react to an attack, however, the primary focus of the attack may have originally been directed at his personal relationships, property, or finances.

Next, determine how the psychic attack is being energetically generated, and through what means it is being delivered (e.g., if a thought form, ghost, spirit entity, or demon is being used). If it is a spirit entity, determine if it is being magically “bound” into action against its will, or if it has been contracted into participating in the psychic attack for a price.

- **Unconscious Psychic Attacks:** Sometimes victims of psychic attacks are actually receiving counter-attacks due to their own antago-

nistic attitudes. This can occur to individuals who are chronically angry and unforgiving, and have thereby inadvertently initiated subconscious psychic attacks towards other individuals who are also psychically talented. As like-attracts-like, a psychic war is suddenly initiated, unbeknownst to both parties.

## METHODS OF PSYCHIC ATTACK

There are several ways that a psychic attack can occur. The following is a description of several common types of psychic attacks (Figure 1.62).

- **Thoughts, Urges and Compulsions:** Certain negative influences can be imprinted into the individual’s subconscious, resulting in negative thoughts, urges and compulsions that are inconsistent with the victim’s true nature. When a spirit entity begins to psychically attack its victim, it uses his or her suppressed fears and passions as an entry portal. Thoughts, urges and compulsions begin to



The following special incantation is used to de-activate and undo the magical power of this talisman. It is translated as follows:

**“I summon the Pig Master,  
to come in front of my altar,  
and listen to my orders!**

**I order you to reverse the magic  
and to take back the attack!  
Do not seek revenge  
on the bad person again!**

**I will call you again when I need you!  
If I do not summon you,  
you cannot come here again!**

**Take all the spirit armies with you,  
Go as quick as you can!  
leave now!”**

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

(through walking, talking, thinking, working, etc.). The strength of the psychic attack depends greatly on the specific power, intelligence, and experience of the spirit entity.

- **Self Induced Psychic Attacks:** All practitioners of magic are susceptible to the Laws of “Blocking, Returning, and Scattering,” described as follows:  
**Blocking:** This occurs when an individual energetically crystallizes (i.e., becomes stuck) around being right, and his arrogance and extreme vanity stops his spiritual growth;  
**Returning:** This energetically brings the individuals projected “intentions for others” back onto himself. This type of energy can sometimes appear as a demonic entity or evil force, especially if the desires were hateful in origin;  
**Scattering:** This occurs when one attacks and fights the appearances of the Returning energy, and the energy responds by dividing itself and attacking those closest to the individual (i.e., their family, lovers, friends, business, etc.) as well.
- **Ritual Induced Psychic Attacks:** All practitioners of magic (both black magic and white magic) are capable of issuing deliberate psychic attacks. Although the rituals, devices and intentions may be different, the foundational principles are the same. In order to avoid the karmic backlash that happens with ritual induced psychic attacks, advanced practitioners of magic use their students to unknowingly perform these rituals, a practice that inevitably triggers an energetic backlash onto the unsuspecting student. The trusting students unknowingly accrue the negative consequences of their master’s deplorable actions. This is a common practice among priests of black magic who provide beginning students with specific mantras that they are encouraged to repeat. Unbeknownst to the student, each time they are chanting the mantra, they are actually pouring their life force energy into the master’s energetic pool. This allows the master to increase his or her energetic potential at the expense of the students.

When a priest of black magic initiates a ritual curse, a black energetic line extends from the altar onto the energetic field and body of the victim. Spirit entities follow this black line into

the intended victim's body. Any pre-existing darkness (suppressed and unresolved emotional experiences) acts as an entry portal into the victim's tissues. This can cause the victim to experience severe physical reactions (immediately cramping, dizziness, nausea, etc.).

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

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

#### **Psychic Attack Due to Disrespect**

It is important to understand that spirit entities do not need humans to direct an attack for them. They are quite capable of performing this on their own. For example, in the early 1980's, a young man from England traveled to India in order to study the roots of Yoga. He noticed outside a particular village that there was a tree decorated with flowers and fancy ornaments. Every morning some villagers brought fruits and flowers and laid them at the base of the tree. Being inquisitive he asked one of the villagers as to the custom and the significance of such acts. The elder in the village explained to the young man that the tree contained a nature spirit which was the guardian of the village. So they feed it everyday to pay their respects.

Being a Westerner, he scoffed at such "superstitions" and in his arrogance decided to urinate on the tree when no one was looking. After he had finished urinating on the tree, he turned to walk away and immediately the enraged spirit leaped out of the tree and possessed his body. He suddenly experienced his first epileptic seizure (at this time he was 25

years old and had never had been diagnosed with epilepsy). The seizures continued for quite some time (sometimes three times in one day). He eventually left India and returned back to England to seek medical help. He received a battery of diagnostic tests which all returned negative. When he explained to the doctors what had happened, they believed that it was a psychological condition, therefore, they drugged him and placed him in an asylum where he remained for seven years.

#### **Psychic Attack For Sustenance**

As previously mentioned, one primary motivation is to feed off the energy that humans supply. In this type of psychic attack, the spirit entity will often torment its victim as a secondary consideration. The main purpose of the initial attack is to initiate the release of strong emotions. Therefore, spirit entities will sometimes torment humans because it is the easiest way to break through their natural defenses. Each attack weakens the victim and allows the spirit entity more leverage and control.

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

## A CURSE VS A HEX

The term "Curse" and "Hex" are viewed as two entirely separate entities, with completely different meanings.

- **A Curse:** This type of Psychic Attack relies solely on energy released through a spoken word and/or a personal gesture. The individual's malicious thoughts, hostile feelings and ill-intent, act as the driving force behind the words spoken in a curse. Sometimes a powerful curse can be released from an angry individual, who projects and transfers his life-force energy onto the energy field of a person, animal, place, or thing. The methods used for this type of cursing someone are endless.

Curses can be cast against people for all types of reasons, and from all types of individuals (i.e., from intelligent sorcerers to the criminally insane). The way that a magical curse will manifest, can range from chronic misfortune and serious bouts of bad luck, to dangerous forms of physical and/or mental illness.

When assisting an individual who feels that they have become a victim of a curse, the priest must determine how the curse was created, why, where, when, and by whom.

A powerfully constructed curse can be wide ranging, long lasting, and energetically devastating for the victim and his family. Understanding why the individual believes that they have been cursed will assist the priest in understanding where to begin. For example, sometimes a disciple from a magical lineage will be under a Binding Curse, used to prevent the individual from communicating secret information. This is usually done as a precautionary method in order to prevent magical secrets from being carelessly disclosed to the uninitiated. The curse is originally placed upon the disciple at his ordination, when he becomes initiated into the magical order by speaking a Binding Oath. The Binding Oath of the magical lineage causes the ancient insignia of the group to be placed within the initiates spirit, and energetic field. The importance of this magical insignia is so that the guardians of that lineage will not see the new initiate as

hostile and attack, but will instead support and protect the disciple. If however, the disciple leaves the magical order and chooses to break the "oath of silence," then the curse is automatically set into motion.

The priest should also know if the curse was created by one individual (a lone sorcerer or witch), or by a group of people originating from a powerful magical sect. When carefully thought out and properly initiated, a powerfully constructed curse will attack in several layers, using different magical powers and different levels of manifestations (i.e., attacking the victim's physical body, energetic body, and spirit body). This type of attack is known to cause major suffering and wreak havoc in an individual's personal life for quite some time. Therefore, a powerfully constructed curse should always be approached with the same care and attention to safety that the priest would apply to any type of demonic possession. The real danger in handling a powerfully constructed curse, is that the priest can also end up the target if not approached correctly.

- **A Hex:** Usually a magical Hex involves the use of secret Magical Texts, special Magical Rituals, the use of certain sacred Magical Tools and ritual objects, and Binding Oaths of certain magical Lineages. Simply put, a Hex is a Curse specifically constructed with Magical Tools (Talismans, Hexing Dolls, candles, sachets, special herbs, etc.), usually fueled by emotions of hatred, fear, lust, jealousy, etc. The stronger the emotions, the more powerful the magical attack.

This type of psychic attack is produced through a magical incantation or spell used to create an enchantment or bewitchment. The energetic overshadowing occurs through a special magical ritual, used to summon the assistance and supernatural powers of a specific deity.

The Hex is a powerful form of magical attack. It utilizes specialized spirit entities that have been "bound" into magical application. Once it has been ritually created and set into motion, it runs its course unless removed.

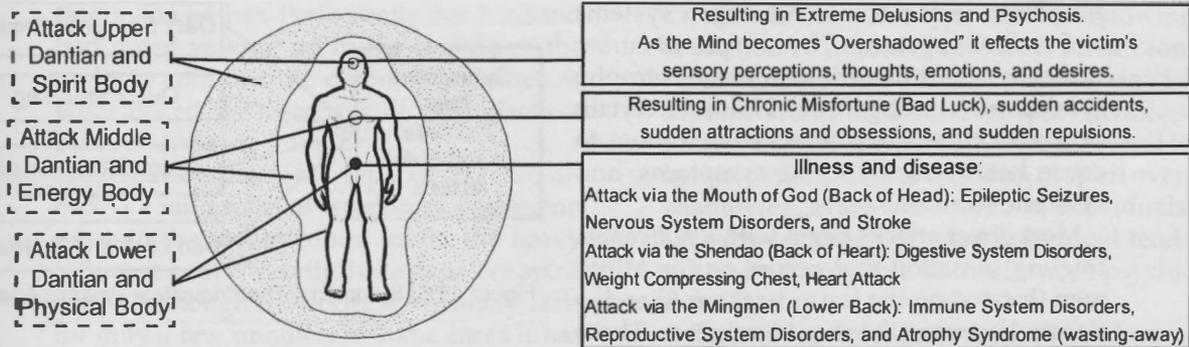


Figure 1.64. Curses can be designed to attack a victim's Physical Body, Energy Body, and Spirit Body

### SYMPTOMS THAT INDICATE A PSYCHIC ATTACK

It is important to note that when an individual is victimized by a powerfully constructed curse or hex, their fate (Ming) is forever changed, and they can never be restored back to the previous "pre-curse" condition.

Additionally, certain powerful curses and hexes cannot be completely removed, they can only be modified. Therefore, once divine healing is initiated, the magically attacked individual must forever seek divine sanctuary.

By altering the fate of the victim, the attacking sorcerer also ties his own fate to that of the victim through projecting energetic cords.

Both a Curse and a Hex are considered to be a direct act of magic, specifically designed to cause harm to a person, animal, place, or thing. The energetic residue left behind after receiving a Curse or Hex can sometimes be difficult to remove. Left alone and undetected, this type of toxic psychic energy can enter into a victim's subconscious mind and begin to create long-lasting and life-changing energetic patterns.

The end result of a Curse or Hex has nothing to do with whether the victim believes in it or not. Once the projected psychic energy attaches itself to its target, unless removed, it will continue its course of action.

When observing psychic attacks in the form of Curses or Hexes, it is important to understand the complex reality of spiritually induced psychosomatic conditions resulting from such actions.

The ancient Chinese focused on the damage caused from a Psychic Attack initiated via a Spirit-spell Incantation. This type of attack was directed at one or all of the body's three main treasures: Jing (Essence), Qi (Energy), and Shen (Spirit). All three bodily treasures are crucial components of the human body's physical, mental, emotional, and spiritual harmony. All the components of the physical body's Jing, Qi, and Shen have subtle counterparts embodied within the energetic and spiritual worlds, and vice versa. Therefore, an individual's thoughts, feelings, and actions will initiate corresponding reactions within the physical, energetic, and spiritual worlds.

When a sorcerer initiates a curse, he will begin by performing a magical ritual. In this particular ceremony, the sorcerer will declare his intention, invoke the assistance of a particular entity or deity, direct how the curse will be delivered to the target, and proclaim the end result of the curse.

When inducing evil, sorcerers rely on the toxic words of hate. These derogatory and repugnant phrases attract the wicked forces, and bring about bewitchment. Through magical incantations, sorcerers can also constrain "Orthodox" Divinities (i.e., Star Gods, Planet Gods, Nature Spirits, etc.) and coerce them into committing malicious deeds.

Because curses are directed to attack the victim's Jing, Qi, or Shen, it is important for the reader to understand the various symptoms related to such assaults (Figure 1.64).

- **Curses That Attack The Body (Jing):** A curse can be used to affect a victim's Jing (physical body, tissues, and cells), resulting in severe

problems with the internal organ systems and nervous systems. These types of curses normally result in various forms of atrophy syndromes (wasting away). However, certain powerful curses have even been known to cause heart attacks, stroke symptoms, and epileptic seizures.

Most direct attacks begin with a noticeable tingling sensation that occurs on the Mingmen (located on the lower back) or Shendao (located between the shoulders) areas. These symptoms will affect the victim's breathing and cause partial or full paralysis. In some cases, the victim can be so overcome with shivering that they become frozen on the spot. This level of direct assault indicates that the negative entity has not yet attached itself to the individual's body but is trying to penetrate the victim's defenses.

- **Curses That Attack The Energy (Qi):** A curse can be used to affect a victim's Qi (energy field), resulting in problems with everyday life issues. These energetic problems generally result in chronic accidents, bad luck, etc.
- **Curses That Attack The Mind (Shen):** A curse can be used to affect a victim's Shen (mind, thoughts, and emotions), resulting in severe psychological problems. These psychological problems will manifest in various ways, depending on the type of curse used. Once the sorcerer has control of a victim's Shen, he or she can also energetically affect the victim's sensory perceptions and life-force energy.

When a sorcerer chooses to attack a victim's Shen, it is normally with a specific goal in mind. Symptoms can manifest as emotional instability, insomnia, some form of fixed mania or obsession (as displayed in "Love Spells"), and difficulty concentrating or formulating ideas. In strong attacks the victim will experience massive symptoms of panic or anxiety.

Once the curse is in place, it continues to energetically grow, changing the victim's perceptions. Once the victim becomes used to the new energetic pattern, it becomes increasingly more difficult to treat. Additionally, if the victim has been informed that they have

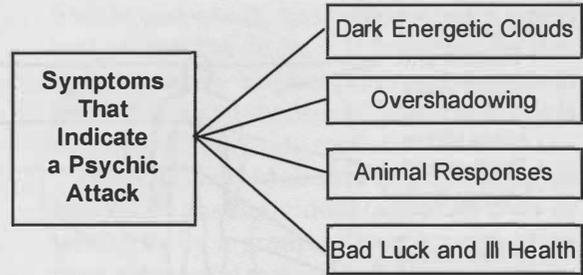


Figure 1.65. Symptoms That Indicate a Psychic Attack

been cursed, his or her initial fears surrounding the Hex can compound the situation and adversely affect their mental stability.

A psychic attack generally starts with some type of nocturnal interference. This can manifest as obsessive thoughts, nightmares, waking paralysis or cold chills. The victim may observe frequent shadowy movements in his or her peripheral vision. The following is a list of psychic phenomenon and specific manifestations that indicate that a psychic attack is in progress (Figure 1.65). These types of psychic phenomenon can occur in any combination or degree of severity.

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

that followed her. Periodically her husband had noted waking up in the middle of the night to confront the demonic presence of what looked like a green skull, with pieces of skin still hanging from it.

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

It is important to note that Overshadowing is similar to what happens to individuals who practice channeling, trance-mediumship, and other forms of Benign Possession. When the individual enters into a state of spirit induced trance, his or her personality and mannerisms are overshadowed by the spirit entity, that now controls the individuals' energetic and physical bodies.

Sometimes when spirit traveling, an experienced sorcerer is able to enter into the body of an awake individual and initiate a form of

Overshadowing. This type of Overshadowing is considered a form of low-level possession. Approximately 10% of the population are susceptible to this kind of direct spirit invasion. People that are energetically sensitive tend to be more susceptible to this form of spirit overshadowing, as are weak-minded individuals. However, a strong minded individual tends not to be susceptible to this form of psychic technique.

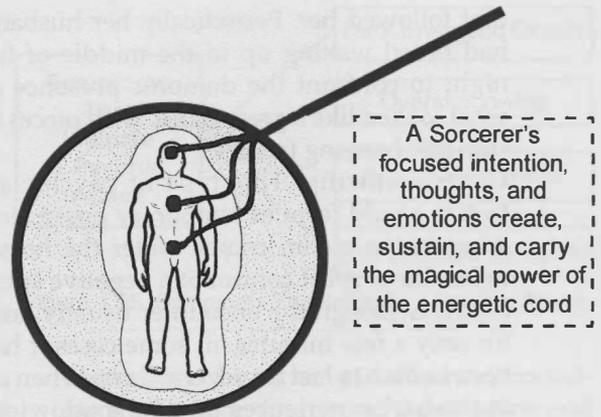
Once the sorcerer has overshadowed a victim, he or she is then able to sift through their memories. This type of encounter often occurs in the clinic, when a Medical Qigong doctor "dips" into a patient's tissues and is permitted to "read" the patient's internal organ history.

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

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

- **Animal Responses:** Another common manifestation of victims who are under psychic attack, spirit oppression or spirit possession is the immediate response that animals make to encounters with such individuals. It is a commonly known fact that most animals are sensitive and tend to be aware of the spirit realm. If an individual is carrying a "hitchhiker," sensitive animals will often act defensively and/or aggressively when around such individuals. Usually sensitive people attract and are attracted to sensitive pets. Animals tend to increase their intuitive perceptions while living with their owners. There are certain psychically sensitive dogs that are trained to react to and warn their owners of the presence of negative entities. These "psychic guard dogs" have been seen attacking empty space for no discernible reason, barking and leaping at invisible intruders. These early warnings allow the priest time to initiate countermeasures and ward off the arrival of negative spirit entities.
- **Bad Luck and Ill Health:** Another common manifestation of victims who are under psychic attack is chronic manifestation of bad luck or ill health. I have personally known individuals who have had curses placed on their lives and were at the chronic effect of experiencing bad luck (e.g., constantly having financial problems, etc.) and ill health (seven whiplash cases that have occurred within 8 years). Due to their disbelief it was difficult to assist these individuals, and they continue to be victimized to date.

One way of determining such manifestations is to look for consistent patterns that bring to light or signal the spirit entity's approach and application. For example, the constant financial problems and whiplashes kept one of the victims in a chronic state of anger, rage and resentment towards society. This allowed the spirit entities to feed off of the discharged negative energy as they encouraged the victim to perpetuate a chronic state of emotional turmoil over all of the injustices that she had encountered.



A Sorcerer's focused intention, thoughts, and emotions create, sustain, and carry the magical power of the energetic cord.

Figure 1.66. The Dark Energetic Cords of a sorcerer's curse attach themselves onto the energy field of the victim's body, energy, and mind.

## UNCOVERING AND REMOVING THE ENERGY MARKERS USED IN A CURSE

A common occurrence in victims of psychic attacks due to curses and hexes, are dark energetic cords that are attached to their three bodies (physical body, energy body, and spirit body). Because psychic attacks tend to originate from esoteric magical rituals and powerful incantations, an energetic cord is extended from the attacking sorcerer to the victim (Figure 1.66).

- The priest who is helping the victim of a powerful psychic attack can begin by first following the line of the energetic cord extending from the victim's three bodies, back to the sorcerer who originated the curse or hex.
- Once he has located the sorcerer's personal ritual space, the priest must then identify the energy marker or "beacon" that the sorcerer used to track, identify, and initiate the attack. This energetic marker can include a photo, personal possession, piece of hair, nails, blood, etc.
- Because the energy marker is used to direct the focus of the psychic attack, once it has been located, the priest must carefully remove any and all energetic connections attached to it. This energy is then dissolved and dispersed into the infinite space of the Wuji.

- When performing this type of energetic disconnecting on a powerful hex, a seasoned priest will sometimes wear a mask to disguise his true identity and hide his own energy marker. In this way, whoever is performing the psychic attack will not see or recognise the priest and additionally begin attacking him as well.

The wearing of special masks is a very old tradition that formed an integral part of ancient Chinese shamanistic sorcery. In the *Fengsu Tongyi*, master Ying Shao spoke of a Griffon Head Spirit Mask used to preserve the Hun (Ethereal Soul) of a deceased individual, and prevent it from floating about. This magical Animal Mask was also called a "Striking the Grave Pit" mask."

In Daoist Magic, when performing a defensive ritual against a powerful sorcerer, a priest may sometimes use a mask to represent or embody a ferocious animal such as a tiger (this is an animal that the ancient Daoists believed would specifically chase and eat ghosts). The animal mask acted as a protective shield that was believed to confuse demons by preventing them from recognizing the image of the priest who was conducting exorcistic rituals. Therefore, the tiger mask was especially used in ancient China when the Daoist priest exorcised aggressive demonic spirits (Figure 1.67).

A tiger mask was also traditionally worn by ancient Daoist priests when initiating magical rituals such as "Guohuo" (Crossing the Fire), performed during the consecration of a new temple. In this magical ritual (performed on the fifteenth day of the first month), at the conclusion of a long entrance dance, the priest (wearing a tiger's mask) would leap across a bonfire or walk across a pit of glowing coals into the temple (Figure 1.68).

The ancient Chinese believed that if these demonic entities tried to hinder the exorcist by making strange noises and causing objects to fly about, they would not succeed if the priest was wearing this special magical animal mask.

According to ancient Daoist teachings, each of the four directions—North, South, East, and West—is represented by the magical power



Figure 1.67. Tiger Mask used in magic ritual in order to hide the priest's true identity

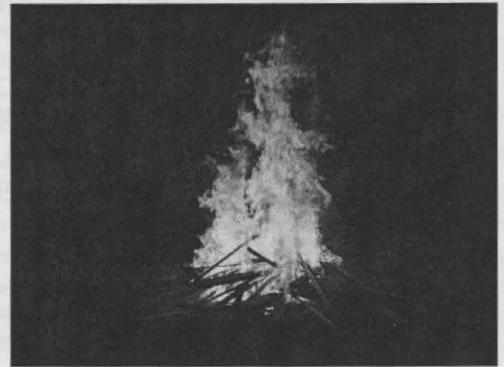


Figure 1.68. Gouhuo "Crossing the Fire"

- of a sacred celestial animal. When choosing an animal mask, the priest selects the specific celestial animal that opposes the direction from which the evil spirits are attacking, for example:
- The Eastern Blue-Green Dragon Mask:** This mask was used against demons attacking from the Western direction.
  - The Western White Tiger Mask:** This mask was used against demons attacking from the East.
  - The Northern Black Turtle/Snake Mask:** This mask was used against demons attacking from the Southern direction.
  - The Southern Red Phoenix Mask:** This mask was used against demons attacking from the Northern direction.
- Once the priest has removed the energy marker, he will need to ritually cleanse the victim. It is important that the priest remove any and all ritual sigils or magical patterns placed onto the victims body by the sorcerer.
  - Next, it is important to clear the victim's house of any object that might be acting as



Command to Powerfully Bind and Remove Evil

Qian (Heaven) Trigram

Ba Gua Seal

Tai Ji

Ba Gua Lineage Master Bind and Remove Evil

The Tai Yang Altar Exists

Evict Evil and Protect The Body (Bring Peaceful Peace)

Talisman Seal used to Close the Ghost Door and Seal the Hell Realm

Figure 1.69. Bagua (Eight Trigram) Protection Talisman

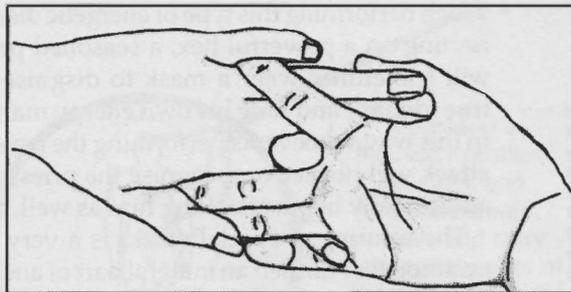


Figure 1.70. The Ghost Eye (3rd Eye) Hand Seal

an energetic portal for the sorcerer to initiate further attacks. These energetic portals must be made invisible. This is accomplished by placing a magical Bagua Talisman inside the portal in order to make them invisible to the attacker (Figure 1.69).

- The function of this Protection Talisman is to protect an individual from all types of psychic attacks, black magic, and evil sorcery. It is commonly used to prevent accidents that may cause serious injury or death.

This Protection Talisman must be drawn in black ink onto a yellow piece of paper and then stamped with the Daoist priest's monastery seal. It is traditionally used as a magical amulet, folded three times into a rectangle, and carried on the individual's body for protection.

- After creating it, the magical talisman should be energetically activated using the Ghost Eye (or Third Eye) Hand Seal (Figure 1.70) and reciting the following Bagua Incantation 3 times:

**“Ba Gua Tong Qi  
is leading the Celestial Soldiers  
and the 64 Heavenly Generals!  
He has arranged the formation of  
the troops and their combat strategies,  
according to the Five Immortals Xing Gual!**

**He can conquer the places  
in mountains, caves, and seas!  
He protects our lives and houses!  
He makes people live a long life!  
I use the Trigrams to order  
the millions of powerful Celestial Soldiers  
to use their bows and arrows!**

**Their fire blazes to the Heavens!  
Seven times ascending and descending  
into the Heavens shows these changes!  
To kill and suppress evil ghosts,  
and save tens of thousands of people,  
the Heavenly Star kills  
and dispels all evil spirits!**

**The Emperor of Earth subdues ghosts!  
The Emperor of Man saves people!"  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

- The magical Bagua Talismans will need to remain on these energetic areas at all times. When placed inside the energetic vortex of these magical portals, the magic talisman will draw upon the natural energies active within these areas for maintaining its magical powers and continue to emit an energetic pulse.

If for any reason the Bagua talisman falls off or becomes damaged, it must immediately be replaced.

- Additionally, if the magical attack is extremely powerful and dangerous, then the priest may choose to use one final safety application. This additional counter-measure is to employ the magical powers of a Substitute Hexing Doll. In this type of counter-curse, the Hexing Doll is used in order to redirect the toxic energy of the psychic attack.

After constructing the Substitute Hexing Doll (see "Redirecting the Hex onto a Surrogate Hexing Doll"), it is then placed in a safe area inside the victim's home, and used to absorb any evil energy directed at the victim.

It is also important to note, that the victim will need to make sure that the Hexing Doll is not disturbed. If for any reason the Hexing Doll is accidentally broken, then all of the toxic energy contained inside of the doll (initiated from the sorcerer's psychic attack) can immediately escape, and will reattach itself onto the victim's body, energy, and mind.

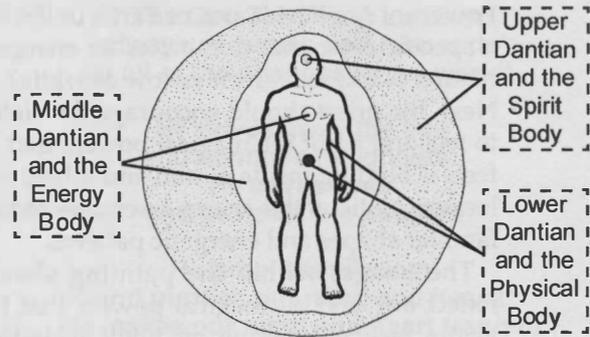


Figure 1.71. The Three Energetic Fields of the Three Bodies (physical, energetic, and spirit)

## UNCOVERING AND REMOVING THE MAGICAL POWERS USED IN A CURSE

Before the priest can minimize or "step-down" the magical power of a curse, he must first determine what types of magical powers were used when constructing the curse. One modern method of highlighting what magical powers are being utilized in a curse is to give the victim a large piece of white paper and some colored markers and proceed as follows:

- After quieting himself, the victim is encouraged to first draw an outline of his physical body (from head to toe).
- Next, the victim is encouraged to place his attention onto energetically feeling his physical body, energetic body, and spirit body and the energy resonating within their surrounding energetic fields (Figure 1.71).
- Then, while experiencing his three bodies, the victim is to immediately focus on the outline and begin to paint the magical energies that he feels are working through him.
- While the victim is drawing, it is important for the priest to first observe the background power. The energy surrounding the victim's image represents the specific medium through which the curse was constructed. Notice if it is designed in the image of one of the Element

Powers of Air, Fire, Water, or Earth, or if it has a specific color that dominates its energetic nature, black, red, green yellow or white?

- Next, the priest should encourage the victim to feel and paint the magical powers that he feels is binding inside of him and where it is located. Notice if this energy resembles certain familiar shapes and energetic patterns.

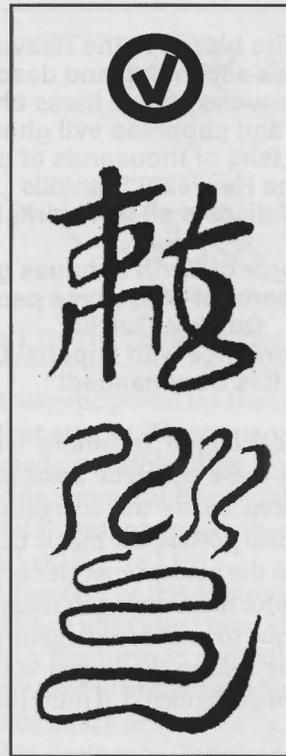
The images within the painting should reflect any and all magical powers that the victim feels oppressing his body, including any energetic bindings, magical sigils, spirit entities, and demonic beings. It is important that the pattern of magical power be transferred onto the white paper.

- After the victim has completed drawing all of the energy that he feels is affecting his body, the priest is to then place the white paper over a piece of wood and hammer the paper into the wood with a large nail, pinning the energy of the drawing into the paper.
- While hammering the nail and pinning the toxic energy into the paper, both the priest and the victim should concentrate, imagine, and feel all of the energy and magical powers created from the curse being immediately pinned into the wood.
- Next, the priest should wrap the entire creation with a black cloth. This cloth should have a magic talisman seal used for entrapping and binding curses drawn on the center of the cloth in red (Figure 1.72).

- Take all of the contents outside, and set it inside a fire pit.

After a few hours, the priest and victim should burn all of the contents.

- While the contents is burning, the priest and victim should imagine that the fire is transforming all of the toxic energy into divine light and sending it back into the infinite space of the Wuji
- Next, the priest will say the following magical incantation:



The Jade Emperor Issues the Command

Talisman Seal used to Powerfully Bind Something

Talisman used for Countering Hexes and Curses

Figure 1.72. Talisman for Binding Curses and Hexes

**"I Summon the  
Heaven and Earth Connecting Immortal!  
And request he use his consuming fire,  
to burn and kill all evil spirits!**

**Let Heaven, Earth, Mountains, and Rivers  
all turn to ash!**

**Let the Three Heavens, Thunder, and Fire,  
spit out millions of Fire Clouds,  
and burn up all evil devils in the world!  
Turn them all into dust!**

**Send thousands of Fire Carts  
from the Thunder Ancestors!**

**Let all the burning flames  
rise up to the Heavens!  
Quickly, Quickly**

**In accordance with Imperial Law  
It is Commanded!"**

**Quickly, Quickly turn all to ash!"  
"Ding-Xin-De!**

- The priest should start to address the magical powers of the ritual foundation of the curse, which should now begin to appear. Depending on the type of curse and number of people involved in creating it, the magical ritual used to construct the curse can either be fragmented (scattered and minimized) or completely removed (by unlocking the foundation of the magic ritual that originally created the curse).
- The priest will begin by lighting a virgin (new) black candle and placing it between himself and the recovering victim.
- Next, the priest and victim will travel back in time to the the point when the curse was originally created and set into motion by the sorcerer and connect the black candle to the sorcerer's altar space.
- While focusing on the magic ritual being constructed to attack the victim, the priest will take out a red silk cord and create a magic circle surrounding the black candle.
- Next, the priest will begin to build up the magical power within the circle, with the intention on merging the energy within the magic circle with the original actions of the sorcerer's curse.
- Once the magical power has built up to the point where the power gets so strong that the priest can hear 10,000 cicadas singing (i.e., a powerful loud rushing water sound), the priest will immediately blow out the candle and brush away the magic circle, completely destroying its energy field.
- While brushing away the magic circle, the priest and victim will both imagine that all of the energy created within the magic circle has been thrown into the infinite space of the Wuji. This action disturbs the original energetic pattern that the curse was built on. It fragments and dismantles the energetic foundation of the original curse.
- Next, the priest will break the candle in-two and say the following magic incantation:

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

**He drives away the evil  
and confines the ghosts!  
He saves lives  
and protects the people!**

**He provides wisdom  
and purifies our mind and heart!  
He makes our mind and heart tranquil  
and helps to stabilize our mind and heart  
so that our soul will not be lost!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

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

It is important to note that certain powerful curses must be slowly dismantled, and the previous magical ritual must be repeated 4 times during the year (i.e., once on the Winter Solstice, Spring Equinox, Summer Solstice and Autumn Equinox).

The reason for the needed repetition is because certain curses are linked to these season, which is an ancient method of energetically attacking an individual's body, mind, and spirit through various energetic layers.

Additionally, when a family name (line) has been cursed, the name itself must be cleared of all magical bonds and attachments. This can be done by having the priest first exorcise the victim's name.

The name is written down onto a piece of paper and a drop of blood from the middle finger of the victim (first born son) is placed on the center of the lineage name.

Then, an exorcism is performed, offerings presented, and petitions presented requesting the assistance of the God of Earth and the Judges of the Big Dipper Stars to remove the curse.

Finally, the paper containing the lineage name and drop of blood from one of the cursed family members is burned.

## STOPPING PSYCHIC ATTACKS

The following are several examples of magical herbal tools used by many priests in order to stop/remove the toxic energy of a Psychic Attack.

### SPIRIT PURGING INCENSE

The following incense can be used to clear a home of toxic energy. It especially works well when the Qi and Shen of the house is seriously dark and thick due to arguing, jealousy, depression, or fear. Combine herbs in a mortar and grind while saying a Divine peacekeeping incantation. Leave the windows open while burning this herbal formula (breathe through the mouth when the herbs are smouldering).

- 1 part Bay
- 2 parts Dragon's Blood
- 3 parts Frankincense
- 2 parts Myrrh
- 1 part Mugwort
- 1 part Rosemary
- 1 part Sandalwood

### HEX-BREAKING USING SACRED BAMBOO

In ancient China, bamboo was commonly used for Protection, Hex-Breaking, and Divination (Figure 1.73), and it was commonly used as a charm against evil spirits. One magical technique using bamboo for Hex-Breaking, is described as follows:

- On an auspicious day, a healthy bamboo facing the southern direction is gathered and harvested while speaking the following magical incantation:

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

**He drives away the evil  
and confines the ghosts!  
He saves lives  
and protects the people!**

**He provides wisdom  
and purifies our mind and heart!  
He makes our mind and heart tranquil  
and helps to stabilize our mind and heart  
so that our soul will not be lost!**



Figure 1.73. Zhu Zi (Bamboo)

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

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

- Next, write your intention to be free from a particular Hex onto a strip of bamboo.
- Grind the bamboo into fine powder while reciting a “Hex-Breaking Incantation.”
- Acknowledge and actions that could have caused the Evil Hex to take root, and then dedicate your future actions to follow the Way of the Divine.
- Burn the magical powder on a hot coal in order to break the attached energetic cords of the Evil Hex.

### HEX-BREAKING INCENSE

The following incense can be used to clear your three bodies (Jing, Qi and Shen) of toxic energy. It especially works well when the Qi and Shen of the body is dark and toxic. Combine herbs in a mortar and grind while saying a binding and removing curse incantation. Burn at night near an open window. To banish the Psychic attack, bathe within the incense smoke, and imagine, visualize and feel all negativity being pulled from your three bodies.

- 1 part Bay
- 1 part Rosemary
- 2 parts Sandalwood

### HEX PROTECTION INCENSE

The following incense can be used for protection when encountering hostile individuals and suspecting a spiritual assault. To banish the Psychic Attack, bathe within the incense smoke, and imagine, visualize and feel your Wei Qi (Defensive energy) field becoming powerful, warding off all forms of negative energy.

- 1 part Dragon's Blood
- 2 parts Frankincense
- 1/2 part Wood Betony

### BANISHING HERBS

These are specific herbs used for protection and to banish evil spirits. When constructing this particular banishing incense, choose the following four herbs: Tian Xiang (Sandalwood), Ai Ye (Mugwort), and An Xi Xiang (Benzoinum), and Can Er (Burdock).

Next, pulverize these herbs, and add a small amount of the Magical Mineral Elixir Water (using either Amber or Fire Agate) to help create a paste. While grinding the entire mixture in a clockwise direction, use Breath Incantation and project Qi and Shen into the herbal mixture by continually repeating the following magical incantation:

**"I move the Wind  
and gather Thunder,  
and release Heavenly Fire!**

**With the Fire of Thunder  
and my Penetrating Shout  
I cause Heaven and Earth to shake!**

**I call the Celestial Generals  
to come, seize, and remove  
any hindering spirits or demons!**

**And to bring peace and tranquility  
to this holy place!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

After the herbs have been powdered into a paste, spread the paste on a ceramic dish and dry it in the light of the morning Sun. Gather the powder before sunset. Keep this herbal powder

inside a container and place it on or near the Earth Altar. When the need arises, toss some of the incense on the fire to remove hexes, evil spirits, or demonic entities.

### ANTI-HEX OINTMENT

The following protection Ointment is created by first steeping the following herbs in butter (shortening). Next, strain the mixture and allow it to cool on the Earth Altar. The ointment should be used to anoint the body at night. It can be used for protection when encountering hostile individuals and suspecting a spiritual assault. To banish the Psychic Attack, rub the ointment, and imagine, visualize and feel your Wei Qi (Defensive energy) field becoming powerful, warding off all forms of negative energy.

- 3 parts Galangal
- 2 parts Ginger Root (dried)
- 2 parts Thistle
- 1 part Vetivert

### HEX REMOVING BATH

The following Hex Removing Bath can be created through either steeping the following herbs in 4 cups of water and adding the tea into the bath water; or placing the herbs inside a cotton cloth sachet and placing it directly into the bath water. While soaking within the energy packed bath water, imagine, visualize and feel the water absorbing all negative energies from your body.

- 2 parts Basil
- 2 parts Bay
- 3 parts Juniper
- 1 part Mugwort
- 3 parts Rosemary
- 1 part Yarrow

While the herbs are soaking in the bath water, recite special holy scriptures, sing holy songs, or speak sacred incantations into the bath water, and dedicate the water to divine cleansing and protection.

Next, undress and throw all of your clothes into the washing machine along with a little energized magical salt (water cleans and purifies - salt absorbs and removes).

When you finish your bath, light a candle and look into the flame. Imagine and feel any energetic residue left in or around your body flowing into the candle flame. Hold it there, until you feel the energy dissolve into the infinite space of the Wuji.

### HEX PROTECTION BATH (BEFORE)

The following herbs can be used for protection when encountering hostile individuals and suspecting a spiritual assault. To protect yourself from a Psychic Attack, either steep the following herbs in 4 cups of water and add the tea into the bath water, or place the herbs inside a cotton cloth sachet and place it directly into the bath water. While soaking within the energy packed bath water, imagine, visualize and feel your Wei Qi (Defensive energy) field becoming powerful, warding off all forms of negative energy.

- 2 parts Basil
- 3 parts Bay
- 1 part Dill
- 2 parts Fennel
- 1 part Mugwort
- 4 parts Rosemary

### HEX PROTECTION BATH (AFTER)

The following herbs can be used for protection after encountering hostile individuals who are actively initiating a spiritual assault. It is important to note that this magical formula is not a preventative measure, it is to be used when you have already been attacked by a malevolent spell.

In order to protect yourself from further Psychic Attack, according to ancient Daoist exorcist teachings, your head must be entirely shaved before your body is entirely submerged, washed, cleansed, and purified with the following Counter-Curse herbal formula:

- 1 part Mugwort
- 1 part Garlic
- 1 part Honeysuckle
- 1 part Broomstraw (Andropogon)

Steep all of the herbs in 4 cups of water and add the tea into the bath water.

While soaking within the energy packed bath water, imagine, visualize and feel all of the toxic energy in your Wei Qi (Defensive energy) field dissolving, and immediately becoming brighter and brighter.

Next feel a powerful radiating light emerging from your center core, warding off all forms of negative energy from inside and outside your body.

### HEX PROTECTION SACHET

The following herbal formula can be used for protection when encountering hostile individuals and suspecting a spiritual assault. To protect yourself from a Psychic Attack, place the following herbs inside a dark red sachet. Dedicate the sachet to one of the Marshal Generals (or other Celestial Guardians) then tie the sachet with three knots while reciting a magical protection incantation. The sachet can be carried, worn, or suspended over doors and windows.

- 2 parts Caraway Seed
- 3 parts Dill Seed
- 1 part Flax
- 1 part Peony Root
- 1 part Vervain

### HEX PROTECTION POWDER

The following herbal formula can be used for protection when encountering hostile individuals and suspecting a spiritual assault. To protect yourself from a Psychic Attack, dedicate the herbs to one of the Marshal Generals (or other Celestial Guardians) then place them inside a mortar and grind them while saying a binding and removing a curse incantation. Sprinkle the powder throughout the house, especially in areas that need extra attention.

- 3 parts Basil
- 2 parts Frankincense
- 2 parts Mugwort
- 2 parts Rosemary
- 1 part Rue
- 1 part Yarrow

## TRANSFORMING PSYCHIC ATTACKS WITH CANDLE MAGIC

The following magical rituals are some examples of using Candle Magic as a tool for neutralizing and transforming the negative energy being projected onto your body (or your household) via malevolent individuals. These magical rituals are used by many Daoist priests in order to stop and transform the toxic energy of a Psychic Attack.

### THE CANDLE MAGIC TECHNIQUE # 1

In this first type of Psychic Defense, the victim receiving the attack chooses not to enter into psychic battle with the antagonist. Instead, he chooses to transform the projected evil energy into a workable positive energy. This positively transformed energy is then utilized by the victim to manifest something wonderful into his life.

Begin this magic ritual by placing a large metal tray (i.e., a cookie sheet) on a table in the center of the living area. The metal is used to attract and root the hostile energy of the Po (Corporeal Soul).

In the middle of the left side of the metal tray, begin to place three candles in a straight line (Figure 1.74). First, place a Black Yin Candle (used to absorb Negative Qi), then a Brown or Yellow Candle (used to Root and Neutralize the energy), and a White Yang Candle (used to represent death and the immediate transformation of all negative energy). Certain Daoist schools will use a Red Yang Candle (used to represent the radiating light of the Divine).

Take sea salt and draw a straight line, extending it from the base of all three candles, towards the right side of the tray. Where the salt line terminates, draw the tip of an arrow. Then create a magic salt circle to confine and contain the transformed energy. It is important that the distance of

the salt line moving towards the right side of the tray, be approximately three times the distance from the area of the candles (i.e., representing the energy of the Three Realms).

Next, write your desires (i.e., good health, fortune, protection, etc.) in bold black letters onto a piece of yellow talisman paper. Fold the talisman paper vertically three times, and focus on the transformed energy effecting the past, present, and future. Then, fold the yellow paper horizontally three times, starting at the top, and focus on the energy influencing the three realms of Heaven, Earth, and Man. Then, place the folded paper in the center of the magic salt circle, directly over the top of the arrow. The image should resemble the energetic interactions of Heaven (salt circle - Yang) and Earth (paper square - Yin).

Light the Black Candle. Inhale, imagine, and feel all of the negative energy that is being directed towards you. Exhale, focus, and direct this turbid energy into the Black Candle, and then name the candle "Evil Qi."

Light the Brown Candle. Inhale, imagine, and feel every particle of toxic energy inside your body. Slowly exhale, and immediately experience releasing all of the toxic energy into the Brown Candle. Focus on directing the toxic energy from both the Black Candle and from your body into the Brown Candle. Imagine the Brown Candle transforming these toxic energies into a Neutral Qi, and name this candle "Transforming Qi."

Light the White Candle. Inhale, imagine, and feel the energy transformation process as complete. Imagine and feel that the evil intentions attached to the projected energy are dead, and all that is left is clean energy, in its pure form. Exhale and direct this energy towards the White Candle and name it "Pure Qi."

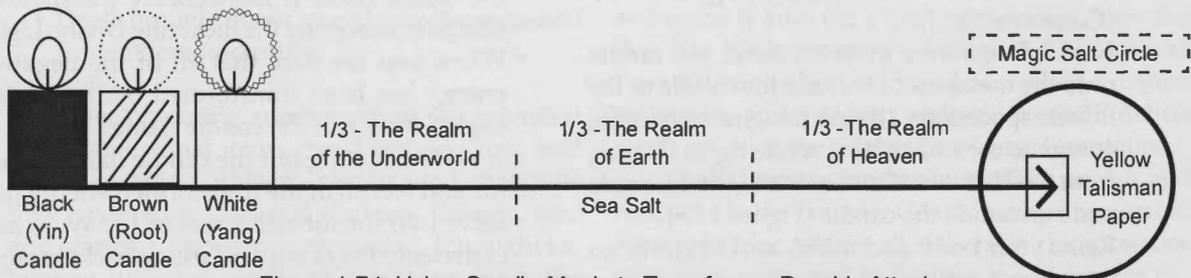


Figure 1.74. Using Candle Magic to Transform a Psychic Attack

Now, with your eyes, follow the line of salt into the magic circle, and onto the contents of the yellow paper. Imagine, feel, and experience all of your desires written within this paper manifesting.

After all of the candles have extinguished themselves, light the yellow paper, and leave it inside the magic salt circle until all of the paper burns into ash. Then gather the ash, salt, and all that remains of the three candles and bury them outdoors. This allows for the energetic grounding and root of the magic spell.

### THE CANDLE MAGIC TECHNIQUE #2

In this second type of Psychic Defense, the victim receiving the attack also chooses not to enter into psychic battle with the antagonist. Instead, he chooses to redirect and transform the projected evil energy back into the infinite space of the Wuji. The negative energy is then given to a "higher court," and allowed to be transformed by the divine into workable "karmic" energy.

It is important to note that this meditation exercise may have to be performed several times a day, depending on the type of psychic attack and the reason for its energetic manifestation. Therefore, continue to frequently perform the meditation, until the attack has finally abated.

While undergoing a Psychic Attack, you should periodically stop what you are doing (i.e., every hour or so), and feel your body's energy field. If you begin to get a feeling of any type of negative energy, and sense where it is coming from, immediately stop what you are doing, light a red candle, and start the following meditation.

- Begin this magic ritual by placing a large metal tray (i.e., a cookie sheet) on a table in the center of the living area. The metal is used to attract and root the hostile energy of the Po (Corporeal Soul).
- Next, place a thin, medium sized, red candle onto the metal tray. Dedicate the candle to the infinite space of the Divine. Imagine a powerful energetic cord of healing white light, flowing from the Heavens. This Divine Light descends and surrounds the candle (Figure 1.75).
- Relax your body and mind, and begin to go into deep meditation.

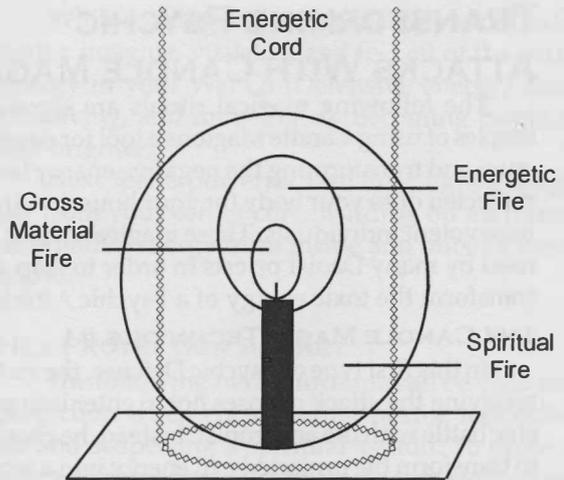


Figure 1.75. Light the red candle, and dedicate it to the infinite space of the Divine.

- Focus all of your thoughts and feelings onto the center of the candle flame.
- Imagine, see, and feel the energy of the room and your physical body. Try to feel and experience the energy of the psychic attack.

Feel and accept any and all emotions of pain, anger, rage, fear, and heartache, arising from within and around your body.

- Begin to transfer all of these energetic feelings into the center and heart of the candle flame.

You are using the center (heart) of the candle flame as a living, energetic surrogate, through which to transfer all of the energy currently being projected at you.

- Continue to imagine and feel any and all feelings of hostility, grief, etc., flow out of your body and into the heart of the candle flame. Imagine, feel, and believe that all of the negative energy manifesting from your body and flowing into the candle flame is immediately transformed into pure energy by the flickering Divine Light.
- When you are sure that all of the negative energy has been transformed by the Divine Light - blow out the candle flame.

While blowing out the candle flame, imagine and feel all of the transformed energy dissolve into the infinite space of the Wuji, and experience the energy returning back through infinite space to the radiant light of the Divine.

## COUNTERING A SORCERER

In ancient China, one useful antidote performed by Daoist priests in order to counter Psychic Attacks initiated by evil sorcerers and malevolent witches, consisted of powerful incantations spoken during magical counter-attack rituals.

When this type of magical counter-attack was launched against an extremely powerful opponent or if the sorcerer or witch initiating the Psychic Attack entered into a pact with an evil spirit or demonic entity, the priest would sometimes choose to evoke the assistance of a powerful celestial deity, capable of undoing the evil spell, and protecting the victim from such supernatural attacks.

According to ancient Daoist teachings, each seasonal change was a time acutely favorable for Psychic Attacks and bewitchments. Magical rituals designed to launch a powerful Psychic Attack included the use of magical images and writings, special incantations, and sometimes drugs. These types of rituals were usually performed in solitude, on a specific night, sometimes in a special area located in the remote wilderness (e.g., at the entry of a foxhole or on the edge of a precipice), with the family name and a personal possession of the intended victim.

According to ancient Daoist texts, there are various types of "sudden death" brought about by vengeful bewitchment. When created through magical talismans, curses, herbs, and/or the coercion of evil spirits and demonic entities, these unnatural sudden death states could include:

- Death brought about by "Gu" (poison).
- Death brought about by evil curses cast by a wicked person.
- Death brought about by illnesses caused from hexes cast by a wicked person.
- Death brought about by evil inflections caused from a demonic entity.

After obtaining some form of the intended victim's personal items (head or body hair, nail clippings, blood, phlegm, semen, etc.), materials they have worn (personal clothing, threads, etc.) and various "bodily extensions" (chopsticks, kitchen utensils, pieces of furniture, etc.), the Psychic Attack would begin. All of these personal

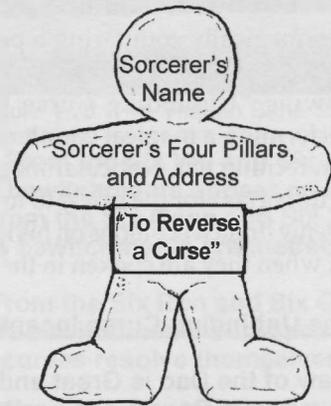


Figure 1.76. After the sorcerer's name, 4 Pillars and Address is added, the priest writes "To Reverse a curse."

elements energetically allow the sorcerer to have direct access into the victim's body and mind.

It is important to note that sometimes a malicious person will also request that the sorcerer energetically attack the victim's personal pet as well. In this case, the fur or feathers from the victim's personal pets are also gathered and presented to the sorcerer.

The strategies used in ancient China for opposing a sorcerer or witch called upon the Daoist priest to turn the evil hex back upon its originators. According to Magical Law, when a sorcerer or witch is contracted in order to initiate a Psychic Attack onto someone on behalf of an enraged individual, the spirits of both the sorcerer and the enraged individual become karmically united in the magical application. This means if the hex energetically "rebounds," both the sorcerer and the original antagonist receive the returned evil energy.

One method used by ancient Daoist priests to exorcise and return a powerful Psychic Attack was to first create a doll out of dough (wheat flour) and name it after the attacking sorcerer. After the doll has been consecrated (Figure 1.76), it was then stabbed or beaten, flayed or slashed, crushed or broken, and violently reduced to small debris while speaking the "Unbinding Curse Incantation."

The fragments were then burned like incense, and dedicated to the Thunder Court. During this ritual to counter Psychic Attacks, all of the bewitching demons who were contracted to torment the victim are destroyed, and made incapable of doing further injury.

### THE "UNBINDING THE CURSE" INCANTATION

When magically countering a powerful Psychic Attack, the Daoist priest would often repeat the following "Unbinding Curse Incantation" while performing a magical countering-ritual.

When reciting this particular magical incantation, it is important for the priest to touch the various Heavenly Branch positions on his left hand (Figure 1.77), when they are spoken in the incantation.

#### "The Unbinding Curse Incantation"

**"The Law of the Dao is Great and Majestic!  
The Heavens are Round, the Earth is Square!  
The Heavens contain the Nine Pillars,  
The Earth contain the Nine Beams!**

**Let the sorcerers suffer  
for their villainous act!**

**From Six Pillars and Three Beams,  
Their bewitchments evaporate!  
From Three Beams and Six Pillars,  
Their evil returns back onto themselves!**

**From the Six Jia and Six Yi,  
Their bewitchments depart in haste!  
From the Six Bing and Six Ding,  
Their bewitchments circulate no more!  
From the Six Wu and Six Ji,  
Their bewitchments appear no more!**

**From the Six Geng and Six Xin,  
Their bewitchments are ineffective!  
From the Six Ren and Six Gui,  
Their bewitchments self-destruct!  
Let their curses resolve themselves quickly!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

**The Great Generals of the Three and Five,  
The Emissaries of the Eight Winds,  
The Vassal Lords of the Nine Regions,  
Are also called to assemble  
At the head of Ten Thousand Generals  
And tens of millions of Troops,  
In order to stop these sorcerers!**

**"Let the male sorcerers and female witches  
Who cast this bewitchment themselves  
Or instructed others to cast it,  
Suffer inturn its noxious effects!"**

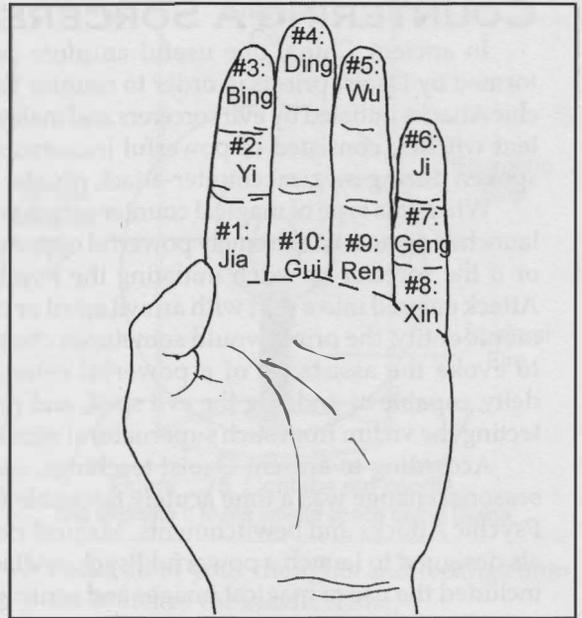


Figure 1.77. The Ten Heavenly Stems Hand Seal.

**Instead of doing good  
and respecting the Dao,  
These insidious individuals  
hand themselves over to vile spirits!**

**They pass their time creating evil spells,  
and dispatching harmful hexes!  
They hurt the righteous  
and harm the innocent!**

**The terrible effect of their actions,  
being the continual proliferation  
of the demonic forces!"**

**Let the Three Beams and Six Pillars  
remove and return this evil  
back onto these instigators!"**

**Let the sorcerer's heads  
Be broken into seven pieces!  
By decree of Tai Shang Lao Jun!"**

After the priest has recited this magical incantation over the inflicted victim, the patient is to imagine, feel, and see their illness cured, and all of their misfortunes and calamities dissipated.

### NEUTRALIZING A SORCERER'S CURSE USING A HUMAN BONE STAKE

In ancient China, one secret method used by Daoist priests in order to neutralize the energy of a curse, return an evil hex back onto its originator, or counter a powerful Psychic Attack initiated by an evil sorcerer or malevolent witch, consisted of constructing and using a "Human Bone Stake" (Figure 1.78).

The Human Bone Stake ritual was only performed in cases of powerful bewitchment induced by an evil sorcerer or malevolent witch, wherein the progressive series of Psychic Attacks were known to cause the helpless victim to "lose their mind" and "go insane."

When performing this type of magical rebounding ritual, in order for the ritual to be effective, it is important that the identity of the evil sorcerer or malevolent witch first be known.

The "Human Bone Stake" Rebounding Ritual is performed as follows:

- First, the Daoist priest would procure the bone of a male human.
- Next, the priest would carve the bone into a stake, hence the name "Human Bone Stake."
- Then, the priest would consecrate the Human Bone Stake with a special magical incantation, (use the following Unbinding Curse Incantation) spoken 336 times per day, for three consecutive days. The final total of the repeated magical incantation must equal 1,008 times.

**"The Law of the Dao is Great and Majestic!  
The Heavens are Round, the Earth is Square!  
The Heavens contain the Nine Pillars,  
The Earth contain the Nine Beams!**

**Let sorcerer \_\_\_\_\_  
suffer for his villainous act!**

**From Six Pillars and Three Beams,  
His bewitchments evaporate!  
From Three Beams and Six Pillars,  
His evil returns back onto himself!**

**From the Six Jia and Six Yi,  
His bewitchments depart in haste!  
From the Six Bing and Six Ding,  
His bewitchments circulate no more!**



Figure 1.78. The "Human Bone Stake"

**From the Six Wu and Six Ji,  
His bewitchments appear no more!  
From the Six Geng and Six Xin,  
His bewitchments are ineffective!**

**From the Six Ren and Six Gui,  
His bewitchments self-destruct!  
Let his curses resolve themselves quickly!**

**The Great Generals of the Three and Five,  
The Emissaries of the Eight Winds,  
The Vassal Lords of the Nine Regions,  
Are also called to assemble  
at the head of Ten Thousand Generals  
and tens of millions of Troops,  
In order to stop sorcerer \_\_\_\_\_!**

**By decree of Tai Shang Lao Jun!"  
"Let sorcerer \_\_\_\_\_  
Who cast this bewitchment,  
Suffer in turn its noxious effects!"  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

- Finally, the priest or a family member was to drive the Human Bone Stake into the Earth close to the front door of the evil sorcerer or malevolent witch.

It is important to note that in ancient China, wooden stake-effigies were also used in exorcist rituals as a "Substitute Person" ("Dai Ren"), sometimes known as a "Peach Man" ("Tao Ren").

The wooden Substitute Person was carved with the face and head of the stake revealing the identity of the deceased, so that both the wooden stake and the image of the deceased were identical.

One important magical function of these special magical stakes, was to "Pin" (i.e., root and neutralize) the energy of the deceased via the Substitute Person into the Earth. This would then redirect the evil energy currently created from the actions of the deceased away from the living family. This special "Pinning" ritual was traditionally performed in secret by the priest during the time of a deceased's funeral.

## NEUTRALIZING A SORCERER'S CURSE USING A HUMAN BLOOD

In ancient China, one secret method used by Daoist priests to neutralize the energy of a powerful curse, return an evil hex back onto its originator, or counter a powerful Psychic Attack initiated by an evil sorcerer or malevolent witch, consisted of performing the "Three Defending Mountains" Blood Magic Ritual.

When an evil sorcerer's spells are particularly deadly, a single priest may not be able to effectively counter all of the energetic power that the curse directs towards him and his family. When this type of dangerous assault happens, the defending priest must first go to his elders and explain the serious nature situation. The defending priest may then request the assistance of two older brothers (i.e. Senior Priests) in order to rectify the problem. Once the defending priest has enlisted the help of two Senior Priests, he will gather them together during high-noon, on an Wu (Earth Element) Day, in order to perform the "Three Defending Mountains" Blood Magic Ritual.

During this special ritual, the three defending priest band their energies together and form a powerful alliance that is extremely difficult to counter. The "Three Defending Mountains" Blood Magic Ritual is performed as follows:

- At the time of Wu (i.e., the time of Maximum Yang - between 11:00 and 1:00), on a Wu Day (i.e., a day when the energetic power of the Earth Element is most active), all three priest will gather together at the altar table of the defending priest's home, offer three incense and burn Golden Foil Spirit Money
- Then, the defending priest will burn a special talisman used to invite the Earth God to the altar space (Figure 1.79).
- Next, the defending priest will burn special petitions, in which he requests the assistance of the Earth God to immediately stop and counter the harmful devastating effects of the sorcerer's Psychic Attacks, currently being projected onto the defending priest and his family.
- Then, all three priests will sit around a square receptacle containing soil or sand gathered from the defending priest's yard. In this soil, the defending priest will write the name, location, and Four Pillars (birth year, month, day



Talisman used to  
invite the Earth God  
to the Magical Ritual



Figure 1.79. The Earth God

and hour) of the attacking sorcerer onto the surface of the soil, and then surround it with three magic circles. If the defending priest does not know the attacking sorcerers Four Pillars, simple his name and location will suffice.

- Next, each of the priests will prick the middle finger of his right hand, and allow a few drops of blood to fall onto the name in the center of the circle, while internally speaking magical invocations designed to defeat and destroy the enemy.

It is important to note that, although in Daoist Magic a priest is allowed to retaliate against his enemies, common sense dictates that he must first make a complete strategical assessment of the situation. An important principle of the art of defending yourself is to understand that a victim can substantially harm his opponent, only after first guaranteeing his own personal safety.

Once a Sorcery Battle begins, it will only be won by a combination of cultivated magical skill and focused determination. During a metaphysical battle, many tactics of warfare are employed. If a priest's enemies use a great degree of violence and cruelty in their psychic attacks, he must retaliate with a stronger degree of focused intention and fierceness. The defending priest will stand a better chance of winning if he knows and believes in his soul that he is supported by Divine Will, and has powerful celestial allies.

## PSYCHIC VAMPIRES

A psychic or energetic vampire is an individual who drains the life-force energy from a person, place, or item. If the draining is powerful enough, it can leave energetic holes in person, place, or item's energetic field. An attack from a psychic vampire can originate from various types of people, and can be caused through either conscious or unconscious energetic assault. The most obvious types of psychic attacks come from experienced sorcerers who form "magic study groups" and intentionally vampire the energy of their students; or the "poor old dear" who always feels better in the company of young folks and does not have a clue as to why the friendliest ones of this group always get sick and exhausted whenever she leaves.

Psychic Vampires can be categorized into two main types, Unconscious Psychic Vampires and Conscious Psychic Vampires, described as follows (Figure 1.80):

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

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

- **Conscious Psychic Vampires:** This type of energetic vampirism is initiated by individuals who deliberately take energy from a person, place or item of its life force energy. This can be accomplished through three methods:

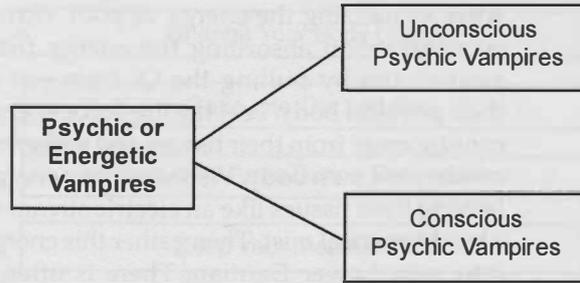


Figure 1.80. Psychic Vampires can be categorized into two groups

**Through Magic:** Dispatching a spirit entity to feed off the energy of a victim,

**Through Instinctive Ability:** A spiritual parasite, protecting its host, attacks and drains the energy of a perceived antagonist

**Through Direct Energy Draining:** A sorcerer consciously chooses, makes contact with, and energetically drains a person, place or item of its life force energy.

In most cases, the energy is ingested from the victim's second Wei Qi field (the emotional energy field commonly known as the aura field).

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

### HOW PSYCHIC VAMPIRISM IS PERFORMED

Conscious psychic vampirism is performed through visualization and practice. One way this technique is used by priests to energetically drain a victim is described as follows:

- First, choose an individual and begin to target their energetic body, visualizing the energy that is flowing inside and around them. This perceptual technique is traditionally used when training oneself to see the auras and the body's second Wei Qi field.

- After visualizing the energy of your victim, concentrate on absorbing the energy from your victim by pulling the Qi from out of their physical body. Feel the life-force energy coming away from their tissues and gathering inside your own body. Visualize their energy leaving their tissues like an electric stream or a bright magical mist. Then gather this energy into your Lower Dantian. There is often a special energetic rush that occurs when Qi is taken by force, or when the victim is currently experiencing a strong emotional state (i.e., fear or lust).
- As you continue to siphon the victim's Qi, feel the energy build within your Lower Dantian, invigorating and revitalizing you. This energy should make your tissues vibrate with what feels like an electrical charge.

The siphoned Qi taken from a victim will require additional refinements according to the priest's Five Element Constitution. Some ancient traditions taught that it was easier to absorb a victim's life-force energy if the priest could touch the victim's body or drink their blood.

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

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

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

#### **SPIRIT ENTITIES AND PSYCHIC VAMPIRISM**

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

Another type of spirit entity occasionally termed as a "psychic vampire" is an incorporeal being (or energetic thought form) that, while distinct from such related entities as a succubi, draws energy from a human counterpart. These spirit entities frequently seem to be rogue thought-forms created from the subconscious mind of a disturbed individual who may, after becoming consciously aware of their energetic presence, be able to communicate with them.

#### **GURUS USING MANTRAS FOR VAMPIRISM**

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

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

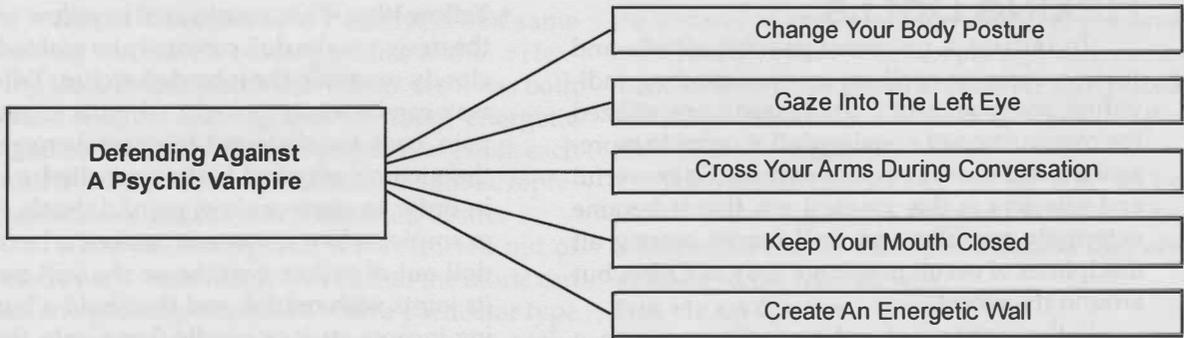


Figure 1.81. Techniques used to protect an individual against becoming emotionally and physically drained when encountering energetic vampires.

### VAMPIRING ALTAR SPACE ENERGY

Several magical techniques are used by sorcerers to vampire the group energy created within a temple's sacred altar space. Some of these unscrupulous techniques are described as follows:

- Sometimes a sorcerer will place a specially imprinted magical stone, amulet, or sachet under or near the main altar, with the intention of siphoning off magical power generated within the sacred space at the end of the day.
- Another vampire technique is performed through "sipping" - wherein the sorcerer extends his energy field and purposely sucks in the accumulated sacred energy that has gathered within the altar room.
- A similar type of vampire method is performed by holding a specialized imprinted item during a magical ritual and gathering up the group power as the others work.

### DEFENDING AGAINST A PSYCHIC VAMPIRE

Sometimes, encountering a psychic vampire may be unavoidable (especially if it involves family members). The following are certain techniques used to assist the individual in protecting him or herself against becoming emotionally and physically drained when encountering energetic vampires (Figure 1.81).

1. **Change Your Body Posture:** Do not stand or sit directly facing the suspected individual.

This angling of your body makes it easier to avoid a complete frontal assault.

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

## HEXING DOLLS

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

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

### THE HEXING DOLL'S EXTERNAL CONSTRUCTION

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

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

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

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

- **Yellow Wax:** When constructed in yellow wax, the design of the doll can easily be molded to closely resemble the intended victim. Yellow wax can be easily poked with pins to cause pain, bent and distorted to cause damage to the victim's physical body, or melted away in order to cause a slow, painful death. For example, when a sorcerer makes a hexing doll out of yellow wax, he or she will mark its joints with red ink and then hold a burning incense stick or candle flame onto these specific points. This magical technique is used in order to create serious health problems for the victim.
- **Straw:** After constructing a straw figure or doll representing a victim, if a sorcerer adds a written hex and a picture of the victim or a paper carrying his or her name, and then ties these objects together using strips of ox hide, the victim will not be able to break the bond and the curse will remain attached to his or her spirit even after they die.

It is important that the external image of the hexing doll resemble the intended victim as close as possible. This includes skin, hair, and eye color. One advantage of using wax or clay hexing dolls is in the ability to mold and adjust the body shape. In ancient times, ink pens were sometimes used to include identifying marks such as a deep dark wrinkle in the middle of the forehead, certain moles, scars, freckles, tattoos, and birthmarks.

### STITCHING THE HEXING DOLL

In ancient China, the Shensheng De Jie ("Sacred Knot") used by Daoist priests was constructed of red rope that is woven into a magical knot. After the priest spoke a magic incantation, he would exhale into the red cord, trace a magic talisman over it, and then tie the knot, it was believed that if this special magical knot was hung in the altar room, the room would be protected. Any type of psychic attack initiated from a malevolent sorcerer or spirit entity will first have to break through the powerful magical defensive line in order to harm the Daoist priest who was sheltered inside. This ancient Daoist technique was traditionally called "Guarding the Entrance With a Trap."

Daoist sorcerers also employed this same sealing method for binding a curse within a Hexing Doll. Because each individual stitch has both passive (Yin) and aggressive (Yang) energetic tendencies, when constructing a hexing doll, each stitch could potentially become a symbolic representation of the sorcerer's intended desire.

When the hexing doll is constructed out of cloth, each stitch that is woven into the fabric can be energetically imprinted with a particular type of curse, depending on the specific design of the doll. Each of the curses can then be amplified by several layers of stitches, causing the curse to gather momentum over the course of time.

The following are some examples of stitching patterns and the energetic representations that can be attributed to them.

- **Running Stitches:** When stitched crookedly, this energetic pattern is used to destroy focus, scatter energy, and to keep the victim from staying the course. When stitched in a straight line, it can be used to keep an individual "in line" (i.e., keeping a lover on the straight course of fidelity).
- **Chain Stitches:** When used in hexing, this energetic pattern will impart continual misery, with an escalating effect. It can also be used to set a chain of events into motion, with each stitch representing one of the events.
- **Cross Stitches:** When used, this "X" energetic pattern is perfect for any type of hexing. These special stitches can also be used to energetically bind two individuals together.

#### THE HEXING DOLL'S INTERNAL CONSTRUCTION

Hexing dolls can be stuffed with different materials. While they are commonly stuffed with straw or with the leaves of special herbs or plants (such as those that grow within a cemetery). These plants have an esoteric power that energetically permeates the doll. A defending priest can only counter this type of magical power if he or she knows how to use the extract of noxious plants contained within the hexing dolls he or she makes.

In order to properly initiate an effective spell or curse using a hexing doll, it generally requires

the sorcerer to first obtain some form of personal item from the victim (i.e., nail parings, hair, excrement, saliva). These personal items are then mixed into the physical matrix of the doll, or sewn in the cloth of the hexing doll.

The various cavities of a hexing doll can be stuffed according to the designed function. The following are some examples of areas that are stuffed and the reasons why:

#### THE HEAD CAVITY

- **Mugwort:** used to cause the victim to be oblivious to your actions.
- **Belladonna:** used to cause madness, induce paranoia, and bring about erratic and delusional behavior.
- **Flying Agaric:** used to cause madness, induce paranoia, and bring about erratic and delusional behavior.
- **Damiana:** used to induce lust and mad passion.
- **Clove:** used to stop gossip.
- **Red Jasper:** used to stop gossip.
- **Thorns:** used to induce headache.
- **Paper Notes:** used to induce certain thoughts, images, and ideas.
- **Cotton:** used to cause sinus trouble, light-headedness and faulty decision making.

#### THE CHEST CAVITY

- **Cotton:** used to cause chest congestion.
- **Patchouli:** used to escalate the energy of the hex.
- **Mint:** when placed in the groin area, it is used to cause impotence.
- **Silk Strips:** used to cause congestion and stagnation within the internal organs.
- **Cord or Rope:** used to cause congestion and stagnation within the internal organs.

#### SHAPING THE HEXING DOLL

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

Once this energetic fusion has been accomplished, the hexing doll may then be shaped into the physical form of either a male or female. Next,

the sorcerer inscribes the name of the intended victim on the back of the hexing doll, this is known as "baptizing" the hexing doll.

#### **NAMING AND ACTIVATING THE HEXING DOLL**

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

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

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

#### **THE BREATH OF LIFE**

The hexing doll is given the "breath of life," and anointed with the magical powers of the various Elements in order to energetically Activate its imprinted form. This energetic Activation is performed so that the doll makes an energetic connection to its human counterpart. The doll then

becomes a living spirit entity, that uses the doll as its dwelling space.

Unless a time limit is set for the task at hand, the longer the doll lives, the stronger it will become. Left on its own, the spirit that inhabits the doll will eventually become strong enough to exist as an independent spirit entity, capable of devising and carrying out things independent of the sorcerer's will. Therefore, in order to avoid this problem, the doll is given a death date so that the energies invested into its creation terminate at a specific day and time.

#### **FOUR ELEMENT ACTIVATION RITUAL**

The magical ritual used to energetically activate the hexing doll progresses through each of the four Elements, beginning with Air, Fire, Water and Earth. After lighting the two red altar candles and offering incense, the magic Activation ritual will proceed as follows:

- **Air Element:** In order to give the doll the "breath of life," the priest will exhale his or her breath onto the doll's body to fill it with the energy of the Air Element. It is important that the priest pay special attention to the doll's face. The priest should continue exhaling breath onto the doll until he or she feels the doll become fully charged (it will have a slight glow).
- **Fire Element:** In order to give the doll the "fire of passion," the priest will next pass the doll through the candle flames to fill it with the energy of the Fire Element. Begin with the left candle (Yang) first, passing it through the flame three times. Next, pass the doll through the right (Yin) candle flame three times.
- **Water Element:** In order to give the doll the "waters of life," the priest will sprinkle the doll with the Holy Water from the Altar Cup, and fill the doll with the energy of the Water Element.
- **Earth Element:** In order to give the doll the "fertility of earth," the priest will sprinkle the doll with dirt (the type of dirt is determined by the dolls specific function) and fill it with the energy of the Earth Element.

Next, the priest will hold the hexing doll between his or her hands, pass it through the "Activation Incense," and then vigorously shake it in order to "wake it from its sleep." When passing the hexing doll through the incense, the priest will speak an activation incantation, describing the doll's name (the victim's name), its purpose for creation, its function, and its de-activation date (death date). The Activation Incense used in this special magical ritual consists of the following ingredients:

- 1 part Ginger .
- 1 part Nutmeg
- 1 part Black Pepper

The priest will then leave the hexing doll on the altar until the incense burns out. Once the hexing doll has been activated, the curse is then applied, and the spirit of the doll is dispatched to carry out the priest's wishes.

#### OPENING THE MAGIC PORTAL

When performing any type of Distance Magic (used for either healing or destruction), the Daoist priest will first create a special magic talisman used for opening magical portals (Figure 1.82). This energetic talisman allows the priest to easily "bridge the gap" and access the energy and spirit of the patient or targeted victim.

In order to use the magic talisman to open a magic portal, the priest will traditionally proceed as follows:

- First, draw the talisman using black ink on yellow talisman paper.
- Next, chop the talisman with the Thunder Command Monastery Chop. Press the magic seal onto the Nine Palaces, located under the "Rain" character at the top of the talisman.
- Using the right Sword Fingers Hand Seal, place the talisman in between the first and middle fingers and draw a secret magic Activation seal inside the incense smoke.
- Dip the talisman brush in red cinnabar ink (in ancient times, red chicken blood was traditionally used), and place the brush into the "Sun" character located in the center of the talisman.

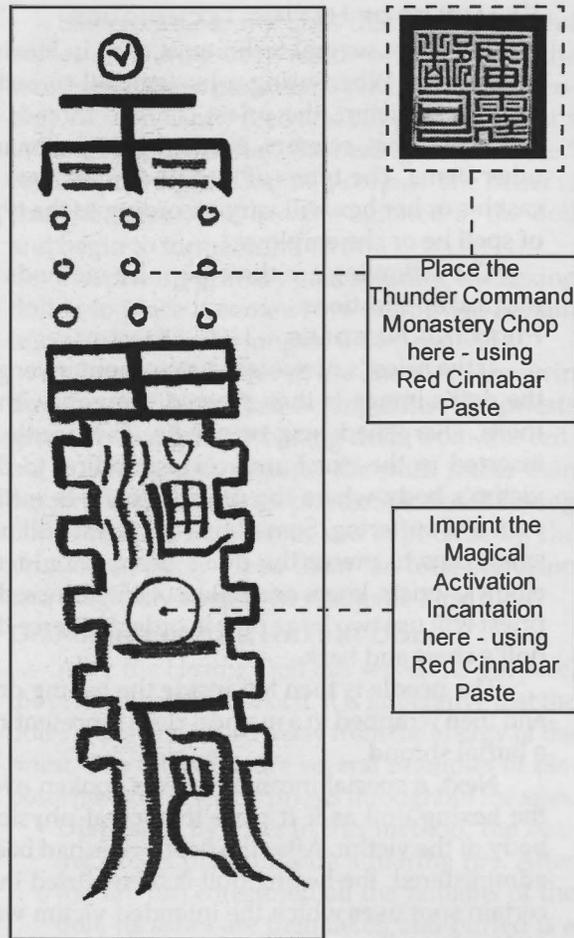


Figure 1.82. Talisman used to open a Magic Portal (Used in Distance Magic)

- While speaking a secret Activation incantation, make small circles with the brush, filling the talisman with the magical incantation.
- Again using the right Sword Fingers Hand Seal, place the talisman in between the first and middle fingers and again draw a secret magic Activation seal inside the incense smoke.
- Stomp the back right foot, feel the vibration "Shake Heaven and Earth," and bow once.
- Next, place the magic talisman next to (or under) the Hexing Doll.

## EXAMPLES OF HEXING TECHNIQUES

There are several techniques used in Hexing Doll Magic. When using a hexing doll to cast a spell on a victim, the priest can use threads of different colors, scissors, needles, pins and many other items. The types of tools the priest uses to cast his or her hex will vary according to the type of spell he or she employs.

The following are three popular methods of magical application:

### PIERCING NEEDLES

If the priest's desire is to bring about revenge, the doll's image is then pierced through with a thorn, sharpened twig or needle. The needle is inserted in the exact area corresponding to the victim's body where the priest intends to inflict pain and suffering. Sometimes the priest will use small pins to pierce the doll's heart, shoulders, elbows, wrists, knees and ankles. Other times, the priest will use two large pins in order to pierce the doll's chest and back.

The needle is then left inside the hexing doll and then wrapped in a magical cloth representing a burial shroud.

Next, a special incantation was spoken over the hexing doll as if it were the actual physical body of the victim. After the death-rites had been administered, the hexing doll is then buried in a certain spot over which the intended victim was certain to walk.

### BINDING CORDS

In ancient Daoist folk magic, the creation of sacred esoteric patterns constructed out of red rope was traditionally used to energetically imprint and bind the thought into the object. As the Daoist priest "worked the cord," the energized red rope absorbed his or her intention, and took on the priest's projected thoughts and feelings. Before "sealing the knot," the priest would speak a powerful magical incantation, exhale and blow the incantation into the knot, and then tighten the knot in order to trap the energy.

Depending on the intended goal, the priest can use cord, silk straps, or thread to bind the doll's body, head, hands, or feet. Sometimes the magical thread was used to sew the dolls eyes and

mouth closed. This technique was commonly used to prevent an individual from seeing something that must be hidden from them; speaking secrets, or repeating gossip.

The special knotted cord was also sometimes designed to resemble the projected image of the priest's imprinted desire. For example, the intricate rope design of a spider web was sometimes used to energetically trap and ensnare the individual's thoughts and/or actions.

### CHOPPING AND SEVERING

Sometimes, the priest may decide to use a knife, axe, or scissors to mutilate the doll. This requires the priest to cut off the doll's head, arms or feet while performing a separation ritual.

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

### FEEDING THE HEXING DOLL

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

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

The negative energy is increased by having the priest breathe into the Hexing Doll certain Five Element colors, while reciting magical incantations. According to ancient Daoist teachings, the various ailments that can be implanted into a Hexing Doll by a sorcerer using imagined colored breaths are listed as follows:

**Blue Breaths:** Sows Death

**Red Breaths:** Sows Plague

**Yellow Breaths:** Sows Dysentery

**White Breaths:** Sows Cholera

**Black Breaths:** Sows "Official Crackdowns"

- After giving the Hexing Doll enough negative energetic “food and drink,” the priest will then return it to its hiding place in the altar room before the Sun comes up.

#### **RESURRECTING A “DEAD HEXING DOLL”**

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

#### **RECYCLING A HEXING DOLL**

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

#### **STORING THE HEXING DOLL**

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

Sometimes, hexing dolls that carry powerful curses are buried deep inside of caves or in the forests of distant mountains where the Earth energy can constantly feed and support the priest’s evil curse. Other times, the hexing doll is buried towards the right hand of a corpse. The belief is that the corpse will become agitated at the doll and begin to torment the victim.

The priest’s primary goal in hiding the hexing doll is to place it somewhere that it will remain undisturbed for the longest time possible.

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

#### **DISPOSING OF THE HEXING DOLL**

After the Hexing Doll has served its purpose, the priest must dispose of it. It is imperative that the doll’s energy be sealed away from the energy of the priest. The following are several examples of disposal methods used by priests throughout the ages.

- **Disposing by Fire:** In this method, the hexing doll is placed inside a roaring fire. After the fire has consumed all the remains of the doll, its ashes are then taken and buried in a secluded place.
- **Disposing by Water:** In this method, the hexing doll is thrown into a body of running water. Sometimes however, a sewer, stagnant pond, swamp, or polluted well is chosen.
- **Disposing by Earth:** In this method, the hexing doll is taken to some secluded place, a hole is dug, and the doll is buried. In certain magical traditions, graveyard dirt is also thrown into the hole before the doll is covered up.

## CREATING A WOODEN “DEW DOLL”

The wooden “Dew Doll” is a type of ancient Chinese Hexing Doll, possessed by a child spirit and used in magical divination practice (Figure 1.83). The reason why this type of wooden Hexing Doll is known as a “Dew Doll,” is because every morning, between 1-3 a.m., the doll must be brought outside into the open air in order to energetically “feed” on the morning dew. The doll must then be removed before sunrise and again placed on the priest’s altar table in order to sustain the possessing spirit’s magical powers.

According to Daoist Master Sheng, the wooden Dew Doll methodology is one hundred percent accurate in revealing events of the past. However, in predicting the future, it is not so effective (i.e., 80 percent accuracy is considered to be exceptional).

Also known as a “Mu Ren” (“Wooden Man”), this type of Hexing Doll is sometimes carved from Peach Tree Wood, Paulownia Tree Wood, Mandrake Root, and Ginseng Root.

The secret method of creating a wooden Dew Doll is described as follows:

- First, the priest must choose an auspicious day (according to the Chinese Almanac) to approach and gather the Willow Tree wood, used to sculpt the magic doll. According to ancient Daoist teachings, the Willow tree wood is traditionally cut on the fifth day of the fifth month, when the Sun is at its highest point in the sky. Any tree that has been growing by the side of a flowing river is especially favored for this magical purpose.

Because of its strong connection to the Moon, Willow tree wood has many magical applications, and is commonly used to guard against evil, and bind spirits (Figure 1.84).

Ancient burial mounds and cemeteries are often lined with Willow Trees, symbolizing the spiritual gateway that this tree provides between the living and the dead, as well as spirit and matter. In ancient times, Willow bark was crushed, mixed with White Sandalwood or Myrrh, and then burned. Priests would then bathe in the smoke in order to sojourn into the Underworld.



Figure 1.83. The Magic Willow Wood Dew Doll



Figure 1.84. The Magic Willow Tree

In ancient China, Daoist priests would also use a small carving made from Willow tree wood for communicating with the spirits of the dead. The carved image was then sent to the Underworld, where the disembodied spirit was deemed to enter into it, to give the desired information to surviving relatives upon its return.

- After choosing a special tree from which to construct the Dew Doll, the priest will remove the wood from the East side of the willow tree.

When removing the Willow wood, the priest will continually repeat the following magic incantation:

**“Power over all Spirits!  
Power to make all things come to Pass!  
The Greatest Power of All!”**

This special magical incantation is used to cleanse negative environmental energy, and purify the Willow wood.

- Next, the priest will begin to carve the Willow wood doll. Traditionally, the height of the wooden Dew Doll is only 2.6 inches tall. It is important that the all of the facial features carved onto the doll be clear, and unmistakable. The wooden doll should also be given a rudimentary navel. This special area in the dolls body is considered to be the seat of its animating power, that gives life to dead matter.
  - The hair of the doll should be placed into two coiled buns, one positioned on each side of the head, and the doll should wear a wraparound dress, designed in the ancient style of Chinese children's clothes (refer back to Figure 1.83).
  - After carving all of the Dew Dolls physical features, the priest will then carve Yin and Yang symbols onto its left (Yang) and right (Yin) hands.
  - In the middle of the head, at the Baihui area (located at the center of the crown), the priest will drill a hole through the center of the doll and create the Dew Doll's center core Taiji Pole.
  - Next, the priest will place inside this hole a small rolled up piece of yellow talisman paper. On this talisman paper, the priest must write the names of the five Yin inner organs (i.e., liver, heart, spleen, lungs, and kidneys) using a mixture of cinnabar powder and mother's milk. The hole is then sealed with wax or clay.
  - Finally, the priest will magically activate and "baptise" the Dew Doll by painting the mouth of the doll with the blood ritually extracted from a tortoise or the cockscomb of a rooster (Figure 1.85).
- After physically and energetically preparing the wooden Dew Doll, the priest must then wait until a child in the neighborhood has died.
- Once the priest has received information concerning a recently deceased child, he will write the date and hour of the child's death using a mixture of cinnabar powder and mother's milk onto a second small piece of yellow talisman paper, and tape this talisman paper onto the back of the wooden Dew Doll.
  - Then, on any of the days denoted in the Chinese almanac by the characters Jia (Wood Heavenly Stem), Zi (Earthly Branch), Geng (Metal Heavenly Stem), Shen (Earthly Branch), or Wu, the priest will place the wooden Dew



Figure 1.85. The priest will take the blood from the cockscomb of a Rooster in order to paint its mouth

Doll onto an altar and present it with offerings of cold cut chicken, fish fillets, and fruit.

- From that day on, every morning, the priest must chant the San Qi magical incantation once and the Zhui Hun Xian Xing Incantation three times in order to summon the child's spirit. The Zhui Hun Xian Xing Incantation is repeated as follows:

**“Child Spirit - Willow Spirit,  
with distinct nine orifices,  
four outer limbs and five inner organs,  
I am of Human Spirit  
and you are of Wood Spirit!**

**By decree of the Jade Emperor,  
we now communicate with each other!  
Quickly get your form back,  
listen to my signal,  
and lend me your support!**

**Guide me to good places,  
fight off wicked attackers,  
and obtain good food,  
money, and jewels for me.**

**Travel quickly  
and do not loiter elsewhere.  
At home or outside,  
day or night, stay close to me.**

**Others will not see you,  
others will not find you.  
Wherever I am, stay by my side,  
report any fortunes or misfortunes to me,  
and help me divine readings for others!**

**Gather up your actions swiftly.  
By order of the Lord Emperor Dung Yu,  
I make this command!”**

- After speaking the magical incantations, the priest will burn a special magical talisman and bow three times to the wooden Dew Doll.
- This magical ritual is repeated twice a day, once at noon and once at sunset.

It is important to note that, during the process of magically activating, summoning, and imprinting the woden Dew Doll, all cats, dogs, pregnant women, and individuals who are mourning are forbidden to see or touch the doll.

- At the beginning of the magical ritual, two special talismans are to be constructed and placed on the altar to the right and to the left of the wooden Dew Doll. The talisman on the left (Yang) should express the priest's desire to invite and honor the spirit of the deceased child. This magical charm is used to announce the dedication of the energy, cultivated during the ongoing magical ritual.

The talisman on the right (Yin) should contain the two Chinese characters "Sheng" meaning "Life," and "Qi" meaning "Energy" (Figure 1.86).

- After 21 days, if the two talismans suddenly flap together and separate again, it means that the soul of the deceased child has attached itself to the wooden Dew Doll, and the magical fusion is almost completed.

According to ancient teachings, it is said that the magic ritual is considered successful if, at the end of 35 days, the spirit of the deceased child is able to appear, manifesting in their previous form.

- After the magical fusion is completed, the daily offerings presented to the wooden Dew



Sheng  
(Life)

Qi  
(Energy)

Figure 1.86. The Talisman on the right (Yin) should contain the two characters Sheng Qi (Life Energy)

Doll need only include incense, tea, fruit, and a vegetarian dish.

Additionally, the priest must also bring the wooden Dew Doll outside every morning, to be nourished and fed by the energy of the early morning dew.

**Note:** In the preparation of the wooden Dew Doll, the priest may also place the yellow talisman paper (with the date and hour of the deceased child already written on it) onto the area between the nose and mouth of a child who has recently passed away. The yellow talisman paper is then rolled up and stuffed inside the center core (Taiji Pole) of a recently constructed wooden Willow Doll. The magical ritual (sometimes observed as a magical "memorial ceremony") still lasts from 21 to 35 days. However, according to Daoist Master Sheng, his particular magical method has extraordinary powers. Any fortune teller who succeeds in creating a Dew Doll using this special method will be extremely successful.

## CREATING A WILLOW TREE DOLL”

According to certain ancient Daoist Folk Magic practices, capturing and raising spirits was an essential part of the magical teaching. One way through which a sorcerer of Daoist Black Magic would sometimes capture and control a spirit, and then have it work for them, was through creating a Willow Doll Spirit.

Although the following magical ritual is similar in design to the previous magic ritual used for creating a wooden “Willow Doll,” in this special type of ritual, however, the sorcerer chooses a pregnant woman through which to abduct her child’s spirit, and empowers his Willow Doll with its “orphaned” soul. In order to keep this type of Hexing Doll “alive,” the sorcerer must continually feed it with his own blood twice a day.

The secret method of creating a wooden Willow Doll is described as follows:

- This special method of Daoist black magic required a sorcerer to first locate a pregnant woman (the spirit of her growing child will become the targeted victim of this magic ritual); and then obtain a fresh raw human placenta.
- Next, the sorcerer will cast a spell on the human-placenta, in order to “draw the living baby’s spirit.” The time of casting the spell, requires that the spirit baby’s Four Pillars be “born” (magically activated) on a Yin-year, Yin-month, Yin-day, and a Yin-hour.
- Because it is magically linked to the supernatural powers of the Moon, the sorcerer will locate a Willow Tree (Figure 1.87) that is facing the Northern direction. It is important that the Willow Tree be able to absorb the energy of both the Sun and the Moon daily. This will ensure that the baby’s spiritual energy regenerates, once the raw placenta is buried under the tree.
- After choosing a special tree from which to construct the Willow Doll, the sorcerer draw three circles around the tree, while continually repeating the following magic incantation:

**“Power over all Spirits!  
Power to make all things come to Pass!  
The Greatest Power of All!”**



Figure 1.87. The Willow Tree (Yin)

This special magical incantation is used to cleanse negative environmental energy, and purify the Willow wood.

- A magic talisman is then created and burned, and both the human placenta and a magic talisman ash are planted together under the Willow Tree. The purpose of the magic talisman is to be able to raise the baby’s spirit once it has been summoned through the magic ritual; it is also used to empower the Willow Spirit, and enhance the spiritual power of it’s Ling Shen (magical spirit).
- Every day, at the hour of “Shen” (sunset: 3p.m. - 5 p.m.), the sorcerer will stand in front of the Willow Tree and present offerings of incense, while reciting the following incantation:

**“Child Spirit - Willow Spirit,  
with distinct nine orifices,  
four outer limbs and five inner organs,  
I am of Human Spirit  
and you are of Wood Spirit!**

**By decree of the Jade Emperor,  
we now communicate with each other!  
Quickly get your form back,  
listen to my signal,  
and lend me your support!**

**Guide me to good places,  
fight off wicked attackers,  
and obtain good food,  
money, and jewels for me!**

**Travel quickly  
and do not loiter elsewhere.  
At home or outside,  
day or night, stay close to me!**

**Others will not see you,  
others will not find you.  
Wherever I am, stay by my side,  
report any fortunes or misfortunes to me,  
and help me divine readings for others!**

**Gather up your actions swiftly.  
By order of the Lord Emperor Dung Yu,  
I make this command!"**

- At the exact location where the placenta and talisman ash was buried, the sorcerer will pour Yin-Yang Water, and continue to recite the special incantation. This part of the ritual must continue for 49-days without stopping.
- During this time period, a red scarf (6 inches wide and 8 feet long) must also be tied onto the tallest branch of the Willow Tree. This is used to bind the energy of the baby spirit to the Willow Tree, and keep it from running out from the ritual boundaries.
- The ritual is performed everyday, for 108 days. During this time period, the placenta will dry up, and part of the baby's soul will remove itself from the mother and begin to merge together as one with the Willow Tree.
- On the last day of ritual, the sorcerer will prepare a large black cloth through which to cover the entire Willow Tree; then, the sorcerer will set up an altar table.
- Next, the sorcerer will present the incense offering, repeat the incantation used to invoke the baby's spirit, and then bind it to the magical talisman created in order to control it.
- During the hour of "Zi" hour (11p.m. - 1a.m.) the sorcerer will go inside the black cloth and look carefully at the tree. He should observe one part of the tree glowing in a bright green color.
- At this point in the magic ritual, the sorcerer will cut the glowing part of willow tree into a three inch block of wood, and immediately carve it into the shape of a human child.
- Next, the sorcerer will magically activate and empower the human-shaped willow carving, by brushing it with a magic brush dipped in the blood of a rooster (Figure 1.88). This is performed in order to empower and give life to the Willow Tree Dolls internal organs, and



Figure 1.88. Blood is taken from a Rooster



Figure 1.89. Blood is taken from a Bat

magically activate its eyes, ears, mouth, head, hands and feet.

- The sorcerer will then exhale three times, blowing a special Breath Incantation onto the face of the Willow Tree Doll.
- The doll will then be wrapped in black silk and taken home, to the sorcerer's personal altar space, and the bathing in rooster blood and Breath Incantation will be repeated each night for seven more days.
- Once the empowerment and magical activation has been completed, the baby will die inside the womb of pregnant mother, and the new "orphaned" soul, will become spiritually bound and contained inside the Willow Tree Doll.
- The sorcerer must keep his altar area located somewhere in the dark. In this type of black magic ritual, it is important to not allow any sunlight to enter into the altar area.
- Every day, the sorcerer must make offering to the Willow Tree Doll, with blood pricked from the ring finger (a man will use his left hand; a woman will use her right hand). This must be done two times a day, morning and evening, in order to energetically "feed" the doll.

**Note:** For female practitioners, it is forbidden to go near the altar room during her menstrual cycle. Alternatively, female practitioners can ask for assistance from a male sorcerer to feed the spirit doll with the blood of a bat (Figure 1.89).

The Sorcerer can begin communicating with the spirit immediately, asking it to perform specific tasks. It is important to not overload the spirit entity, and each time the spirit has completed a given task, it must be rewarded.

## CREATING A PAPER HEXING DOLL

The paper (Talisman) Hexing Doll is one of the most popular types of Hexing Dolls created by Daoist priests since ancient China. Whether the paper doll is constructed and then meticulously folded in order to resemble the image of a paper man, or the image of the doll is simply drawn onto talisman paper, depends on the specific purpose and function of the doll's construction.

When used in order to harm an individual, these special talisman dolls are sometimes constructed and then thrown in the general direction of the intended target. Because the paper Hexing Dolls contain a potent energy of a spirit double, imprinted by the sorcerer, the simple act of throwing or pointing the paper Hexing Doll at an intended victim allows the energy of the doll to project itself and attack the victim's energy body. This projected energy is then embedded into the victim's energy field, eventually effecting the victim's Shen (thoughts and feelings), Qi (energy), and Jing (physical body).

The paper (Talisman) Hexing Doll was also one of the most popular types of effective magical healing tools created by the ancient Daoist priests. When used as a magical healing tool, the Daoist priest will proceed as follows:

- First, the priest will write down the name, Four Pillars (year, month, day, and hour), and address (location) of the patient.
- Next, if possible, the priest should obtain some type of personal item belonging to the patient (i.e., fingernail clippings, hair, etc.).
- On a yellow piece of talisman paper, the priest will make a cutout of the suffering patient.
- Then, the priest will write down the patient's name, Four Pillars (year, month, day, and hour), and address (location) onto the paper cutout.
- Next, the priest will write, "To Heal By Order," on the remaining empty space of the paper cutout (Figure 1.90).

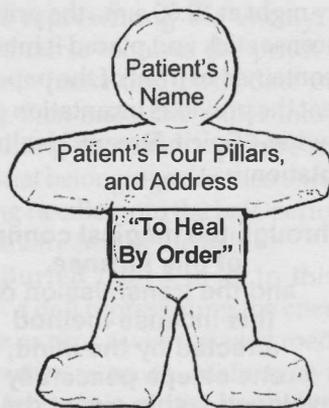


Figure 1.90. After the patient's name, 4 Pillars and Address is added, the priest writes "To Heal By Order."

- Next, the priest will fill a medium sized bamboo container (a porcelain bowl will also do) with rice, insert the paper cutout into the rice, and then place the patient's fingernail clippings, hair, etc., inside the rice container next to the paper cutout. In this magic ritual, the paper cutout is used to represent the patient's physical body, while the fingernails, hair, etc., are used to represent his energy and spirit.
- After placing the container of rice onto the altar, the priest will then look towards the direction of the East, inhale, and exhale his breath into the energetic structure of the paper cutout.
- Next, the priest will chant the following magical incantation, asking for the assistance of Tai Shang Lao Jun (Figure 1.91):

**"One Breath transforms into Three Breaths,  
while Three Breaths helps one  
to resolve all disasters!**

**84,000 kinds of pains and illnesses  
are magically deposited  
in the 10 million grains of rice!**

**By decree of the Tai Shang Lao Jun!"**

- Every night at 12:00 a.m., the priest must light an incense stick and place it into the bamboo rice container, in front of the paper cutout doll, repeat the previous incantation and chant the following "Spirit Dream Healing" magical incantation:

**"Through the magical connection  
of this incense,  
and the transmission of  
this incense method  
directed by the mind,  
one sleeps peacefully  
enveloped within sweet dreams!**

**With the manifestation  
of the divine power,  
all illnesses are uprooted!**

**The divine power  
of the Celestial Immortals  
runs smoothly back and forth  
from the vaults of Heaven  
to the Underworld!**

**Both Heaven and Men agree  
that with the eradication of illness,  
one is healed!**

**This is done by decree of  
The Divine Immortal's  
Spirit Dream Healing Method!"**

- Every night before going to bed, the sick individual's caretaker should light an incense stick and place it inside an incense burner.
- The burner is then placed at the head of the patient's bed until they are healed.

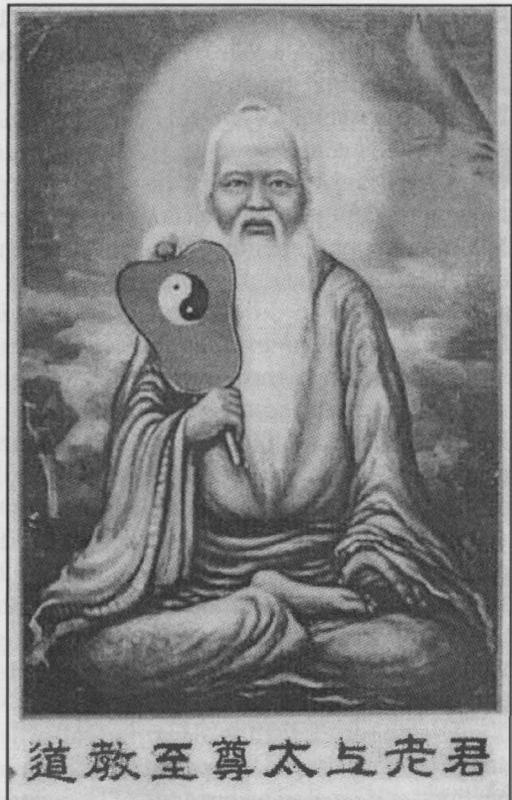


Figure 1.91. Tai Shang Lao Jun

Both incense sticks (the one located at the priest's altar and one located at the head of the patient's bed) act as an energetic portal for the priest to send divine healing light into the body of the patient while they sleep. When following this ancient method of healing, usually the patient can be cured within seven days.

## ANCIENT HEXING DOLL CURSES

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

- **The Attacking the Heart Curse:** In this revenge curse, the priest places a doll representing the victim on the altar then performs a magical ritual. In the midst of the ritual, he or she pours boiling water onto the exact spot where the doll's heart should be. Although this hex can also be cast using other methods such as stabbing the doll, the boiling water method is very effective. The victim will feel the effects of the magical ritual shortly after it is performed.
- **The Magical Mirror Curse:** In this revenge curse, the priest will cast a magical spell onto a victim by reflecting the image of a hexing doll into a mirror while piercing its eyes with the wooden sword. After the priest performs this magical ritual, the victim will feel searing pain that a conventional doctor will generally diagnose as psychological or "imaginary." Victims of this kind of curse will only be cured by defensive sorcery rituals and by bathing in Holy Water.  
A variation of this ritual requires the priest to place a pail of water on the altar where it will reflect a picture of the victim. The priest then pierces the reflection with the wooden sword, while reciting magical incantations that call for the demise of his or her enemy.
- **The Entangled Feet Curse:** In this revenge curse, the evil priest baptizes a doll representing his or her victim and ties its feet and arms together with a mesh of human or animal hair. The priest then places the doll beside a wall or hangs it from the ceiling. A victim affected by this curse will always stumble and mismanage his or her everyday affairs. Eventually, the hex will bring about the victim's ruin. Prosperous individuals who are affected by this particular spell eventually become laborers or beggars.
- **The Three Nails Curse:** In this revenge curse, three nails are stuck into the head of

a doll representing the enemy. A variation of this curse requires the priest to write the victim's name and birth date on a piece of paper then make the paper into a small ball containing the victim's picture and one of his personal belongings. He then sticks three nails or long needles into the ball, performs a ritual, and finally buries the ball.

- **The Buried Doll Curse:** In this revenge curse, a doll representing the enemy is buried under or near a well traveled road. The victim will suffer as much misfortune as if he had been buried alive, and the light of his lucky star will be extinguished forever.
- **The Shadow Tormenting Curse:** In this revenge curse, a doll representing an enemy is first "baptized" then fiercely pierced through the heart with a sharp object such as a knife or sword. After doing this, the priest holds the doll up to a light and applies fire to the shadow it casts. As an alternative, he may hold a demonic figure up to the light and cast its shadow upon the doll. This shadow will eventually be reflected on the victim. At the end of the ritual, the doll is stuck to a wall with a long nail or knife. This ensures that the victim's spirit will not escape the altar room and will be forced to stay put until the next ritual is done. This sequence is performed without interruption for forty-nine (7X7) days, after which the effects of the hex will be visible.
- **The Eating The Opponent's Heart Curse:** In this revenge curse, the priest takes a hexing doll and enacts the process of eating his or her enemy's heart. As the priest continues to do this enactment on a daily basis, the cursed individual will slowly begin to suffer from increasingly severe health problems. With each passing day, the victim's health will continue to wane, and he or she will never be able escape from the shadow of this curse, even if the victim is helped by other priests.
- **The Humiliation Curse:** In this revenge curse, if a priest has been publicly humiliated by an individual, he or she can make a hexing doll that represents his or her aggressor.

The priest then performs a magical ritual in which he or she asks the "God of Jails" to put this individual into prison or to bring lasting humiliation into his or her life. After performing the ritual, to ensure that this curse comes to full manifestation, the priest will bury the hexed doll in a place where it will be difficult to find (i.e., a pigsty, chicken coop, stable, or outdoor latrine).

- **The Impotence Curse:** In this revenging curse, if a priest wants to curse an enemy with impotence or make him incapable of fathering children, he or she creates a hexing doll and performs a magical ritual in which he asks the "Demon of Impotence" to curse the victim. The priest then writes the victim's name and birth date on a piece of paper, pierces it with a nail, and presses the nail into the doll's genitals. After the ritual is finished, the hexing doll is then wrapped in a piece of red cloth and buried.
- **The Extinguishing the Flame Curse:** In this revenging curse, the priest uses magical rituals and a hexing doll to kill his or her victim. To begin with, the priest affixes the victim's name and birth date onto the hexing doll, and then surrounds it with three burning candles that represent the victim's life. After performing a binding ritual, the priest uses a sharp object to pierce the doll's heart. Then, while voicing his wish that his or her enemy die, the priest steps on the hexing doll several times and uses the sacred magical peach wood sword to extinguish the three candle flames.
- **The Small Coffin Curse:** In this revenging curse, the priest uses magical rituals and a hexing doll to defend himself from another priest. The priest begins by magnetizing a hexing doll that is used in order to represent his enemy. For a few days, he energetically feeds it and then puts it to sleep in a miniature coffin (Figure 1.92). After four days, the priest performs a magical ritual in which he pierces the doll's "heart" with a knife. The priest then sprinkles Holy Water on the doll, and ends the ritual.
- **The Double Coffin Curse:** In this revenging curse, the priest makes two small coffins in



Figure 1.92. Hexing Doll placed inside a small wooden coffin (or a small box labeled "coffin")

which he or she places two small dolls that represent the body and spirit of the attacking priest. The dolls have to be "fed and put to sleep" on a daily basis and regularly activated with hexing needles. One of the dolls represents the enemy's Jing and lower physical body, while the other doll represents the enemy's Shen and upper physical body.

- **The Graveyard Curse:** Sorcerers who hex individuals may summon demons or evil ghosts via the help of carefully selected graveyard items. According to Daoist Master Chen Chang Qi, in ancient China, items obtained from a graveyard such as the dirt, a brick or stone, old coffin wood, coffin nails, the corpse pillow, corpse jewelry, the clothing found on the corpse, or the soil, water, or plants found on top of a grave site, were all commonly used by both Daoists priests and evil sorcerers for summoning the corpse-spirits of various Gui.

Special decoctions were sometimes constructed from these graveyard items and utilized as powerful medicine to either bind and remove evil spirits (i.e., used to ease a victim's mental and physical torment), or to attach evil spirits onto an individual's energetic fields for malevolent purposes.

According to Master Chen Chang Qi, the exorcising or destructive powers of each grave site differs in energetic degree, according to the amount of Ling Shen (Magical Powers) contained within the individual buried at the grave site. Traditionally, items gathered from a grave site were commonly harvested during the first (New Moon) or fifteenth (Full Moon) of the lunar month.

One lethal technique used to magically destroy a victim is to place a container filled with graveyard dirt on the altar, so that it can be energized by the power of the magical ritual. The priest then uses this dirt to cover a hexing doll (which represents the victim). In order to reinforce the hex, the priest can try to get close to the victim and sprinkle some of the energized graveyard dirt onto his or her shadow (if the priest also steps on or spits onto the victim's shadow, the curse can be further charged and become very lethal).

There are several types of soil that can be gathered for magical purposes. To the ancient Daoists, the type of dirt that was gathered and the specific areas from which it was harvested determined the soils energetic quality and function.

Because the soil has absorbed and energetically fused with the collective consciousness of the environment (past and present), it contains much energetic knowledge and power. It is magically imbued with the energies and special qualities of the people, plants, animals, and minerals contained within the surrounding area.

Whether the soil is added to magical spells, curses, hexes, or magical tools (sachets, oils, herbal formulas, herbal powders, herbal washes, etc.), it is still seen as an energetic "mixing pot" containing ancient history and energetic charges.

When gathering soil from a graveyard, a sorcerer is aware that the dirt is imbued with the energies and magical qualities of certain individuals who were once held in mystery and legend.

Each cemetery is considered to be an energetic portal into the spiritual realm of the Underworld. Therefore before entering into this powerful magical realm, the priest must first bring incense (four pieces) to offer to Yan Luo Wang (the God of Death and King of Hell) in order to receive permission to enter.

When harvesting cemetery dirt, it is important that the priest be kind, courteous, and always ask permission from the "donor." After

permission has been granted, gather the soil from just below the headstone. Graveyard dirt taken the hour before midnight is traditionally used for "good" purposes, and dirt taken after midnight is used for "vengeful" purposes.

After harvesting the dirt, it is important to label the soil according to the name of the donor, along with his or her birth and death dates. The soil is then added to magical formulae according to its specific purpose and function.

Before leaving the grave, bury a piece of black onyx as a parting gift. This magical stone is used to peacefully separate the priest from the spirit who's energy occupies the soil.

The type of dirt that you gather and from which grave, depends on your specific need. When combined with various esoteric herbs and minerals, the cemetery dirt can suddenly become a powerful energetic portal, capable of numerous supernatural abilities. For example, the dirt gathered from outside a cemetery can be used to call the spirits of the dead.

The following are some examples of various grave dirt and their specific magical manifestations.

**An Ancestor:** The energy gathered from these types of graves is often used for spiritual guidance, assistance, and protection.

**A Priest or Nun:** The energy gathered from these types of graves is often used for spiritual guidance, assistance, and protection. However, it can also be used to create guilt over something and induce an emotional state of great anxiety, fear, and worry over being caught.

**A Surgeon or Doctor:** The energy gathered from these types of graves is often used for healing. However, this dirt can also be used in magical formula that can cause sickness.

**A Judge or Lawyer:** The energy gathered from these types of graves is often used for legal guidance, assistance, and protection. However, it can also be used in magical formula that can bring about a change in legal decision. The energy attached to this type of soil is generally aggressive and strong.

**A General or Soldier:** The energy gathered from these types of graves is often used for aggressive assistance, and protection. The energy attached to this type of soil is generally powerful and strong. Because these individuals are trained to follow orders, the soil can be used for almost anything.

**A Serial Killer or Executed Murderer:** The energy gathered from these types of graves is often used in powerful revenge hexes, designed to induce serious harm to a specific individual who has caused serious harm and injustice to many. The energy attached to this type of soil is extremely aggressive. Be warned, when magically incorporated with certain herbs and minerals, this type of soil has been known to cause death.

**A Insane Individual:** The energy gathered from these types of graves is often used to cause insanity in another. Be warned, that the energy attached to this type of soil is generally wild, chaotic and unstable.

**A Hooker or Gigolo:** The energy gathered from the graves of extremely promiscuous individuals is often used to induce a love triangle or bring about the sexual urges used to cause a victim to cheat on his or her spouse. It is traditionally used in Love Magic for breaking up a romantic involvement.

**A Gambler:** If the gambler was extremely successful, then the energy gathered from this type of grave can be used to bring about or increase good luck.

**An Adolescent (Ages 11-19):** The energy gathered from these types of graves is often used to cause inattentiveness and irresponsible behavior. It can also be used in Sex Magic in order to cause romantic involvement, kindle sexual attraction, and increase sexual prowess.

**A Child (Ages 2-10):** The energy gathered from these types of graves is often used to create the appearance of innocence or can also be used in order to develop new friendships.

**An Infant (Ages 0-2):** The energy gathered from these types of graves is often used to create neediness. This is used in Love Magic in order to ensure that the victim becomes totally dependent on an individual.

• **Transferring Curses:** The victim suffering from a "White Tiger Star Curse" will find few priests who can assist him or her in fighting off this type of spell. A life of violence and death will soon befall the victim unless he or she receives immediate help. Because this curse is cast with the help of spirit entities found in the White Tiger constellation, few people possess the magical skills required to counter it. The fastest way to counter this kind of curse is to perform a special magical ritual in which the spell is transferred out of the victim. The ritual transferring is performed in the following way.

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

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

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

the Supreme Yin Star Emperor). This ritual is performed during the second week of each month, when the moon is half-full.

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

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

If a gossipier continues his or her attacks after the magical ritual has been done, the priest can silence him or her by sticking a few needles into the doll's jaw. In either case, the hexing doll is then buried and left hidden until

the gossipier stops the malicious assault on the priest's character. This magical ritual also works well against members of the media. It is important to note that if the magician is truly seeking revenge and leaves the hexing doll buried for more than forty-nine (7X7) days, the victim could die.

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

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

- **The Hexing Doll Counter-Curse:** In this revenging curse, the priest is using hexing doll magic to counter a curse caused by another priest. When a priest becomes convinced that he or she is personally the victim of a curse or magical spell, he or she can counter the hex by forming an image that represents the

individual who has cast the maligned spell onto a hexing doll. Once the priest has created a hexing doll representing the antagonist, he or she then buries a small box containing the hexing doll under a thin layer of soil. Over the soil, the priest will then create a bonfire and chant a magical incantation expressing their wish that the curse set against them be consumed along with the flames that burn the hexing doll representing the individual who originally cursed them.

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

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

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

- **The Flood Curse:** In ancient China, if a priest wanted an enemy's house or business to be destroyed by a flood, he or she could ask the God of Water to overtake the enemy's residence with water. A defending priest could counter this type of curse by making a hex-



Figure 1.93. An example of a straw effigy used in Daoist sorcery

ing doll that represented the God of Water and asking him to stop inflicting his punishment. Although it is not usually advisable to threaten a god, in this case the victim asks the Water God to show leniency and if he fails to respond, he burns the doll. The ancient Daoists believed that this action will send the God of Water to hell if he does not stop interfering. After the flooding stops, the victim would immediately perform a magical ritual in which he or she burns Gold Foil Spirit Money and places abundant offerings on the altar to show his or her gratitude to the God of Water and to appease his wrath.

- **Curses Using Straw Effigies:** Straw effigies are similar to hexing dolls, and can be used to represent the energetic form or image of an intended victim (Figure 1.93). Although such representations are harmless by themselves, they can become powerful weapons when used in evil rituals. The use of straw effigies in black witchcraft is truly a dangerous practice, as these hexing items can be burnt, pierced with needles, or buried in graveyards in the same way in which a hexing doll is used. When the straw effigy of an individual is burnt, the victim may fall prey to the evil effects of all of his or her past and present actions according to the "Laws of Karma."
- **Curses Using Paper Effigies and Photographs:** Cardboard or paper effigies (cutout dolls and photographs) are similar to hexing dolls, and can be used to represent the energetic form or image of an intended victim. In this type of hexing ritual, the priest prepares an altar where a paper effigy of a victim is

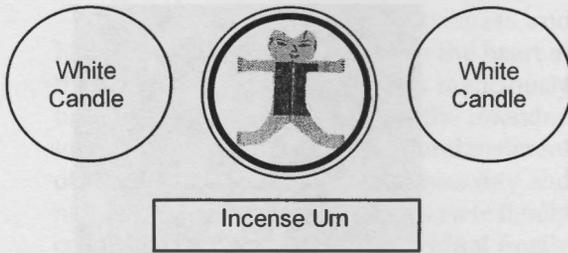


Figure 1.94. A paper effigy of a victim is made and placed in a bowl of uncooked rice. A pair of white candles is placed on both sides of the paper effigy.

made and is placed in a bowl of uncooked rice (Figure 1.94). At the same time, five different colored threads are also placed into the incense urn. The five different colored threads represent the five energetic powers of the Five Elements that will be used to magically bind the victim. Next, the name of the victim is written on the paper effigy, complete with his or her birth date (year, day, and hour if possible). Next, a magical talisman used to cause insanity is burned (Figure 1.95) and its ashes are placed into the bowl of uncooked rice together with the paper effigy. Seven needles are then stabbed into the paper effigy in the "Seven Doors" (two eyes, two ears, nose, heart, and reproductive organs).

A pair of white candles is placed on both sides of the paper effigy (still kept in the bowl of uncooked rice) and lit daily. The incense urn is placed in front of the effigy and incense is offered daily for forty-nine (7X7) consecutive days. Soul Invocation Mantras are spoken and various Hands Seals are formed during the daily rituals. Once the rituals are completed (after the forty-nine days) the victim will be insane.

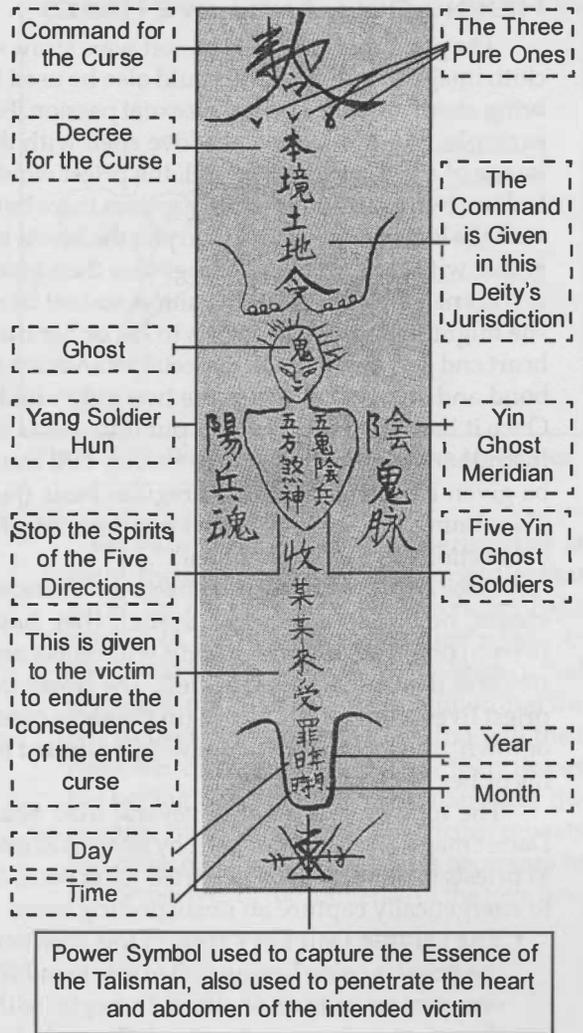


Figure 1.95. Magical Talisman used to cause insanity

## HEXING DOLL AND LOVE HEXES

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

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

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

- **The Double Doll Love Hex:** In this love hex, the priest is using hexing doll magic to induce one person to love another. To begin with, the priest makes two hexing dolls, each doll representing one of the two lovers. The dolls are energetically "baptized," and specific information about each person (i.e., their names, birth dates, and pictures) is affixed to both dolls. The hexing dolls are then placed face to face, and their ankles are tied together with a red ribbon or cord. The priest then performs a magical ritual in which he or she writes two petitions asking the Moon Goddess Heng O (Figure 1.96) to unite the two people in question. One petition is burnt; the other is placed between the hexing dolls. After the ceremony, the priest then hides the hexing dolls in a box



Figure 1.96. The Moon Goddess Heng O

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

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

To begin with, the priest performs a magical ritual in which he or she burns a written prayer and makes offerings to a specifically chosen demon. The priest then inserts a needle into the middle of a hexing doll representing the victim while reciting a prayer specifying the exact results that the priest is seeking.

After the magical ritual is complete, the priest then lights a black candle and places it behind the main door of the house. The priest leaves the black candle there until it has completely consumed itself. This magical ritual is repeated several times, as often as is necessary to achieve the intended results.

The powerful feelings of bitterness and hatred that are contained within the heart of the scorned individual are then maliciously unloaded and transferred into the intended victim's body. The constant bombardment of these hostile emotions continues day and night until the victim's emotional state finally crumbles and the scorned individual finally succeeds in turning the departed victim into a "living ghost."

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

- **The Countering a Love Magic Hex:** There is nothing more pitiful than the sight of a strong man who has been mercilessly chained to a fragile but strong-willed woman by a Love Magic Hex, or vice-versa. In order to be released from the magical power of this love hex, the victim must perform a ceremony at night in which he or she makes a hexing doll that represents his or her captor. The doll is laid face down on the altar, and two coins are placed onto its back (Figure 1.97). Next, the victim will burn half of a petition and some Gold Foil Spirit Money. Then, the victim will suspend the ceremony for a few hours without abandoning the altar room.

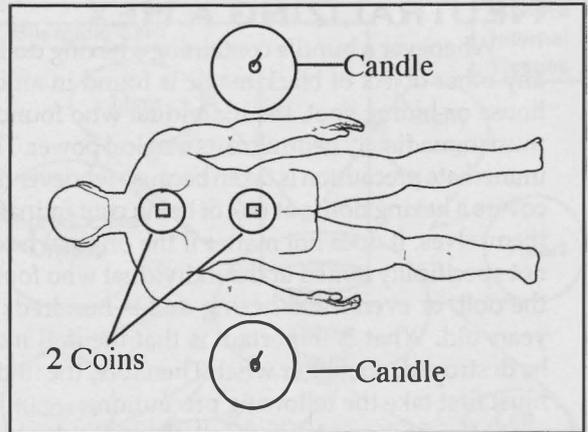


Figure 1.97. Ritual for Countering a Love Magic Hex

Because this ceremony is performed at night, the victim will use only the candles that are on the altar to provide the necessary light needed to carry out the rest of the ritual. At dawn, the victim resumes the magical ritual and burns the other half of the petition and the rest of the spirit money. The victim will then close the ceremony. The victim then leaves the hexing doll as it is on the altar after the magical ritual is finished. The victim repeats this ritual on as many nights as is necessary to rid themselves of the influence of the love hex.

## NEUTRALIZING A HEX

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

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

### TAKING PRECAUTIONS AGAINST BEING HEXED

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

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

Therefore, in order to assist the individual in preventing him or herself from becoming a victim of a psychic attack initiated through Hexing doll sorcery, the following precautions should be taken:

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

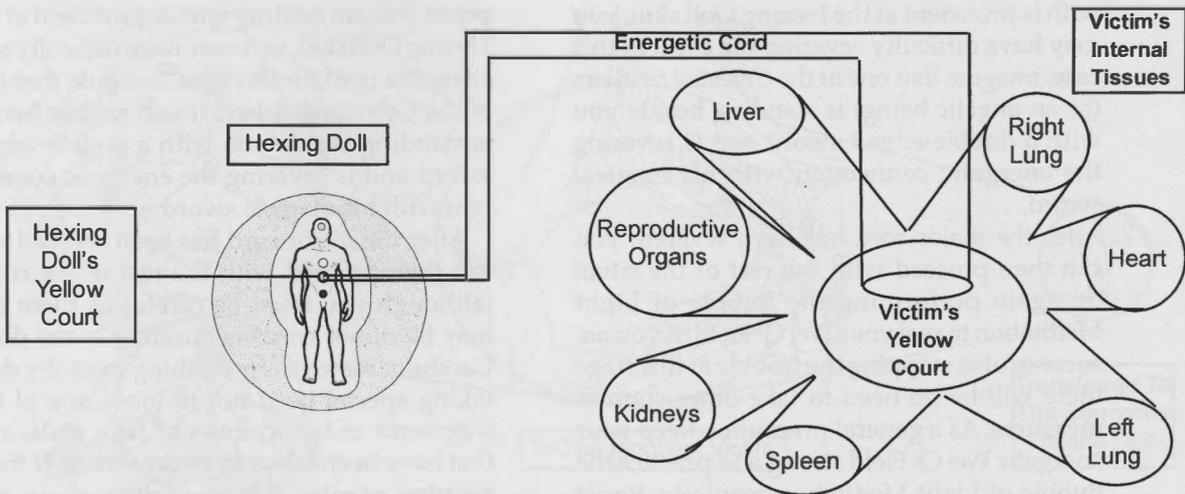


Figure 1.98. In order to neutralize the effectiveness of a sorcerer's curse, you must first free yourself from the Hexing Doll's powerful magical cords that are connected to your physical, energetic and spiritual bodies.

something either onto an unsuspecting victim's body or inside of his or her house.

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

#### **BREAKING THE MAGICAL LINK THAT EMPOWERS THE HEXING DOLL**

In hexing doll sorcery, in order to neutralize the effectiveness of a priest's curse, you must first free yourself from the hexing dolls' powerful magical cords that are connected to your physical, energetic and spiritual bodies (Figure 1.98). The following are two popular techniques used in Daoist sorcery to break the magical link that empowers the hexing doll:

- **No Access to the Hexing Doll:** If you feel that someone is already using a hexing doll against you or some related method to feed

ideas into your mind, you probably will not be able to get a hold of the hexing doll. In order to neutralize the energetic link between yourself and the Hexing Doll, it is important to perform the "Breaking the Magical Link" ceremony upon yourself. The following is a magical protocol used for destroying the evil magic used in hexing doll sorcery:

1. Begin by performing the "Bubble of Light" meditation to seal your Wei Qi field.
2. Then, take a knife, purify it in water, dry it and put it aside for later use.
3. Next, look at the energetic outlines surrounding your body in a rather dim light. See if you may be able to observe any sort of faintly luminous cord reaching out from the surface of your body.
4. Take a magical knife (real or imagined) and imagine that it is a flaming, brightly energized sharp blade.
5. Using one powerful decisive stroke, sever the energetic cord at a point near your solar plexus and Yellow Court area.
6. As the ends of the cords fly apart, twisting away from each other, imagine and feel that there is no possibility of this magical cord re-joining. You must know, feel and believe this process to be true. If the priest you are battling

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

7. After the major cord has been severed, you can then proceed with the rest of the ritual by again performing the Bubble of Light Meditation to seal your Wei Qi Field. If you are successful at stopping the trouble at this stage there will be no need to take other counter measures. As a general precaution keep your energetic Wei Qi Field strong and practice the Bubble of Light Meditation regularly. Resist unwanted fantasies as they can be the first indication of psychic interference.
- **Access to the Hexing Doll:** In cases where you can get a hold of the hexing doll, it is important to break the energetic connection by visualizing that you are cutting the energetic cords linking yourself to the Hexing Doll. After these energetic cords have been severed, it is important to then cleanse the hexing doll and burn it. The following is a magical protocol used for destroying the evil magic used in hexing doll sorcery.

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

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

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

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

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

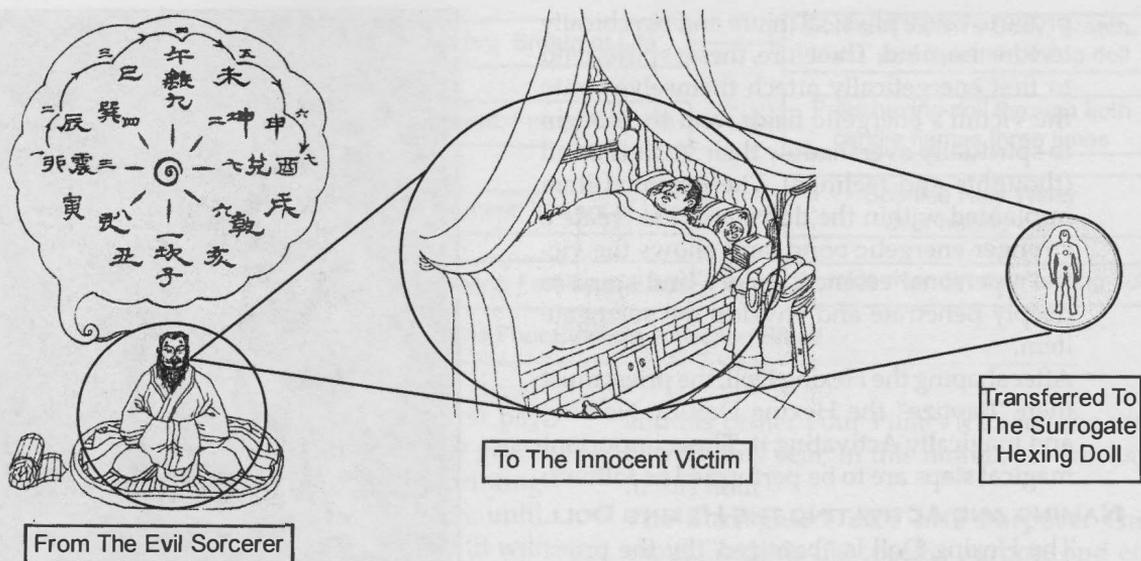


Figure 1.99. Redirect the magical cords of the sorcerer's curses from the victim's physical, energetic and spiritual bodies and transfer them onto the energetic matrix of the Surrogate Hexing Doll.

## REDIRECTING THE HEX ONTO A SURROGATE HEXING DOLL

The amazing thing about a Hexing Doll is the fact that it can be an extremely useful tool in countering magical attacks, especially those that are directed towards a particular victim via an angry sorcerer.

In ancient China, one effective method of removing an illness caused from an evil spirit or powerful sorcerer's hex, was to pass the toxic energetic cord away from the victim and energetically insert it into an animal or some other personal item. This redirecting technique changed the course of the toxic energy and caused it to immediately flow into a "substitute victim," or "scapegoat."

A Surrogate Hexing Doll can be specifically created and effectively used as a "substitute victim," in order to take the place of a targeted individual (Figure 1.99). Because this type of Hexing Doll is specifically used to redirect and absorb all of the toxic energy directed from a powerful sorcerer, it must be secretly created during a magical ritual. In order to accomplish this dangerous task, the ritual should be performed exactly as follows:

- First, the Daoist priest will need to get a current picture of the suffering victim (a Polaroid tends to work best), as well as a personal item that the victim has worn for an extended period of time.

The victim's physical body must be completely wiped with the personal item in order to absorb the victim's energy and "smell."

- Next, the priest must go to a secluded area along a river bank, and set up an altar (i.e., first spray holy water and purify the altar area, then light 2-red candles, present 3 incense stick offerings, and dedicate the magic ritual to Tai Shang Lao Jun (Figure 1.100).
- Then, the priest will construct a Hexing Doll out of earth, mud, and clay.
- While constructing the Hexing Doll, the priest should inform Tai Shang Lao Jun of the situation and explain the specific needs, and purpose for constructing the Hexing Doll.

The priest should also place the picture and the personal item worn by the victim within the internal matrix of the Hexing Doll.

It is important to note that, when evil spirits are dispatched by an angry sorcerer, they are

prone to cause physical injury and psychically torture the mind. Therefore, these spirits tend to first energetically attach themselves onto the victim's energetic fields, and then begin to spiritually overshadow their victim's mind (thoughts and feelings). The personal item implanted within the doll is used to create a stronger energetic bond, and allows the victim's personal essence, energy, and spirit to deeply penetrate and envelop the surrogate item.

- After shaping the Hexing Doll, the priest must then "Baptize" the Hexing Doll by Naming and magically Activating it. These important magical steps are to be performed as follows:

#### **NAMING AND ACTIVATING THE HEXING DOLL**

The Hexing Doll is "baptized" by the priest in order to form a more powerful energetic link between the victim's body, mind, and spirit and that of the Surrogate Hexing Doll. Once the priest "baptizes" the hexing doll, it ceases being an inanimate object and begins to represent the body, mind, and spirit of the person being hexed.

The priest must also "awaken" the hexing doll by first painting its eyes, and then piercing the eyes with a magic needle or energized Magic Willow stick that has been ritually activated for the purpose of magical purification and healing.

After piercing the eyes of the hexing doll, the image imprinted within the hexing doll becomes energetically linked to the intended victim.

The priest will now baptize the hexing doll with the victim's name, title, and living location.

#### **THE BREATH OF LIFE**

The hexing doll is now given the "breath of life," and anointed with the magical powers of the various Elements in order to energetically Activate its imprinted form. This energetic Activation is performed so that the doll makes an energetic connection to its human counterpart, and serves the function of absorbing the Evil Qi currently being directed towards the victim.

It is important to note that, unless a time limit is set for the task at hand, the longer the doll lives, the stronger it will become. Left on its own, the spirit that inhabits the doll will eventually become

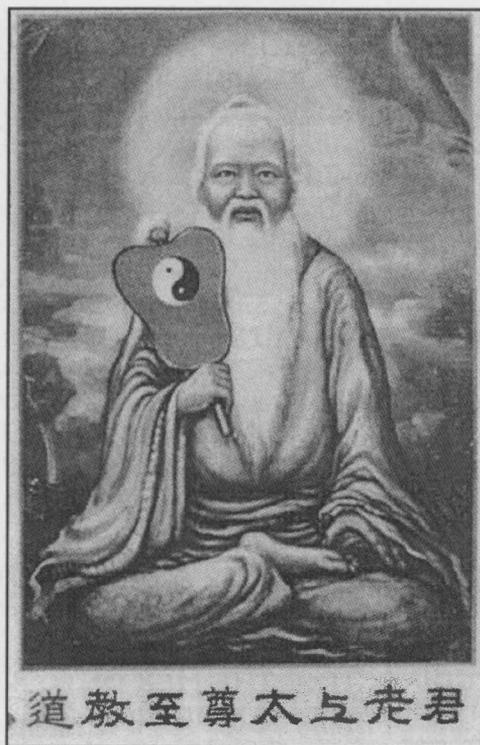


Figure 1.100. Tai Shang Lao Jun

strong enough to exist as an independent spirit entity, capable of devising and carrying out things independent of the priest's will. Therefore, in order to avoid this problem, the doll is given a death date so that the energies invested into its creation terminate at a specific day and time.

#### **FOUR ELEMENT ACTIVATION RITUAL**

The magical ritual used to energetically activate the hexing doll progresses through each of the four Elements, beginning with Air, Fire, Water and Earth. Begin by placing the Surrogate Hexing Doll next to the two red altar candles and three incense sticks, and proceed as follows (Figure 1.101):

- **Air Element:** In order to give the doll the "breath of life," the priest will meditate and connect an energetic cord from the Surrogate Hexing Doll's body to the victim's body, mind, and spirit. Then, the priest will feel the victim's energy and breath flow into the Hexing Doll. This magical action fills the Hexing Doll's body with the energy of the Air

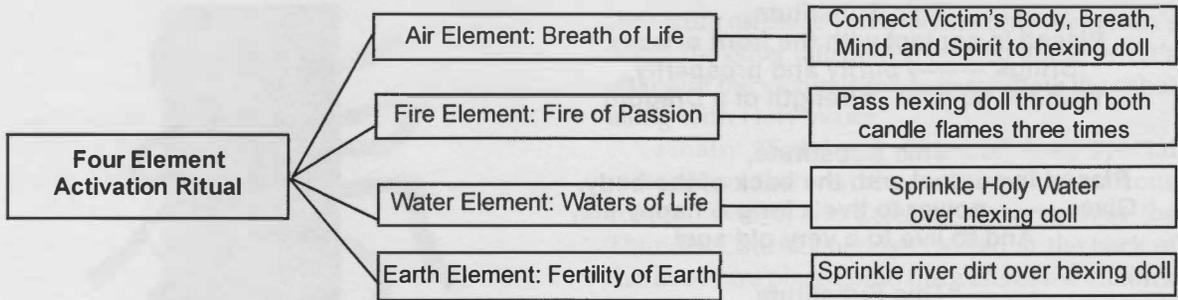


Figure 1.101. The Four Element Activation Ritual

Element. It is important that the priest pay special attention to the doll's face. The priest should continue absorbing and imprinting the victim's energy into the doll's body, until he feels the doll become fully charged (it will have a slight glow).

- **Fire Element:** In order to give the doll the "fire of passion," the priest will next pass the doll through both candle flames to fill it with the energy of the Fire Element. Begin with the left candle (Yang) first, passing it through the flame three times. Next, pass the doll through the right (Yin) candle flame three times.
- **Water Element:** In order to give the doll the "waters of life," the priest will sprinkle the doll with the Holy Water from the Altar Cup, and fill the doll with the energy of the Water Element.
- **Earth Element:** In order to give the doll the "fertility of earth," the priest will sprinkle some of the river dirt onto the doll and fill it with the energy of the Earth Element.

Next, the priest will hold the hexing doll between his hands, and pass it through the smoke of the three incense sticks. While passing the Surrogate Hexing Doll through the incense smoke, the priest will softly shake the doll in order to "wake it from its sleep."

#### SPEAKING THE ACTIVATION INCANTATIONS

When passing the hexing doll through the incense one last time, the priest will speak a magical activation incantation, describing the following"

- **The Surrogate Doll's Name:** This should include the victim's Fate Name (or birth name),

and his or her Four Pillars (i.e., he/she was born in this year, in this month, on this day, in this hour).

- **The Surrogate Doll's Life Purpose:** This should include the specific purpose and energetic function of the doll's creation (e.g., to absorb all of the toxic energy currently attacking the victim's body, mind, and spirit; and to exist as a surrogate between the projected energies of a sorcerer's evil curse and the victim's physical, energetic, emotional, and spiritual bodies).
- **The Surrogate Doll's De-Activation Date:** This should include the doll's specific de-activation date (i.e., Death Date). This information includes the specific year, month, day and time that the energy currently used to construct and maintain the magical function of the doll will dissipate and dissolve back into the Wuji.

#### CONNECTING AND FUSING THE ENERGIES OF THE SURROGATE DOLL AND THE VICTIM

Once the Surrogate Hexing Doll has been activated, the priest will then direct and focus his thoughts and imagination onto the body, mind and spirit of the actual victim currently under the effect of the evil curse.

The priest will then create an energetic cord to flow from the victim's body, and direct it into the energy field of the Surrogate Hexing Doll (refer back to Figure 1.99), and repeat the following magical incantation while rubbing the completed Hexing Doll all over the victim's physical body:

**“This Substitute,  
Placed in contact with the front of body,  
Brings ----- purity and prosperity,  
With the powerful strength of a Dragon!**

**“This Substitute,  
Placed in contact with the back of the body,  
Gives -----power to live a long & happy life,  
And to live to a very old age!**

**“This Substitute,  
Placed in contact with the left side of the body,  
Establishes -----health and well-being  
For years and years!**

**“This Substitute,  
Placed in contact with the right side of the body,  
Multiplies ----- longevity!**

**Once be now his Substitute!  
So that his days be prolonged,  
Even up to 120 years!**

**Twice be now his Substitute!  
So that no evil omen  
Or murderous influence obstruct his path!  
Three-times be now his Substitute!  
So that the full cycle of the fourfold seasons  
may ensure him complete peace!**

**Happy Fate - Come!  
III Fate - be transferred to the Substitute!”**

Once this incantation has been spoken and the energetic connection has been formed between the victim and the Substitute, the energetic field of the Surrogate Hexing Doll will begin to receive the intended toxic energy of the curse, allowing the victim to avoid future energetic and spiritual assault from the evil sorcerer.

Next, the priest will inhale, and loudly ring the Three-Mountain Hand Bell (Figure 1.102) and then repeat the following magical incantation:

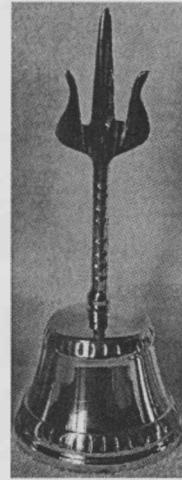


Figure 1.102. Three Mountain Hand Bell



Figure 1.103. The Magic Seal of Tai Shang Lao Jun  
(place onto some article of the victim's clothing)

**“I am performing this special ritual  
Under the authority of Tai Shang Lao Jun!  
It is he who magically empowers  
And completes this powerful spell!”**

The Substitute, which now contains all of the evil energy absorbed from the victim's body, is burned by the priest, and a special impression of the "Seal of Tai Shang Lao Jun" is placed onto one of the victim's garments (Figure 1.103). This is performed so that some part of the victim's cloth-



Figure 1.104. The "Removing Evil" Talisman  
(This Magic Talisman Seal used for  
Preventing Psychic Attacks from Evil Spirits)

ing acts as a defensive shield. It is important that this magically sealed item be continually worn in order to prevent any further psychic assault from occurring via the evil spirit, and to prevent any evil curse from returning and trying to again attach itself to the victim's energy field.

Next, two small yellow paper "Removing Evil Talismans" are constructed (Figure 1.104). One talisman is folded and either around the neck of

the victim on placed somewhere onto the victim's body; the other talisman is burned at the priest's altar and the victim is made to swallow the ashes along with Holy Water.

Finally "Subduing Charms" (i.e., special pictures or the written names of the various commanders of the Celestial Army and/or the Thunder Court Generals - located at the back of this book) are placed onto the walls of the victim's bedroom.

The celestial deities are then presented offerings, and politely thanked by the priest for their participation and for allowing the victim to keep and display their devil-intimidating presence.

**VARIATIONS OF THE SUBSTITUTE RITUAL**

Sometimes, when performing this magical ritual and using a Surrogate Hexing Doll, after the energetic connection has been completed, the priest will leave the Hexing Doll and cover it with weeds and debris from the surrounding area, in order to camouflage its location.

The priest will then summon a celestial guardian spirit to watch over the location of the Surrogate Hexing Doll and protect it from being tampered with. The special purpose of this action is to allow the Surrogate Hexing Doll to serve its energetic purpose of redirecting the evil energy projected from an on-going hex. As long as the sorcerer continues to initiate the evil hex, the Surrogate Hexing Doll must remain undisturbed, until it has completed its energetic function.

## PSYCHIC DEFENCE

Psychic self-defense is vital for everyone's safety. When a demon, evil spirit, or malevolent ghost chooses to attack an individual, it makes no distinction between the victims particular race, color, or religion. Once it sets up shop, if the conditions are right, it can wreak havoc on the individual's home, personal life, mind (thoughts and emotions) and/ or physical body.

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

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

For example, all priests of black magic are taught that desire and fear are the two primary ways in which the imagination of a victim can be manipulated. This is because neither of these emotional states can form a basis for making rational decisions. If feelings of guilt are allowed to grow within an individual's personal unconscious mind, they can create an avenue for a sorcerer to initiate a psychic attack. Because the personal unconscious mind is a collection of thoughts and feelings that are a culmination of miscellaneous influences and impressions, these thoughts and feelings represent an individual's internal state of belief. These internal beliefs and

their self-imposed restrictions can create internal energetic vulnerability. This is also why, under certain circumstances, people will subconsciously except suffering as a form of merited punishment. This "karmic state of mind" is also the emotional foundation needed for most curses to "stick" and become effective. It represents the energetic platform through which an evil priest and sorcerers can find an avenue into the victim's mind and influence their will and body's energy.

## ATTACKS FROM SORCERERS

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

- First, admit that you made a mistake and forgive yourself. It is important that you do not brood or wallow in guilt, or allow any negative emotions to begin to manifest your mistakes out of proportion.

Remember that all forgiveness is divided into four separate stages: forgive yourself, forgive the situation, forgive the person in contact, and forgive God (i.e., people generally tend to blame God for many of their problems).

- Next, seek a quiet, secluded place away from the area (i.e., within the mountains or seashore if possible) and relax. At this time, keep your life clean, simple, and tranquil. Absorb the sunshine, commune with nature and the divine, and take a cleansing ritual salt bath [i.e., a salt bath dedicated to the Divine purification and cleansing of your body, heart (desires and feelings), and mind (thoughts and intentions)].

During this time of re-structuring, Do Not Take Drugs or Alcohol! Drugs (recreational

and prescription) and alcohol can both open your nervous, digestive, cardio-vascular and endocrine systems for devastating energetic and spiritual attack.

- At this time, look with love and compassion at your personal life. Having forgiven yourself, look and experience gratitude for the lessons that you have learned. Imagine and believe that you have the ability to start all over again, and be ready for this life's new adventure.
- Then, after returning home, believe that everything has been energetically and spiritually cleansed and forgiven, and start a new life.

### ATTACKS FROM MALEVOLENT SPIRITS

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

- First, recall the specific ritual that you performed (was it focused on a particular deity, planet, or one of the Elements), or any areas you may have transgressed and energetically violated (guardian spirits are sometimes bound by oath to protect certain sacred areas).
- In order to remedy the situation, it is important to perform a counter-ritual to neutralize the overwhelming influence created by the original magical ceremony or meditation. This counteraction will help to balance the forces of nature which have inadvertently become unsettled.
- If you have transgressed or energetically violated a sacred space, sometimes leaving spirit offerings (incense, fruit, etc.) and making atonement for the disrespected violation is enough to appease the enraged spirit entity.

### PROGRESSION OF THE ATTACK

Within the spiritual realm, most attacks begin first on an energetic level and then progress to the individual's physical tissues. The instinctual functions of an individual's nervous system, along with the emotions are the most vulnerable to psychic attacks. The individual's imagination also plays a special function in the spiritual realm and is vulnerable to psychic attacks. When skillfully

directed by a powerful priest, an individual's subconscious mind can suddenly begin to receive vivid pictures that manifest as delusional psychosis. It is therefore important to realize that even the things we are not consciously aware of can effect us on the spiritual level. For example, certain memories that we have forgotten or repressed, as well as things we perceive subliminally, can effect us through the spirit realm. This is because the spirit realm is the source of the physical, energetic, emotional, mental and spiritual activities of all natural phenomenon (including human beings and spirit entities). Therefore, although deliberate or sometimes unintended psychic attacks are initiated through the spirit realm, they can affect all levels of an individual's life.

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

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

the light allows the disciple to discharge unwanted baggage and in turn strengthen his or her energetic and spiritual fields.

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

During the 17th Century, the philosopher Leibniz observed that perceptions that were too slight or transient to be consciously noticed (known as subliminal perceptions) could still be perceived unconsciously, and that these unconscious perceptions could over time stimulate the conscious imagination and manifest as images, thoughts, words, or deeds.

These conscious manifestations are in fact the fruit of the subconsciously implanted seed that remains lodged in the individuals unconscious mind. The word "subliminal" in this context refers to mean "below the threshold of consciousness," or "not within conscious awareness." The effects of subliminal stimuli on the individual are similar to those of post-hypnotic suggestion.

When intentionally crafted, subliminal suggestions can produce either beneficial or destructive results, depending on the intention of the individual initiating the subliminal incantation. Psychic attacks on this level may be produced deliberately or accidentally. They are usually caused by human beings, but can also be initiated by spirit entities. Many times these types of psychic attacks are initiated without the victim knowing or understanding their true origin.

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

## RESISTING A PSYCHIC ATTACK

It is important for the Daoist priest to develop his energetic defensive powers in order to resist the onslaught of any psychic attack. This will not only give the priest powerful energetic and spiritual skills, but will also give him the confidence in handling the various psychic tools and defensive weapons unique to each system of magic. Without this internal confidence, the priest will not be able to maintain a consistent flow of energy, and the Qi contained within his "directed and focused intention" will disperse. The manifesting, directing and controlling the magical powers only comes from constant practice.

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

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

### USING THE MIND TO MINIMIZE THE ATTACK

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

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

When using this type of psychic defence, it is important for the defending victim to learn to relax his body and mind, and to periodically begin to go into deep meditation.

- During the day, the victim should periodically focus all thoughts and feelings onto his body, mind, and emotions.
- If he feels and experiences the negative energy of a psychic attack, he should immediately stop what he is doing, and begin to internally say,

**"No - I do not accept  
these thoughts and feelings!  
They are not mine,  
and do not belong to me!"**

- Then he should exhale, long and deep, and transfer all of these negative energetic feelings into the center of the Earth.

In this psychic counter-measure, the victim is using the center (heart) of the Earth as a living, energetic surrogate, through which to transfer and transform all of the energy currently being projected at his internal thoughts and feelings.

- It is important that the victim continue to imagine and observe any and all feelings of hostility, grief, etc., flow out of his body and into the heart of the Earth.
- He is to imagine, feel, and believe that all of the negative energy flowing from his body into the center of the Earth, is immediately transformed into pure energy by the Earth's radiant Divine Core Light.
- After awhile, the victim will eventually create an energetic pattern, that will allow him to easily remove any incoming hostile energy.

## MINIMIZING THE ATTACK #2

Another defence method used to resist a mild level psychic attack is performed as follows:

- Begin by performing the "One Through Ten Meditation" and the Three Invocations."
- Then begin by focusing on surrounding your body with an impenetrable energetic circle created from the energetic power of divine healing light.
- Mentally reaffirm that this divine power that surrounds and fills your innermost being is your birthright and is indestructible and all powerful.
- Remember that when creating the divine circle of light there is no virtue in using mere words, the effect only comes from the internal belief and the power of thought and intention behind the words.
- If you are experiencing a psychic attack and suddenly feel an impulse overtake you which is contrary to your natural way of thought or action, pause for a moment and mentally say the following positive affirmation:

**"Know now that I stand  
In the eternal power and service  
of the True Living God!**

**Therefore, I deny this evil power  
and its dark influence,  
And I return it back  
to the light of the Divine!"**

After sincerely repeating this powerful affirmation, you should then experience a feeling of sudden relief and freedom. The Overshadowing that momentarily created confusion within your mind should immediately become lifted, and you should feel as if you have just awoken from a "strange" dream.

This type of positive affirmation statement can be used in many spiritual situations. For example, if you are walking in the woods and suddenly find that you have become bewitched by a Nature Spirit. These symptoms can include experiencing an odd feeling sensation, similar to that of "entering into a waking dream state," or

suddenly realizing that it is "taking longer to get to a certain location." Understand that this is a common "Overshadowing" technique used by certain Nature Spirits.

In order to break this type of "Mind Magic," consciously repeat the positive affirmation statement with the expressive feelings and passions of your entire heart.

If for some reason, this affirmation statement does not immediately work, then simply turn around, bend over, and look between your legs towards the direction that you were originally heading. This will immediately break the spell and release you from the control that the Nature Spirit had over your mind.

When performing this type of positive affirmation in order to resist a psychic attack (i.e., initiated by an angry and/or mentally disturbed individual), it is important to first refuse to admit or allow any feelings of fear to enter into your mind. This is especially true, in regards to the energy of the psychic influence released from the angry individual initiating the attack. This type of fear opens an "energetic-portal" or "door of influence," that will eventually sabotage the success of all of your defensive actions.

In the lower realms of a psychic defence, the denial of an attacker's personal psychic power acts as a positive neutralizer on the energetic assault, providing that you completely believe that what you state is true. You must both know and believe that you are immune to the individual's psychic attack and influence, and that the energetic and spiritual attack directed onto your body is powerless against the Light of the Divine. Fully imagine and feel that the psychic powers of the dark forces that are directed towards you are ef-

fortlessly dissolving, and see them immediately melting into the infinite space of the void. Keep this belief firmly entrenched within your mind. By denying the power of any person over you, his or her psychic power is effortlessly neutralized. The stronger, more positive, your relationship and belief in the ultimate protective powers of the Divine, the more you will become immune to the psychic attack.

The more that you believe in the vain futility of an angry individual's attempt to initiate any form of vindictive psychic power over you, the more you rob the angry individual of any such power. This important frame of mind is developed by acting in relentless accordance with your deepest positive intentions, dreams, and desires, regardless (and this is essential) of any external circumstances, causes, or conditions. The initial goal is to neutralize all of the angry individual's psychic powers, so that it has no effect on your physical, energetic, or spirit body. You cannot totally destroy the opponent's psychic power; however, you can render his or her attack useless and ineffective.

### **FINDING A NEW SANCTUARY**

It is important to note that, if a victim receives chronic psychic attacks, that are the result of an encounter with a persistent "territorial spirit entity" or Nature Spirit, sometimes it is wise to temporarily move out of the area, or find a new geographical location.

If the house is "trespassing" on a sacred burial site, and the spirit entity is a powerful guardian, sometimes it is better to simply move to another location.

## THE ONE THROUGH TEN MEDITATION

According to ancient Daoist teachings, the "One Through Ten Meditation" is traditionally used as an excellent magical technique for rooting the priest's Three Bodies (Physical Body, Energy Body, and Spirit Body). It allows the priest to relax, sink, and root his mind, and extend his energetic fields between the magical realms of Heaven and Earth.

This special meditation is traditionally practiced just before performing the "Three Invocations" or the "Shi Shou" Meditation and Invocation (i.e., summoning the magical protection of the "Four Celestial Guardian Animals"). It is always performed just before "Opening the Magical Ritual" and connecting with the magical creative powers of the Divine.

Because this important meditation is traditionally used to create a sacred space for magical rituals, it is taught in a rhyming one through ten counting format. When practicing this meditation, relax, and use your imagination and feeling sensations in order to create a muscle memory of each physical and energetic action. The One Through Ten Meditation is described as follows.

### ONE IS FUN

- **Front:** Begin from a Standing Wuji Posture, with both feet firmly placed just outside the shoulders.
- Next, imagine and feel a smile gently melting down the front of your body, like warm oil. Feel this smile melting all of the days stress and tension out of your body, into the Earth.
- As the energy melts down the front of the body, point the thumbs and first (index) fingers of your hands downward (Figure 1.105).
- While directing the energy to flow out of your body into the Earth, imagine and feel the toxic energy sinking deep into the core of the planet.
- In this first melting action, your tongue should be placed behind the teeth, in the Fire Element Position.
- Relax, and keep your weight shifted forward, on the balls of your feet.
- **Back:** Next, imagine and feel a second smile gently melting down the back of your body, like warm oil. Feel this energy dissolving all of the stress and tension out of your body, pouring downward, deep into the Earth.
- As the energy melts down the back of the body, point the ring and little fingers of your hands downward (Figure 1.106).
- While directing the energy to flow out of your body into the Earth, imagine and feel the energy sinking deep into the core of the planet.
- In this second action, your tongue should be placed all the way back by the uvula, in the Water Element Position.
- Relax, and keep your weight shifted backward, onto the heels of your feet.
- **Arms:** Now, imagine and feel a third and final smile gently melting down the center of your head, flowing downward like warm oil.

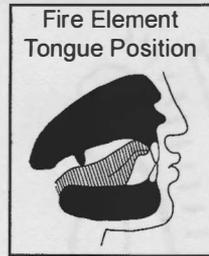


Figure 1.105. "One is Fun" (A)  
Melt the energy down the front of the body

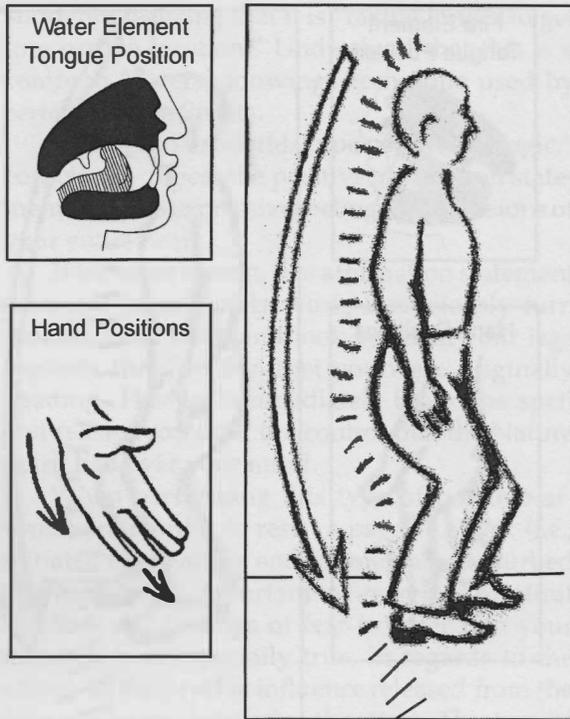


Figure 1.106. "One is Fun" (B)

Melt the energy down the back of the body

- Feel this energy relaxing, dissolving and releasing all thoughts, judgments, and feelings as it continues to flow down the centers of your shoulders, arms, and forearms.
- Feel this gentle smile dissolving all of the stress and tension out of your body, pouring deep into the Earth via your hands.
- Relax, and keep your weight evenly distributed over the centers of your feet.
- In this third action, your tongue should be placed in the center of your upper palate, in the Wood (Air) Element Position. Your tongue will now stay in the Wood Element position for the remainder of the ten-count meditation.
- **Chest:** Next, imagine and feel the smile gently melting down the center of your body, continuing from the center of your neck downward.
- Feel this energy dissolving all of your stress and tension, as it continues to flow gently

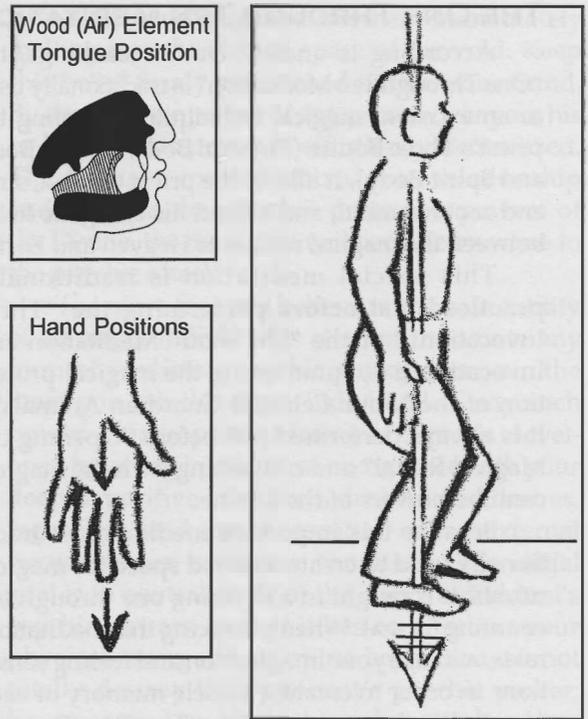


Figure 1.107. "One is Fun" (C)

Melt the energy down the center of the body

- down the center of your torso like warm oil, melting all energetic blockages and emotional stress.
- Imagine and feel this smile gently melting downward, through the center of your chest, abdomen, pelvic bowel, and reproductive organs.
- While the energy melts down the center of the body, point your middle fingers downward, imagine and feel the energy flowing deep into the core of the Earth (Figure 1.52).
- **Legs:** Next, feel the warm smile descend into and flow through the centers of the legs, melting all of your stress and tension out of your body into the Earth via the feet.
- At this point in the meditation, your spirit, mind, and body, should all feel calm, content, relaxed, and peaceful.

### TWO IS SHOE

- Now imagine and feel the energy of your body melting through your feet, and extending in a 360 degree -six foot circumference into the Earth. Like an ice-cube quickly melting on a hot pavement, feel your energy melting like water, extending outward into the energy of the soft soil.
- Next, feel the energy of your feet melt into and fuse with the energy of the Earth.
- Feel your internal energy continuing to flow out from your body like a watery mist. As this energetic vapor connects with the Qi of the Earth, extend your Shen (Spirit) outward like a light, radiating outward in five directions (forward, backward, right, left, and down).
- Relax and sink, and imagine your body, energy, mind, and spirit all connecting and fusing with the energy of the Earth.
- As the energy melts away from your body into the Earth, move your hands outward and form the "Extended Fan Palm" Hand Seal.
- Allow the movements of your fingers pointing forward at your hips to guide and direct the energy outward (Figure 1.108).
- As you rotate your hands towards the front, sides, and back of your body, imagine and feel that you are consciously directing, extending, expanding and fusing your energy with the energy of the Earth.

### THREE IS TREE

- Relax, sink and feel yourself extending tree-roots, twice your body's height, deep into the ground.
- Imagine and feel the roots expanding in five directions (forward, backward, right, left, and down), securing your energetic root, connecting and fusing your body, mind, energy and

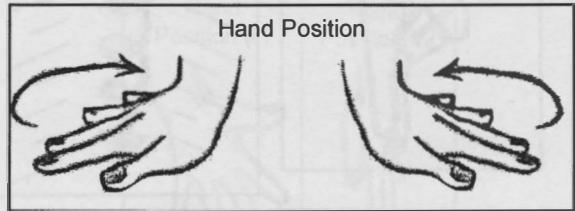
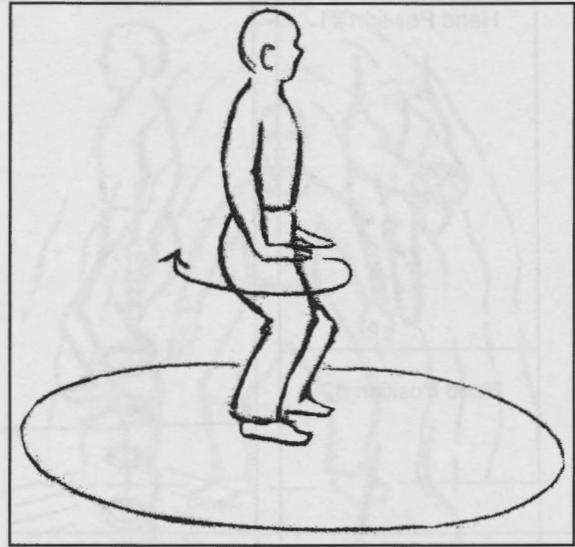


Figure 1.108. "Two is Shoe"  
Melt the energy outside of the body

spirit with the energy of the Earth (Figure 1.109).

- While the energy melts out of your body into the Earth, move your hands to form the Sword Fingers Hand Seal, and imagine your roots drilling deep into the Earth.

One powerful image that helps intensify this rooting action, is to imagine roots shooting out the bottoms of the feet like water shooting out of a lawn sprinkler head that has been turned upside down.

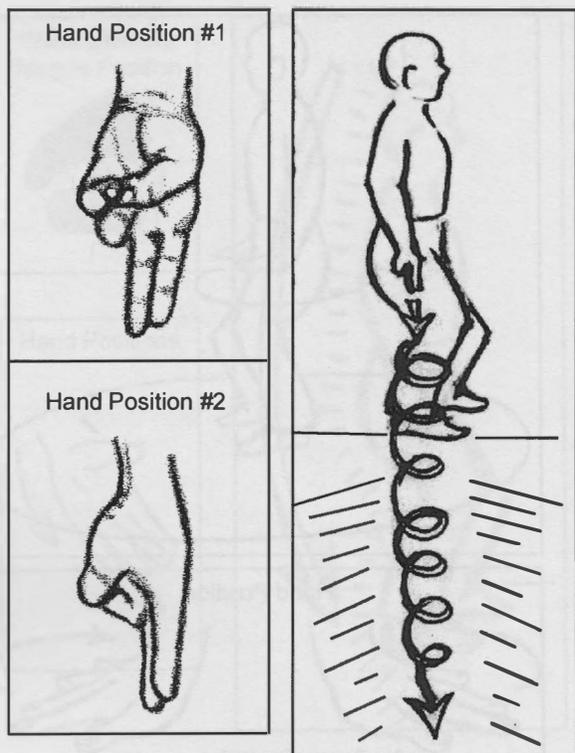
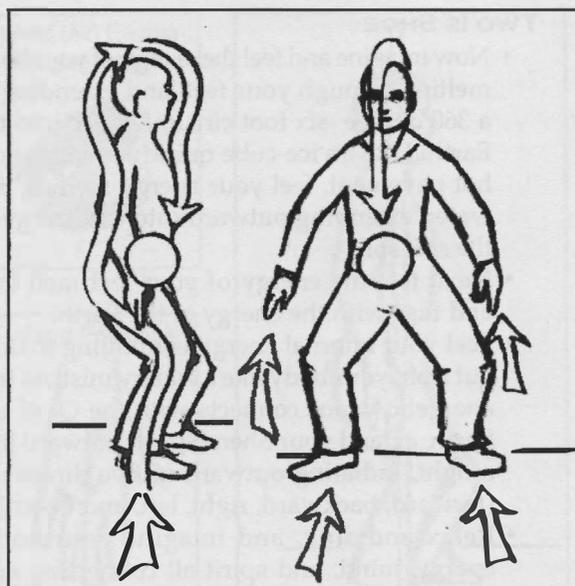


Figure 1.109. "Three is Tree"

Grow Tree-roots twice the size of the body into the Earth

#### FOUR IS CORE

- Imagine and feel roots extending from the centers of your feet, expanding deep into the core of the planet.
- Imagine Golden Earth Energy immediately rushing into these extended roots, like two mighty rivers of Golden Light.
- Feel the Golden Earth Qi rush upward through the centers of the legs, and enter into the Lower Dantian.
- From the Lower Dantian, imagine and feel the Golden Earth Qi move up the spine, over the head, down the chest and abdomen, and again enter back into your Lower Dantian.
- Next, "Open" both palms, and feel the Golden Earth Qi ascend through the centers of the



Hand Position

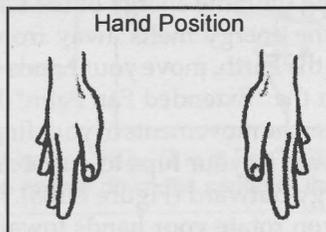


Figure 1.110. "Four is Core"  
Feel Earth Qi flow into your body's Core

hands, up the centers of the arms, through the chest, and down into the Lower Dantian.

This energetic flow allows you to fill your Lower Dantian with Golden Earth Qi and creates a powerful energetic connection with the Earth Qi. It also allows you to root your physical, energetic, and spirit body (Figure 1.110).

- While the Golden Earth Qi is rushing up the arms and through the extended roots of your legs into your Lower Dantian, move your hips, chest, arms, and hands using the "Bel-lows Palm" technique. This pumping action allows more Qi to flow through your body.

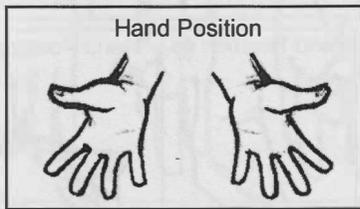
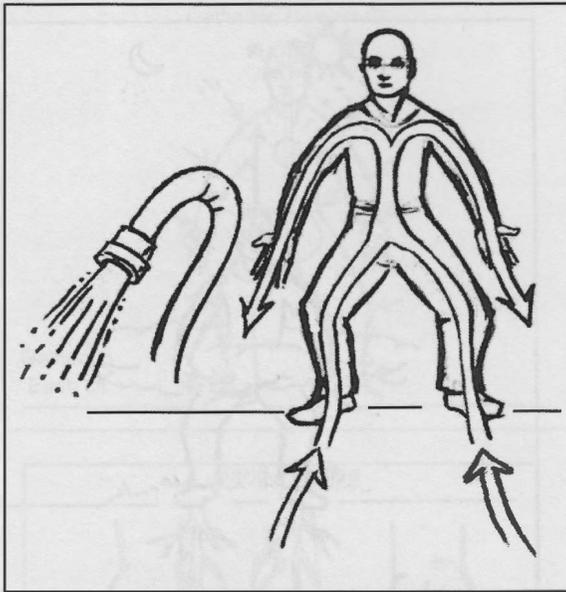


Figure 1.111. "Five Alive"  
Feel! Earth Qi flow out your palms like a water hose.

### FIVE IS ALIVE

- Imagine and feel the Golden Earth Qi building up within your Lower Dantian. Feel the energy increasing to the degree that the Lower Dantian can no longer contain its vibrant energetic power.
- Imagine and feel the Golden Earth Qi suddenly exploding upward from the Lower Dantian, rushing up the center of your chest like a mighty river.
- As it rushes past the Yellow Court and Heart area, the energy immediately divides itself into two powerful streams of golden light, which charge down each arm, and exit the body like water released from two powerful fire-hoses (Figure 1.111).
- This powerful energetic release, causes the Golden Earth Qi stored within your Lower Dantian to rush into the surrounding environ-

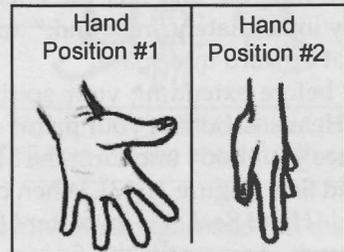
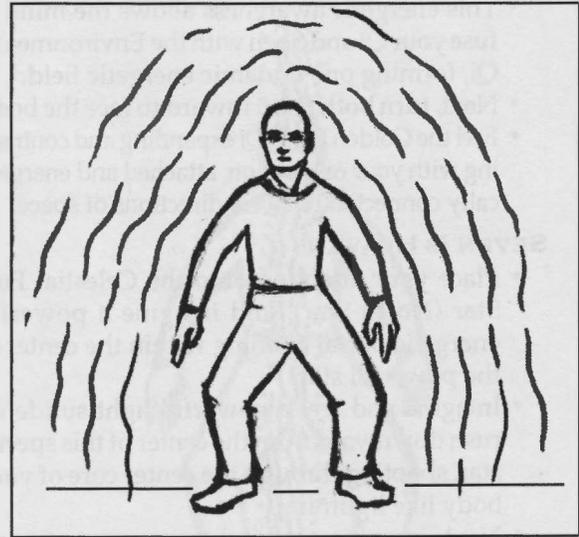


Figure 1.112. "Six is Thick"  
Feel the Earth Qi fill and energize the room.

ment, dynamically transforming the energetic field of the altar room.

- While the Golden Earth Energy is rushing out your palms into the room, move your hips, chest, arms, and hands, and feel the power of the golden light filling the entire room.

### SIX IS THICK

- Imagine and feel that the room where you are standing has now become completely saturated with the Golden Earth Energy released from your palms.
- Imagine this energy becoming so thick, that it feels as if you are submerged under water.
- Each inhalation allows you to feel ripples of energy echo through the room (Figure 1.112).
- Each exhalation allows you to feel pressure being placed on your body from six directions (front, back, right, left, above, and below).

- This energetic awareness allows the mind to fuse your Qi and Shen with the Environmental Qi, forming one dynamic energetic field.
- Next, turn both palm inward to face the body.
- Feel the Golden Earth Qi expanding and contracting with your respiration, attached and energetically connected to all six directions of space.

### SEVEN IS HEAVEN

- Place your attention onto the Celestial Pole Star (North Star), and imagine a powerful energetic portal opening within the center of the powerful star.
- Imagine and feel a powerful light suddenly rush downward from the center of this special star, shooting through the center core of your body like lightning.
- Next, imagine and feel the energy of your body immediately "rebound," and suddenly shoot upward into space.
- Just before extending your spirit body into the Heavens, both of your palms should turn to face your body and form the Mighty Light Hand Seal (Figure 1.113). When creating this magic Hand Seal, it is important to use slight pressure. As you tilt the fingers in towards your body, simultaneously press your wrists outward, and slightly tuck your chin inward. This bowing action helps to extend the energy body out of the physical body, and allows the spirit body to travel.
- Imagine and feel your head suddenly suspended high within the Heavens, just below the Celestial Pole Star.
- Imagine and feel yourself extending your Qi and Shen into the infinite space of the Wuji, energetically connecting with and basking in the radiating colors and celestial energies of the Sun, Moon, Five Planets, and 28 Star Constellations, which now surround your upper body, and rotate around your head.
- Next, imagine and feel that your waist is positioned in the center of the clouds, in the sky.
- Feel as if you are enveloped in a ocean of swirling white vaporous clouds, standing in a huge canopy of illuminating blue light, which extends throughout the horizon.

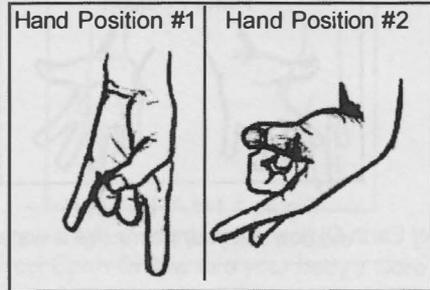
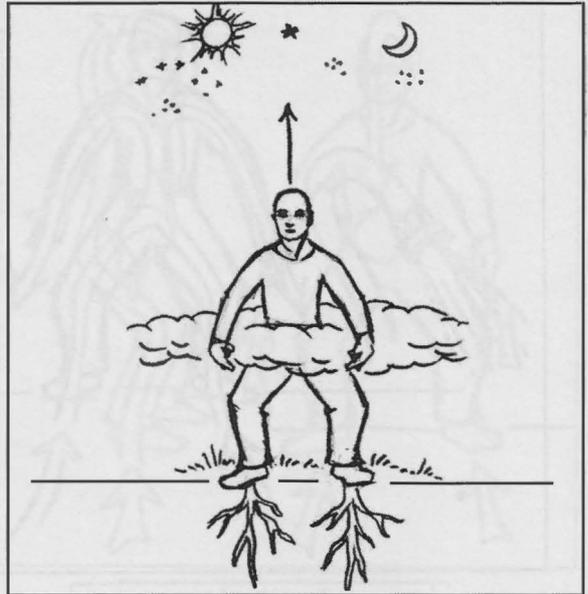


Figure 1.113. "Seven is Heaven"  
 Feel your head in the Heavens, Waist in the clouds  
 and feet in the Earth

- Imagine and feel yourself extending your Qi and Shen into the horizon and energetically fuse with the multicolored celestial rainbow light, which manifests within the horizon during each sunset.
- Now, imagine and feel that your feet are deeply rooted within the core of the Earth. Feel yourself as being deeply grounded and firmly extended into the soil, as energetically fused and solid as a powerful tree.
- Feel yourself being energetically suspended between the various fields of Heaven and Earth, existing within the infinite space of the Wuji, and standing at the center of space and time.

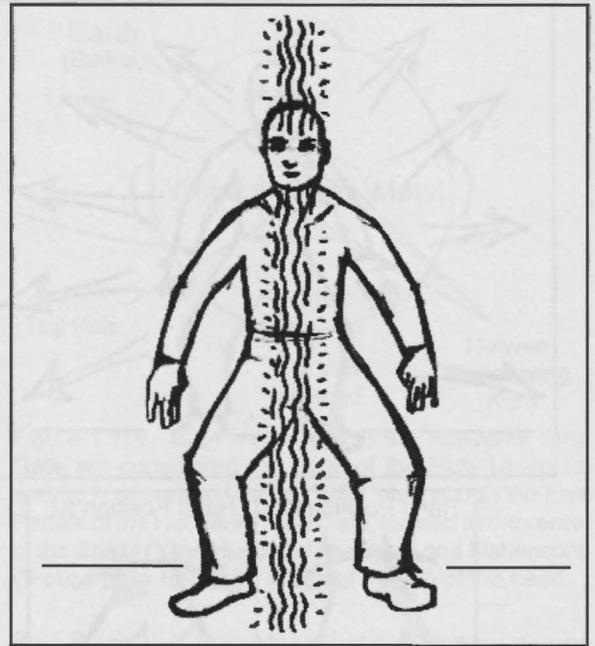
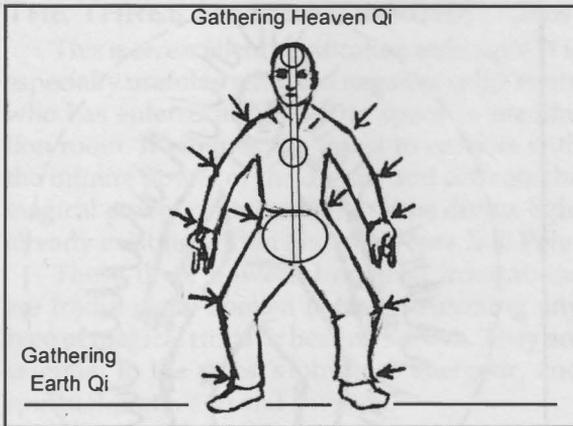


Figure 1.115. "Eight is Gate" (B)  
Feel the Taiji Pole glowing brighter with each breath.

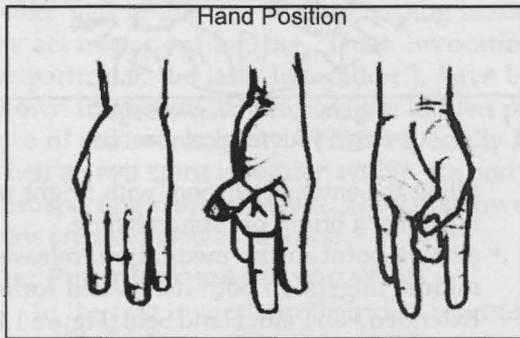


Figure 1.114. "Eight is Gate" (A)  
Feel the Qi of Heaven and Earth fill your Taiji Pole.

### EIGHT IS GATE

- Just before starting the Eight is Gate posture (with your hands still facing your body in the Mighty Light Hand Seal), release the ring fingers on both hands and form the Celestial Fire Hand Seal (Figure 1.114).
- With your thumb covering the tip of the nail of your middle finger, rotate the Celestial Fire Hand Seal towards your body and inhale.
- Then, as you exhale, rotate the Celestial Fire Hand Seal away from your body. This rotation action is used to fan the energy of the celestial flame existing within your center core (Taiji Pole). When combined with specific respiration patterns, it can be used to intensify your magical powers.
- Imagine and feel yourself opening every energy gate located within each joint and pore on your body.

- As you inhale, imagine and feel the surrounding energies of the Heavenly Qi and Earthly Qi absorb through your body, into your center Taiji Pole from all directions.
- Focus your attention on your head, and feel all of the sensory orifices opening to receive and absorb the Five Element Qi of Heaven (energy emitted from the Sun, Moon and Stars).
- Focus on your feet and legs and feel the Five Element Qi of Earth (energy emitted from the Soil, Water, and Wind) absorb into your body's Taiji Pole.
- With each exhalation, imagine and feel the Taiji Pole (located within the center core of your body) vibrating and glowing like a bright white phosphorus light (Figure 1.115).
- Imagine and feel the power of your center core begin to pulse outward, growing and expanding with each breath.
- Use this visualization to energize your center core, harmonize your energy and breath, and prepare you for performing powerful magical rituals.

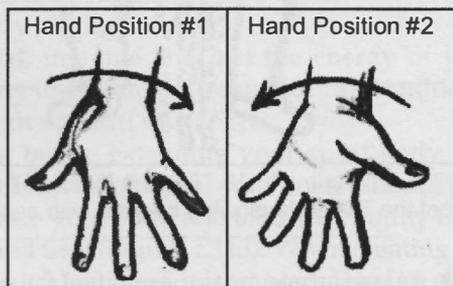
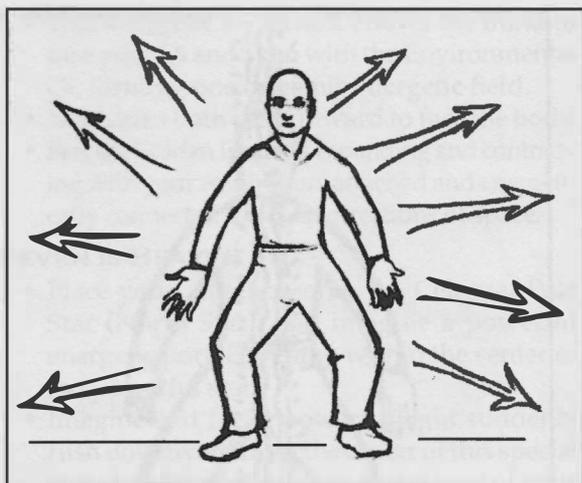


Figure 1.116. "Nine is Shine"  
Emit Qi from the Taiji Pole into infinite space.

### NINE IS SHINE

- Imagine and feel the Heaven Qi and Earth Qi overflow your Taiji Pole and begin to energetically activate all 9 Chambers within your Three Dantians.
- Keep extending and radiating this energy from your center core Taiji Pole, until it completely saturates the energetic fields of your three bodies (i.e., your physical body, energetic body, and spirit body). This is the internal energetic fusion of Heaven, Earth, and Man.
- Now, feel the combined energies of Heaven, Earth and Man internally fuse, and begin vibrating so strongly that they suddenly cause your center core Taiji Pole to begin to radiate white light.
- Imagine and feel that your Taiji Pole has become so completely illuminated with this white light energy that it immediately shines through your pores, overflowing your three Wei Qi fields, and

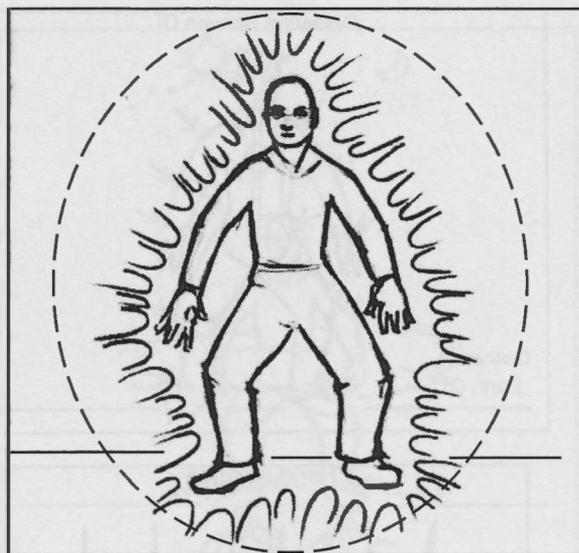


Figure 1.117. "Ten is Begin"  
Begin your magical practice.

filling the entire altar room with bright white light, like a bright phosphorus flare.

- At this point in the meditation, release the middle fingers on both hands and form the Extended Fan Palm Hand Seal (Figure 1.116).
- Both palms turn to face the body.
- As you exhale, rotate your palms outward and imagine the white light energy shining away from your center core, expanding throughout infinite space.
- As you inhale, rotate your palms inward, imagine and feel the incredible power of the white light energy growing, glowing, vibrating, and pulsing within your center core.
- Imagine and feel this white light energy pierce through the altar room and extend into infinite space, completely illuminating the energy of the Ten Directions.
- With each inhalation, glow brighter; with each exhalation, radiate even further than before.

### TEN IS BEGIN

- After becoming rooted and connected with the various energies of the Heavens, Earth and their internal core self, the priest will then proceed to "Ten is Begin" (Figure 1.117). At this time, the priest will now perform the "Three Invocations" or the "Shi Shou" Meditation and Invocation.

## THE THREE MAGICAL INVOCATIONS

This is an excellent purification technique. It is especially useful to remove a negative spirit entity who has entered into the altar space or meditation room. It requires the priest to connect with the infinite power of the divine, and activate the magical power contained within the divine light already existing within his center core Taiji Pole.

These three powerful magical invocations are traditionally spoken before performing any type of magical ritual or healing session. They are essential to the priest's physical, energetic, and spiritual protection and survival.

When used in a Daoist clinical setting (i.e., before performing any type of healing session), the act of performing the "Three Invocations" (in particular, the last "Invocation"), have been known to immediately expose the hidden presence of a demonic entity. This is especially true when an evil spirit is hidden within the body of unsuspecting patient/victim. The Three Invocations are described as follows:

### THE FIRST MAGICAL INVOCATION

In the first invocation, the priest reaches up towards the Heavens and imagines a cord of white light descending over his body, physically, energetically and spiritually connecting him to the infinite power of the Divine. This action roots the priest's energy deep into the Earth, and removes all negative thoughts and intentions from his body, mind, and spirit. By connecting to the divine and surrendering his "acquired mind" (ego personality), the first invocation is used to invite the supernatural power of the divine healing light to purge, cleanse, and root the priest's core self.

This important beginning action prevents any pathogenic thoughts and feelings from entering into and contaminating the priest's true spiritual nature. This invocation is essentially used for increasing the priest's magical skills, supernatural powers, esoteric knowledge, and intuitive wisdom.

Rooting the divine healing light is accomplished by visualizing a beam of white light streaming into the center of the priest's body from the Heavens (remember after performing the 1-10 Meditation, the priest is standing directly under the Celestial

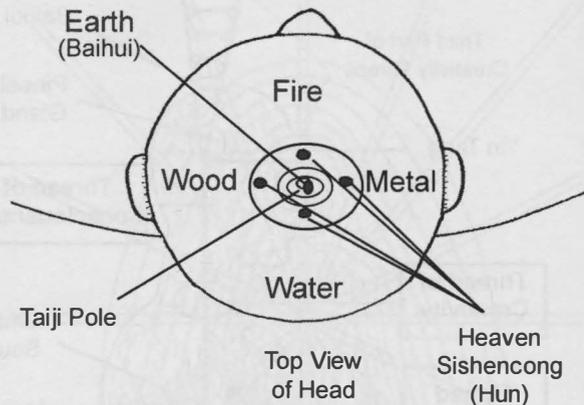


Figure 1.118. The Five Portals of the Heavenly Yang Gate are considered the Gate of the Hun. Universal energy is absorbed into the Taiji Pole through the Five Portals of the Heavenly Yang Gate, located at the center of the Baihui ("One Hundred Meetings") and Sishencong ("Four Spirits Hearing") areas at the top of the head.

Pole Star). It is important that the priest imagine and feel this divine light entering into his Taiji Pole via the Baihui and Sishencong points (figure 1.118). The priest holds this intention inside the core of his body, until he feels the sacred energy of the divine white light become rooted within his Taiji Pole and "anchored" within his Lower Dantian.

During this first invocation, certain Daoist priests will feel coolness covering their foreheads, and spreading all over their entire bodies. It is believed by some, that this is a sign that the divine healing energy has filled the priest's body. Therefore, feeling this sensation sometimes gives the priest confidence and self-assurance that all of his actions, from that moment on, will now come from divine guidance or "Heavens Mandate."

After feeling the cooling sensations, a surge of heat is suddenly felt flowing into the priest's hands, which further signifies to the priest that he is now ready to begin.

Next, the priest will bring the divine white light and vibration out from the center core of his Taiji Pole, and then activate and energize each of his three Dantians. Beginning with the Lower Dantian and working his way up, the priest will hold this intention, until the divine white light infuses and harmonizes with all of the priest's tissues.

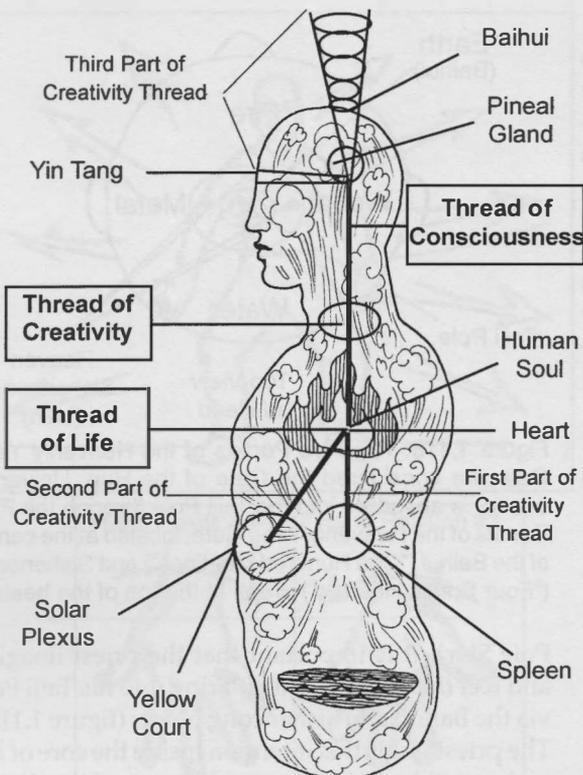


Figure 1.119. The Bridge of Light.

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

As the priest feels the power of the divine white light reaching his Middle Dantian, he will visualize the light intertwining with the "Bridge of Light," which connects the priest's Heart (Middle Dantian), throat, and Yintang (Upper Dantian) areas together (Figure 1.119). This energetic connection fuses at the Upper Dantian, becoming one unified cord. The divine white light is then stored within the priest's body and both activated and released during the Breath Incantations, spoken during magical rituals.

When initiating this first magical invocation, the priest will internally say an empowering invocation in order to establish his personal connection to the divine. The magical power of this first invocation is based on the priest's personal faith and religious belief.

One example of an incantation that can be internally spoken during this first invocation is as follows:

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

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

**The 28 Star Constellations,  
are with me!  
Evil forces,  
leave my body!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

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

Another example of an incantation used during the first invocation can be spoken as follows:

**"I invoke the Presence of the Divine,  
To prepare this vessel to be  
a-conduit for His Supreme Work!  
I and the Divine are one!  
As I say it, so let it be done!"**

Next, the priest will roll his eyes up to his Crystal Chamber and begin focusing on his breathing. The respiration is divided into a 2-part inhalation count, and a 2-part exhalation count. While inhaling, the priest will focus on the Divine Light and begin to say internally:

**"Thy Will" - (1st part of the inhalation)  
"Is my will" - (2nd part of the inhalation)**

Then, while exhaling, the priest will focus on the Divine Light and begin to say internally:

**"My will - (1st part of the exhalation),  
"Is Thy Will" - (2nd part of the exhalation).**

**THE SECOND MAGICAL INVOCATION**

In the second invocation, the priest reaches upward and imagines again connecting to the infinite power of the Divine, directing a second cord of white light into his physical, energetic, and spirit body. Next, the priest imagines the Divine Light radiating and pulsating from within his Lower Dantian. The priest will then imagine the Divine Light extending downward, through the tissues of his feet, into the floor. As the Divine Light shoots across the floor, it rushes up the walls, and covers the ceiling, filling the entire altar area.

The second invocation connects the energy of the priest and the altar room, to the infinite power of the Divine. It secures a sacred space and creates an important spiritual sanctuary, used for conducting magical rituals.

This second invocation also establishes an expansive Divine energetic field, by causing the thoughts and intentions active within the priest's Wei Qi fields to overflow with divine power. This divine energetic field produces a dynamic field of celestial creative power (Figure 1.120).

When initiating the Second Magical Invocation, the priest will internally say an invocation based on purifying and sanctifying his Altar Room. This second invocation is to be based on the priest's personal faith and religious belief. One example of an incantation that can be internally spoken during this second invocation is as follows:

**“Heaven and Earth are the Natural law!  
As their spirit manifests,  
All filthy Qi disperses!**

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

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

When speaking the Second Magical Invocation, the priest will simultaneously perform left and right single hand seals, known as the “Tiny Light Hand Seals” (Figure 1.121).

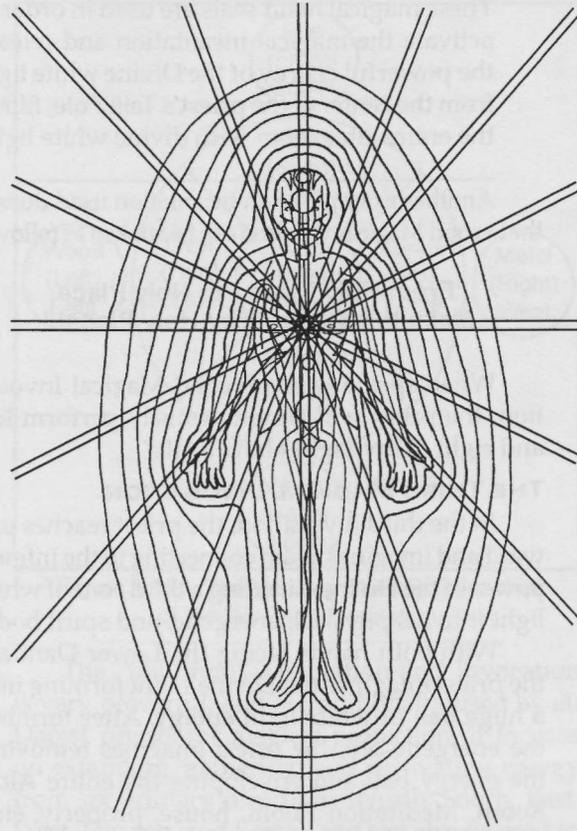


Figure 1.120. As the powerful energy of the divine white light exits the center of the Taiji Pole, the entire room fills with of the divine white light.



Figure 1.121. The “Tiny Light” Hand Seal.

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

These magical hand seals are used in order to activate the magical incantation and release the powerful energy of the Divine white light from the center of the priest's Taiji Pole, filling the entire altar room with divine white light.

Another example of an incantation used during the Second Magic Invocation can be spoken as follows:

**“From Holy Place - to Holy Place,  
Make this Place - Thy Holy Place!”**

When speaking the Second Magical Invocation, the priest will simultaneously perform left and right “Tiny Light Hand Seals”

### THE THIRD MAGICAL INVOCATION

In the third invocation, the priest reaches upward and imagines again connecting to the infinite power of the Divine, directing a third cord of white light into his physical, energetic, and spirit body.

With both hands facing the Lower Dantian, the priest imagines the Divine Light forming into a huge ball of white light energy. After forming the energetic orb, the priest imagines removing the energy ball and enveloping the entire Altar Room, Meditation Room, house, property, etc., with its protective energetic field.

When initiating this third and last magical invocation, the priest will internally say an invocation based on protecting and maintaining the divine spiritual integrity of his Altar Room. This third invocation is to be based on the priest's personal faith and religious belief. One example of an incantation that can be internally spoken during this third invocation is as follows:

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

**Today we pay tribute to the Jade Emperor,  
and kowtow three times,  
to pay respect to the God of Heaven!  
All of the people come to the altar  
and receive endless blessings,  
even the dead can receive new life!  
To the God who removes Turbid Qi  
We Kowtow!**

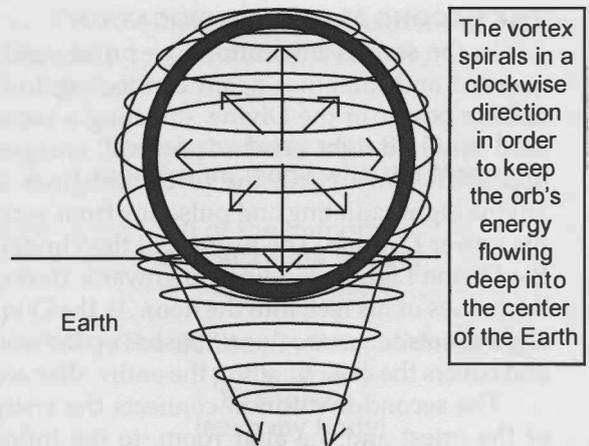


Figure 1.122. An energetic vortex is created so that the priest will have a specific area through which to perform his or her magical work without interference from negative spirit entities, and also acts as a powerful wall of protection.

Another example of an incantation used during the Second Magic Invocation can be spoken as follows:

**“I ask that the Divine Presence  
remain in power, love, and light,  
And give thanks and praise  
for thy divine protection!**

**Thy Divine Power Alone  
causes all evil to flee,  
and endures forever!”**

In the third and final invocation, as the priest envelops the entire Altar Room, Meditation Room, house, property, etc., with a protective energetic field, he also roots the energetic orb deep into the Earth by creating an energetic vortex underneath its energy field.

The vortex spirals in a clockwise direction in order to keep the orb's energy flowing deep into the center of the Earth (Figure 1.122). This energetic vortex is created so that the priest will have a specific area through which to perform his magical work without interference from negative spirit entities, and it also acts as a powerful wall of protection.

## THE “SHI SHOU” MEDITATION

The “Shi Shou” Meditation and Invocation (sometimes called the “Wu Zang Meditation”) is believed to be part of the original ancient magical techniques used by the Yellow Emperor for warding off demonic spirits and negative spirit entities. Today in China, the “Shi Shou” Meditation and Invocation is still taught to Daoist priests and Medical Qigong doctors in order to prevent the invasion of external pathogenic Qi.

This ancient meditation requires the priest’s Yuan Shen (original thoughts and feelings) to guide and direct the spiritual energies of the Five Yin Organs. The energies of these five magical lights (also known as the “Five Sprouts of the Wu De”), are believed to be the true magical energies and spiritual lights of the Five Virtues, or Prenatal Wu Jing Shen, described as follows:

- **Wood/Air Element Energy (Hun):** Stores the Green Light Virtues of Love, Kindness, Patience, and Compassion in the Liver.
- **Fire Element Energy (Shen):** Stores the Red Light Virtues of Peace, Order, Tranquility, and Contentment in the Heart.
- **Earth Element Energy (Yi):** Stores the Yellow Light Virtues of Truthfulness, Openness, Trust, and Acceptance in the Spleen.
- **Metal Element Energy (Po):** Stores the White Light Virtues of Righteousness, Dignity, Integrity, and Generosity in the Lungs.
- **Water Element Energy (Zhi):** Stores the Dark Blue/Black Light Virtues of Understanding, Wisdom, and Clear Perception in the Kidneys

At the ending of this meditation, the priest will direct his Qi back into his body, to be reabsorbed into his Taiji Pole, via the top of his head. Then, the priest will release his core energy, directing it to flow into the appropriate internal organs, thus further strengthening his body’s energetic fields.

When a priest enters into any area that is considered to be “energetically toxic,” the potential for absorbing pathogenic “Sha Qi” (“killing energy”) is increased. Observing this potential for harm, the ancient Daoists developed certain meditations to protect themselves from diseased and Turbid Qi.

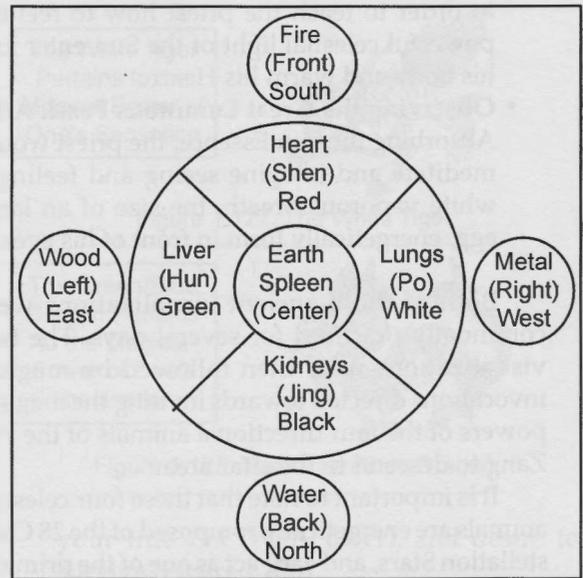


Figure 1.123. The Wu Jing Shen Relationship of the Wu Zang Meditation

The “Shi Shou” Meditation and Invocation is very powerful, and is traditionally used by all Daoist priests for magical protection. It focuses on extending, gathering, and cultivating energy from six primary directions (North, South, East, West, Heaven, and Earth), and can also be used to gather Environmental Qi at the beginning of each of the four seasons (Figure 1.123). The focus of the meditation is to extend each of the five organs’ energy far into the horizon to gather and retrieve the Qi. When practicing the Wu Zang meditation the priest should:

- Face East during the spring equinox
- Face South on the day of the summer solstice
- Concentrate on the Center of the Earth during late summer, before the fall equinox
- Face West on the day of the fall equinox
- Face North on the winter solstice

### PREPARATION FOR THE MEDITATION

In order to prepare for the “Shi Shou” Meditation and Invocation, the ancient Daoists would practice two meditation exercises, described as follows:

- **Absorbing the Sun Essence:** First, the priest would cross his hands over his eyebrows and look towards the direction of the noon day Sun. This special meditation was practiced

in order to teach the priest how to feel the powerful celestial light of the Sun enter into his body and warm his Heart

- **Observing the Great Luminous Pearl:** After Absorbing the Sun Essence, the priest would meditate and imagine seeing and feeling a white vaporous breath, the size of an large egg, energetically form in front of his eyes.

Both of these ancient visualizations were continually practiced for several days. The two visualizations were then followed by magical invocations directed towards inviting the magical powers of the four directional animals of the Wu Zang to descend to the altar area.

It is important to note that these four celestial animals are energetically composed of the 28 Constellation Stars, and each act as one of the primary guardians of the four spatial directions (North, South, East, and West).

This entire magical ritual practice was used to prepare the Daoist priest for creating and maintaining the powerful "Shi Shou" (Four Animal) energetic field. This powerful energetic enclosure was specifically designed to ward off ghosts, evil spirits and demonic entities, as well as create a sacred healing space.

**PERFORMING THE SHI SHOU MEDITATION**

- **Heaven:** After performing the "One Through Ten" meditation, begin to focus on the center of your body. Imagine that you are standing in the center of the Heavenly constellation.

Open up the Baihui point, located at the top of your head, and begin to absorb Qi from the Heavens (Sun, Moon, and Stars).

Imagine and feel the divine light of the Pole Star, descending through the center of your Taiji Pole and illuminating and filling your entire body via the Baihui point. Feel your body radiating this divine white light energy outward into the altar room.

Then, feel the seven stars of the Big Dipper quickly descend and position themselves around your body (Figure 1.124).

Next, imagine this white light energy coalescing into the body's center core, forming an energetic tube of Heavenly energy that

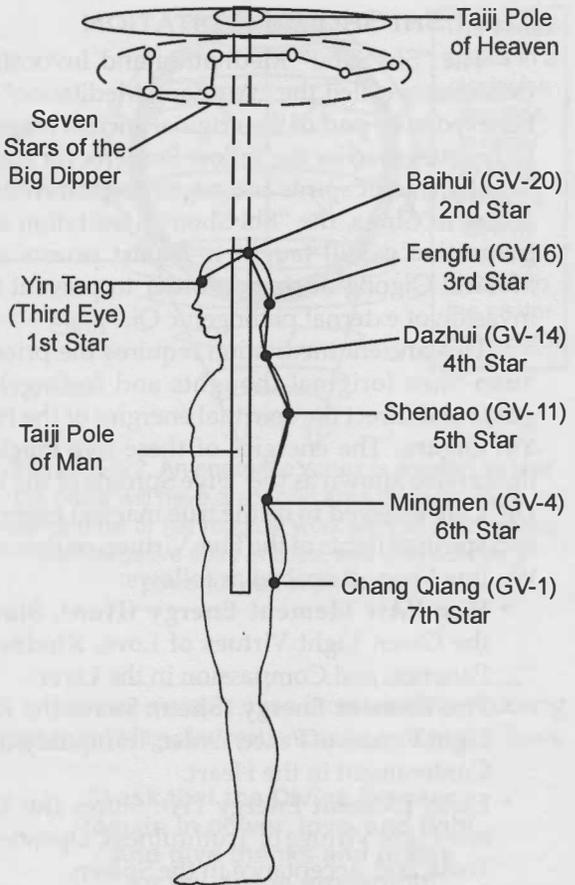


Figure 1.124. The Seven Stars of the Big Dipper Envelop the Daoist Priest's Body

extends from the top of the head at the Baihui point, to the bottom of the pelvis, at the Huiyin point. Imagine and feel your center core Taiji Pole vibrating and resonating with this divine white light energy.

- **Earth:** Imagine a golden yellow mist of Qi rising from the center core of the Earth, entering into your feet, and filling the center of your body. Imagine and feel this golden yellow energy surrounding and enveloping the Spleen organ.

Feel this golden yellow Earth energy envelop and surround the center core Taiji Pole. Feel the divine white light Heavenly Qi vibrating within the Taiji Pole and Golden Yellow Earthly Qi merging together. This energetic fusion represents the core energy of your Yi (Intention) to root and stabilize your true power.

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



Figure 1.125. The Red Phoenix

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



Figure 1.127. The White Tiger

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



Figure 1.126. The Black Turtle and Snake

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



Figure 1.128. The Green/Blue Dragon

- **Red Phoenix (Fire):** Place your attention onto your Heart; imagine and feel a powerful energetic portal opening, and the Qi suddenly flowing out your Heart like a powerful red swirling fire. Observe and feel this swirling red fire in front of you transform into a powerful flaming red phoenix.

Believe and know this powerful energy to be full of divine celestial light, protecting you with the spirit of your Yuan Shen (Original Spirit) in the form of a fiery red phoenix. This powerful energy represents your true spirit, strong, alive, and confident (Figure 1.125).

- **Black Turtle-Snake (Water):** Focus your attention on your back, especially the Kidneys and Mingmen area. Imagine an energetic portal opening within your lower back, and feel the Qi suddenly flowing out from behind your Mingmen like a mighty wave of water. From this water grows an enormous black turtle and snake (sometimes known as the "Dark Warrior").

Believe and know that the powerful energy of the turtle shell will protect you like a mighty shield, and the snake coiling the shell is poised to strike and attack anyone who approaches from the rear. This powerful energy represents the Qi of your Yuan Jing (Original Essence). It is forged from the energy of all your ancestors, who are protecting and supporting you. This powerful energy represents

your true Zhi (Will-Power), and desire to survive (Figure 1.126).

- **Tiger (Metal/Space):** Place your attention onto your Lungs, and visualize an energetic portal opening on the right side of your body, just under the right ribs. Imagine the Lung Qi suddenly flowing out of the right side of your body like powerful white steam.

Observe and feel this rushing white steam immediately transform into a powerful white tiger, strong as steel. Believe and know that the powerful energy of the Tiger represents the energy of you Po (Corporeal Soul), and your body's fierce animal nature, that guards and protects you with an animal's passion for survival (Figure 1.127).

- **Dragon (Wood/Air):** Place your attention onto your Liver and visualize a portal opening on the left side of your body, just under the left ribs. Imagine the Liver Qi suddenly flowing out the left side of your body like powerful green steam.

Observe and feel this rushing white steam immediately transform into a powerful green/blue dragon. The dragon is fast, sinewy, and resilient as bamboo. Believe and know that the powerful energy of the Dragon represents the Hun (Ethereal Soul), and the body's divine nature, that guards and protects you with a spiritual passion for victory (Figure 1.128).

- Having envisioned all four celestial animals, repeat the following magical incantation:

**“The Red Phoenix reveals his magic power to suppress all evil ghosts!  
The Black Snake spits out Fire Qi and all evil spirits hide!**

**The magic Terrace is bright,  
the Jade Doors are Open,  
and I sit in the Golden Hall!**

**I use my hands  
to summon Purple Clouds,  
and I wear a golden halo  
around my head!**

**All evil beasts be warned,  
The Dragon and Tiger are prowling!  
Their teeth are sharp as knives,  
and they swallow spears whole!**

**The Red Phoenix  
and the Poisonous Dragon  
have six heads, and spit fire!**

**Thunder, Fire, Lightning, and Wind  
is rushing from their presence!**

**The Four Heavenly Beasts  
form a formation around me!  
They spit out fire for thousands of feet  
and destroy all evil things!”**

- Next, imagine and feel that all of the animals are beginning to revolve around your body in a counter-clockwise direction, each one protecting, stalking, and defending the previous animal's position. Slowly begin to circle these four powerful energies, gradually increasing their speed, until finally, they whirl around you like a mighty wind, blending their various colors and magical powers together into an impenetrability white light energy bubble (Figure 1.129).

After forming a protective white light hue around your body, draw all of the energies upward, over your head, and back into your body through the Baihui point. Once the energy travels into your Taiji Pole, imagine and feel the various colors separate, and return the energy of each organ color back to its origin (i.e., the color red returns back to the Heart, black to the Kidneys, white to the Lungs, and green/blue to the Liver).

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

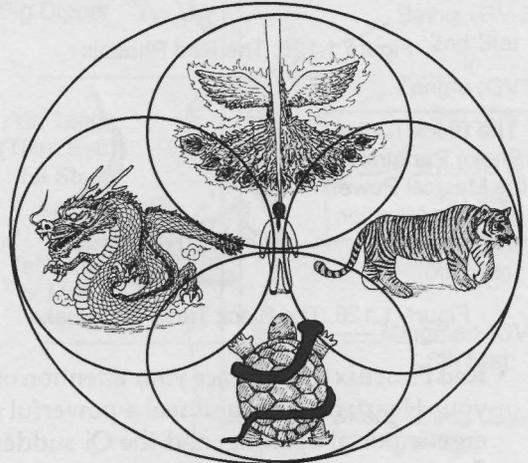


Figure 1.129. The Wu Zang Meditation

As the colors return back to their organ of origin, imagine white light energy, like steam, flowing out of the pores and filling up the energy bubble created by the four animal rotation. This forms a solid connection between the body's internal organs and the body's external field of energy.

- When the meditation is complete, imagine that the seven sparkling lights of the Big Dipper that have descended, remain on your body, shining like diamonds above your head and spine. The illumination of these seven sparkling stars represents your spiritual connection to the Dao (Divine), and the authority to perform the "Will of Heaven" while practicing magical rituals. Now, you can enter into the altar room or treatment room feeling safe, energetically charged, spiritually supported, and physically protected.

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

## PSYCHIC COUNTERMEASURES

The following are several examples of counter measures used for psychic defense against minor forms of negative spirit entities. A priest is required to master several of these techniques used in lower forms of spiritual combat .

### USING WHITE LIGHT BARRIERS

Since ancient times, Daoist priests have used white light barriers constructed of magical incantations for protection. The ancient Daoists believed that the divine white light contained within the core of an individual (his Ling Shen) increases and gets more powerful as the individual's spiritual walk progresses. This internal divine light also increases in manifestation during high levels of altered states of consciousness.

During these expanded states of consciousness, the level of divine white light within an individual can be perceived as a tangible all-pervading force, that offers an impenetrable personal shield of defense. When the divine white light is perceived and experienced in the mind's eye as flowing down from the Heavens, all negative entities leave because they cannot withstand its powerful energetic emissions. Additionally, during this time of divine light manifestation, the priest is able to project Qi and Shen to an individual and purge them from all attachments of negative spirit entities.

Using an energetic field constructed with divine white light to protect the body from negative spirit entities can be extremely effective; however, once an attack is in progress, if the magic circle containing the White Light Barrier has not yet been created, the damage may have already been done. In order to avoid this, in certain Daoist sects, the priests practice creating energetic barriers and defensive shields at least twice a day.

The difficulty in this type of training is in holding the divine vibrational state long enough for the technique to be effective. This is particularly difficult to do during direct psychic assaults from negative spirit entities. Therefore, the psychic



Figure 1.130. A Daoist priest using the magical skill of Defense Magic, by creating a White Light Barrier

counter-measures of drawing a magic circle while visualizing a divine energetic barrier is traditionally used to keep away negative spirit entities while a priest performs any type of magical healing.

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

When performing this type of Defense Magic, the priest can sometimes choose to transform certain items, energies, and areas in order to create magical walls, shields, and other things used to protect the priest against black magic and psychic attacks (Figure 1.130). When training in the magical arts of Defensive Magic, the Daoist priest will focus on various techniques used to enchant weapons, charms, talismans, pendants, minerals, herbal formulas, and a variety of other magical "tools" used to create White Light Barriers.

## SENDING SPIRITS BACK TO THE LIGHT

Since ancient times, Daoist priests have always used the magical skills of capturing ghosts and returning evil spirit entities back to the Divine Light. This popular method of psychic defence, required the priest to perform a special magic ritual used to subjugate a malevolent ghost or spirit entity, and send it back to the divine to be "transformed into a guardian of the faith" or ceremonially destroyed "due to its evil nature."

The magical skill of energetically capturing and binding a spirit entity through magical talismans, hand seals, and incantations, also required that the priest master the magical technique of visualizing a divine white orb enveloping the spirit entity, sealing its energetic field, and then returning it through an energetic tunnel back to the divine (Figure 1.131).

The problem with this psychic defensive technique is that, it only works well when dealing with Earthbound spirits (ghosts) and lower forms of energetic parasites. It does not however, work well when dealing with powerful negative spirits and demonic entities.

In 1993, I treated a individual who came to Monterey from the Los Angeles California area. Being a "jet-setter," she had heard about me from one of the Malibu crowd that I had been previously treating. As I proceeded to treat her, I ended up purging a large amount of external Evil Qi that had attached itself to her body, and her Second Wei Qi field. Before ending the Medical Qigong treatment, I energized and tonified her three bodies (physical body, energy body, and spirit body) with Divine white light. After completing the treatment, she boarded her private jet to fly to Rome in order to receive a "private reading" from a world famous psychic.

While in Rome, the psychic informed her that, although she had been discreetly having an affair with a married man, his wife had found out. Being infuriated by the liaison, the enraged wife had hired a powerful sorceress to place a curse on her. The amazing thing about the reading was that he also informed her that, "just when the hex was



Figure 1.131. A Daoist priest  
Capturing a malevolent spirit entity

beginning to take energetic root, some Qigong Master in Monterey, California pulled the curse off of you." This information actually came into my awareness, not by the woman who was having the affair, but through her closest girlfriend, who was astonished at all that had transpired in her life since the treatment.

I have always cautioned my students, that they will inevitably encounter various types of energetic parasites, ranging from the most "normal" psychic attacks, to full blown demonic assault. It is therefore extremely important that they understand what types of spirits they will encounter and to diligently train how to interact with and survive such encounters. Because we live within a multidimensional universe, even after years of training, and many interactions with ghosts and energetic parasites, some students can still become completely devastated after their first encounter with a powerful Nature Spirit or demonic entity.

## PROJECTING LOVE AND COMPASSION

This is a popular “new-age” technique, that involves projecting Divine Love towards troublesome ghost, enveloping them with white light, and asking them to leave the person, place, or thing and return back to the divine. Again, it is important to note that this type of psychic defensive technique, only works well when dealing with Earthbound spirits (ghosts), and other forms of lower energetic parasites.

Projecting Divine Love towards stubborn, resistant, and troublesome spirit entities, will never work, especially if the angry spirit entities are malevolent Nature Spirits (who are defending a sacred ground), or those of the demonic realms (who were “invited” into this realm by uneducated sorcerers). With these types of powerful spirit entities, only a stern approach, with confidence, respect, but strong intention, will prevail.

Showing love and compassion towards a powerful negative spirit entity who is initiating a psychic attack is not only ineffective, but can be dangerous. Such emotional displays are viewed as weakness by certain spirit entities, and can be used against you.

This is why in Daoist Magic, a priest will sometimes resort to setting up an altar, and request the permission of the Celestial Court to dispatch the powerful Thunder Court in order to confront and remove a powerful malevolent spirit entity.

## “REBOUNDED” THE PSYCHIC ATTACK

Sometimes a psychic attack is much more exhausting for the antagonistic sorcerer, than it is for the recipient who has established a powerful form of psychic self-defense. For example, a well developed Wei Qi Field (i.e., the body’s natural Defensive Energy Field), that is full of Divine Light, can immediately cause the negative force of a curse to energetically “rebound” back onto the attacking priest. Once rebounded, all energetic influences (whether good or bad) have a natural tendency to return back to their original source.

Because all sorcerers and priests know and understand this spiritual law, the experienced occultist is likely to put much more effort into

terrorizing and bullying (bluffing) a victim into an early surrender.

Additionally, certain priests are known to follow the line of the psychic attack back to its originator, and then deliberately send a counter charge back to its original source in order to punish or warn the individual never to do it again.

In the world of magic, this counter-surge is sometimes known as a “slam-back.” If the psychic attack is “slammed back” onto the originator, and the energy of the curse that was sent was malicious (i.e., to cause sickness, unhappiness or harm), it will return back to the originator with the exact energetic intention of the original hex.

## REVOKING PERMISSION

Some negative entities require “permission” from the Celestial Realm before they can interfere with an individual’s life (i.e., protect or harm). There is a Divine Law that restrains many high order spirit entities from using direct force and supernatural powers to interact with the Human Realm.

Because of this important Divine Decree, and divine imposed restrictions, in Daoist magic it is taught that certain spirit entities (i.e., the Thunder Gods) will only obey direct orders if they are summoned and requested in the appropriate way (i.e., according to “Heavens Mandate”). This secret teaching is the original basis and magical root of Ritual Exorcism and demonic banishment.

However, commanding powerful negative entities to remove from a particular person, place or thing can produce unpredictable results if the priest is not well trained in High Magic (i.e., the skill of summoning and controlling powerful spirit entities). This type of advanced exorcism must be left to the seasoned Abbots and Senior Priests, and never to the beginning initiates.

## THE COLUMN OF WHITE LIGHT MEDITATION

This is an excellent technique, especially useful for “Long-range” spirit fighting (i.e., when a negative spirit entity has just entered your altar room, treatment area, or living quarters). In this meditation, the Divine Light contained within the

Taiji Pole is accessed in order to provide an effective energetic field used for spiritual self defence (Figure 1.132). It is useful in removing all forms of lower based spirit entities, ghosts, and energetic parasites.

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

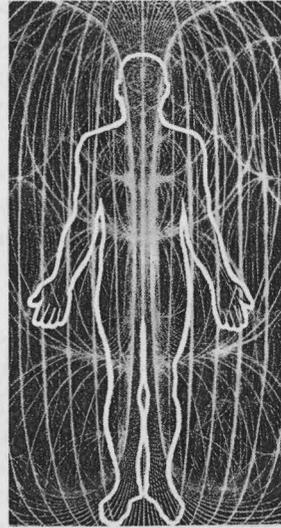


Figure 1.132. As the powerful energy of the divine white light exits the center of the Taiji Pole, the entire room fills with divine white light. (Inspired by the original artwork of Alex Grey)

### THE BUBBLE OF LIGHT MEDITATION

This is an excellent technique, especially useful for "Mid-range" spirit fighting (i.e., when a negative spirit entity has entered your altar room, treatment area or living quarters and is beginning to harass you). This meditation can also be used for establishing a safe haven in order to meditate or sleep.

The Bubble of Light Meditation is commonly used to help an individual create and maintain a powerful energetic field. When performing this meditation, always remember that any focused visualization is considered to be a mental process. You are not trying to produce an optical illusion or autonomous hallucination, but are instead creating a powerful energetic symbol that represents something real and functional.

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

- Begin from a sitting or standing meditation posture. Perform the "One Through Ten" meditation and the "Three Invocations" (see *Daoist Magical Talismans* book).
- Visualize a divine white light energy ball moving upward from the Lower Dantian, ascending the Taiji Pole, and exiting the body via the Baihui point at the top of the head.
- As the white light energy ball exits the top of the head, the body's three Wei Qi Fields expand to form a large circular cocoon, filled with intense, vibrant blue light. This blue energetic field extends about 9 inches beyond the surface of the physical body and about 16 inches above the head and below the feet. As you visualize this color be aware that this intensely bright blue light surrounds your entire body (Figure 1.133).
- Focus your attention onto the brilliant white light energy ball hovering slightly above your head, pulsating within the field of intense blue light. Imagine and feel that the orb of divine white light is hovering at the Heavenly Transpersonal Point, about 9 inches above your head. It is through this Heavenly Transpersonal Point that the Divine radiates

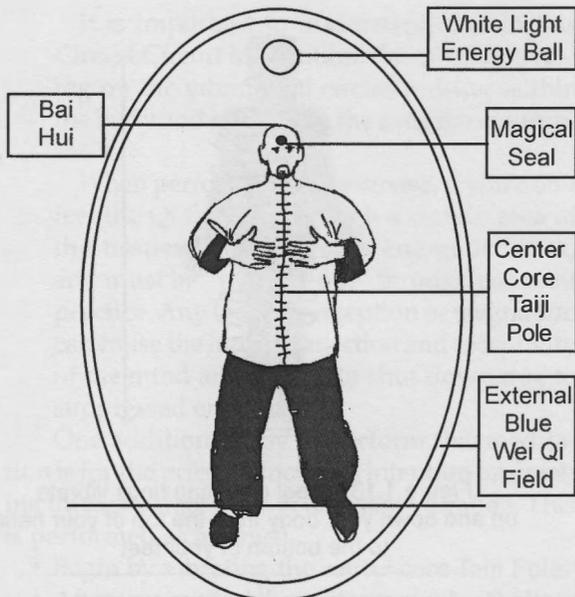


Figure 1.133. As the white light energy ball exits the top of the head, the body's Wei Qi Fields fills with intense vibrant blue light.

the infinite pure white light of being into every individual's Taiji Pole.

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

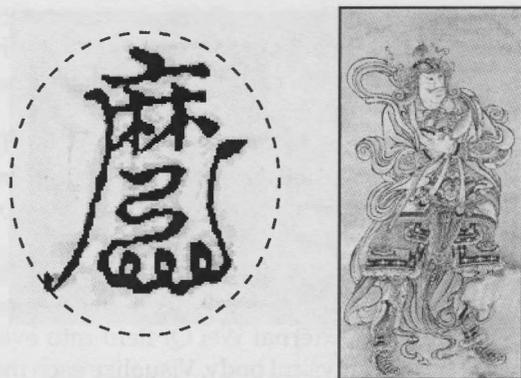


Figure 1.134. Magic Seal of Marshal General Dong Yue Also known as Yue Fei, he is one of the "Four Divine Marshals for Justice and Law" (Responsible for Arresting and Removing Evil Spirits and Demonic Entities)

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

- Continue this imagery for several minutes, experiencing the energetic field as a living, moving entity of light that exists as part of your life-force energy. Be aware of yourself being saturated in this blissful shower of divine light, while simultaneously being alert at the center of this glorious manifestation of divine power.
- Next, visualize an energetic talisman or magical seal glowing at the level of the eyebrows, on your Yin Tang area (Third Eye). The image chosen should be visualized in a brilliant golden yellow light, and should be maintained while the danger lasts.

One popular Daoist seal used, is the Magic Seal of Marshal General Dong Yue (Figure 1.134). The addition of this powerful visualization will amplify the body's energetic field and provide an even more powerful means of spiritual support and protection.

An important note to interject here is that the power of the body's defensive field can be further reinforced with the creation of a

magical Seal, Icon, or Talisman constructed on the upper pallet of the priest's mouth that is exhaled into the surrounding energetic field through Breath Incantations.

- Then, in order to help activate the hidden powers contained within your center core Taiji Pole, begin to focus your mind onto your respiration.
- With each inhalation, imagine and feel that you are drawing the vibrating light contained within your external Wei Qi field into every cell of your physical body. Visualize each molecule within your body radiating outward, shining through your physical, energetic and spiritual bodies.
- With each exhalation, imagine and feel this pulsating light becoming even more radiant. Visualize and feel this radiant light enveloping your body in its illuminating, protective divine power. Know that this divine power is now guiding your every action.
- Next, imagine and feel the outside of the energetic orb becoming thicker, more vibrant, and radiating a deeper blue color. At the same time, imagine and feel the inside of the energetic orb becoming more vibrant, thicker and transforming into sparkles of golden light.
- You are now free to release your imagination and allow the energetic orb to fade from your consciousness, knowing at the same time that its energetic protection has not faded but is still active even though it is now invisible.

### THE CLOSED CIRCUIT MEDITATION

This is an excellent technique, especially useful for "inside" or "close-quarters" spirit fighting (when a negative spirit entity has paralyzed your physical tissues and is vampiring your life-force energy). Most spirit entities require a human body whose energetic field is operating in a quiet, sedate state in order to carry out their feeding. This is why most negative spirit entities attack at night. If an individual begins to suddenly raise his or her body awareness, he or she effectively creates an energetic distortion which acts as a hinderance to negative spirit entities. The Closed Circuit Medita-

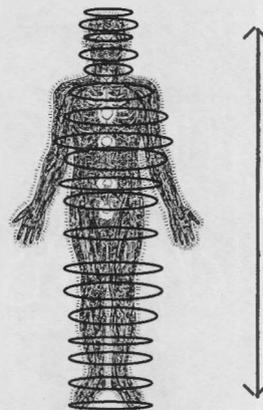


Figure 1.135. Feel pulsating rings vibrate up and down your body from the top of your head to the bottom of your feet

tion is used to initiate a full body vibrational state. By performing the Closed Circuit meditation, the priest can provide a powerful vibrational field of resistance.

- Begin from a Wuji posture using natural breathing. Allow the intention to follow the breath flowing into the body in order to relax the tissues.
- Little by little start to disconnect the attention from the breath and direct it instead towards the center of the body. Slowly begin to focus the mind on creating symmetrical rings of luminous, vibrating energy.
- Begin at the Lower Dantian and follow the vibration as it travels from the feet to the hips and back again until the legs and lower hips are full of vibration.
- Then bring the attention to include the Middle Dantian. Follow the energetic ripples from the bottom of the feet to the Middle Dantian area.
- Then follow the vibration to the Upper Dantian, focusing the intention on the entire body vibrating from the top of the head to the bottom of the feet and back again (Figure 1.135).
- Once you feel a whole body resonate, focus on increasing the vibrational rate, escalating it to the point that the Three Bodies fuse into one complete oscillation.

It is important to understand that in this Closed Circuit Meditation, the mind is focusing on the vibrational circles pulsing within the body and not within the external environment.

When performing this exercise, if you don't feel the Qi flowing through a certain area of the tissues it indicates an energetic block, and must be "worked-out" through constant practice. Any lack of perception or stagnation can cause the inner connection and receptivity of the mind and tissues to shut down due to suppressed emotions.

One additional way to perform this meditation is for the priest to focus his intention on creating three separate rings of resonant vibration. This is performed as follows:

- Begin by vibrating the center core Taiji Pole.
- After you can feel the center core vibrate allow the mind to project and expand a second set of rings vibrating around the center of your body.
- After experiencing that sensation, extend the energetic rings outward, wider still, and experience a full body resonance.
- Once this full body resonance is felt and experienced, then focus on increasing the vibrational rate, escalating it to the point that the Three Bodies fuse into one complete oscillation.

It is important for the eyes to remain stationary and not move up and down the body when performing the Closed Circuit Meditation. In order to prevent the eyes from wandering up and down the body, practice the exercise while looking into a mirror. Begin by staring into your own eyes while you bring the vibration up and down your body.

Another variation of this technique is to look at a specific point on the wall and lead the Qi up and down the inside of your body with your mind. The goal is to increase the body's vibrational state with the mind and not use the eyes to lead the Qi and Shen.

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

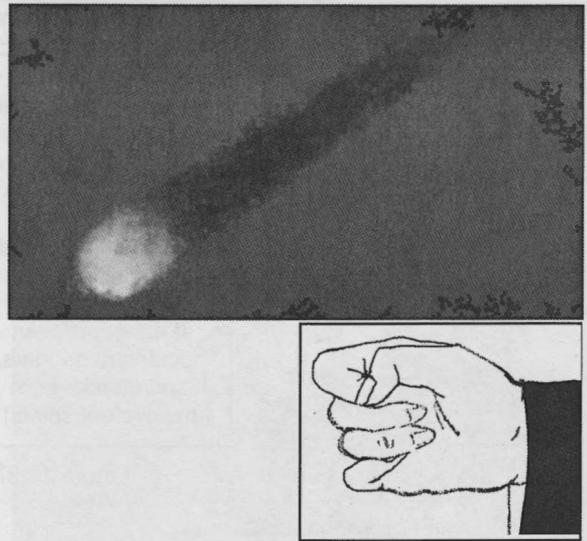


Figure 1.136. The Right Fire Ball Hand Seal

### USING ENERGY BOLTS

An experienced priest can create and use energy bolts to ward off negative entities by constructing small glowing balls of divine white light. It is important that the priest feels the power of the energy ball as he constructs it and programs it to literally envelop and explode the entity on impact.

When created, the energy ball is made to appear in front of the priest's Yellow Court area, and is quickly launched into the target via the priest's intention, using the "Fire Ball" Hand Seal (Figure 1.136). It is important to imagine, feel, and see the energy ball moving rapidly through the air and expanding as it flies towards its target. Additionally, imagine and see the energy ball explode upon impact. With practice the priest should be able to construct these energy balls within a fraction of a second and use them with pin point accuracy. He can also create several energy balls at once and initiate a barrage.

The ancient Daoist priests would sometimes imagine creating energetic beams of light or radiant red flames, shooting from the tips of their sword fingers.

In modern times, lasers (coherent light) are sometimes used by exorcists for breaking up concentrated areas of energy, rendering them more susceptible to other dispersal techniques.

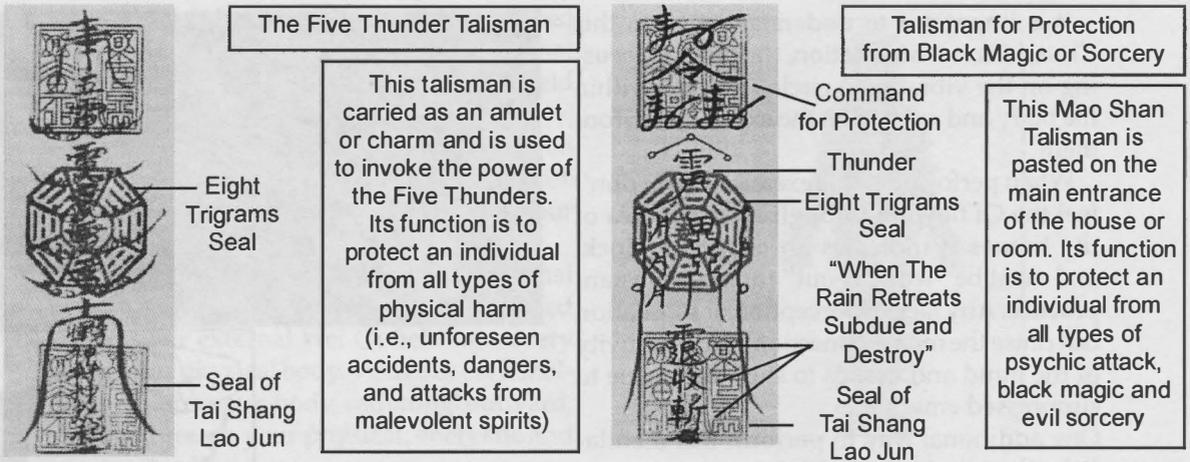


Figure 1.137. Magical Talismans

**USING MAGICAL TALISMANS**

Daoist priests use magical charms such as amulets and talismans to ward-off evil spirits (Figure 1.137). These magical amulets and talismans may be made of wood, metal, or paper. On these magical charms are written spiritual messages to the evil spirits adjuring them not to harm the bearer of these amulets or talismans. In some cases, the writing is done in "ghost script" (a form of writing with characters bearing certain similarity to ordinary Chinese scripts but are only understood fully by Daoist priests or spirits).

There are certain magical talismans that are specifically designed and developed in order to intercept the toxic energy of a hex or curse. Known as Que Gui Fu (Talisman for Expelling Demons), these types of magical talismans have been used throughout the centuries by the ancient Chinese who have recorded many testimonies to the effectiveness of these magical tools.

Wearing or possessing a specific magical talisman is not enough to make it effective. It must also be imprinted and energetically charged with divine light, to the degree that its vibrational resonance becomes extremely powerful and therefore functional. This energetic function is generally initiated and performed by an initiated Daoist priest. After the activation, the talisman can be used to protect an individual or their environment.

According to the *Most High Lord Lao's Revelation for Increasing the Account Divine Talismans Marvelous Scripture*, the ten species of Gui (ghosts, evil spirits, and demons) that can be suppressed by using magical talismans are as follows:

- 1st Type - All ghosts, evil spirits, and demons that travel in the sky.
- 2nd Type - All ghosts, evil spirits, and demons of the mountains and forests.
- 3rd Type - All ghosts, evil spirits, and demons of the Five Regions.
- 4th Type - All ghosts, evil spirits, and demons of the Underworld.
- 5th Type - All ghosts and evil spirits of deceased foreigners.
- 6th Type - All ghosts and evil spirits of those who died while in prison.
- 7th Type - All ghosts and evil spirits of innocent victims.
- 8th Type - All ghosts and evil spirits induced by evil spells.
- 9th Type - All ghosts and evil spirits of the past or recent dead (for three generations).
- 10th Type - All ghosts, evil spirits, and demons of putrid cadavers.

**Talisman Ritual Example #1**

One example of a Daoist magical ritual used for summoning Celestial Marshal General Yin to

“Bind Evil Spirits and Demons” is used by Zheng Yi priests. In this magical ritual, the Daoist disciple must first transform his or her body into that of a Hua Shen (“Immortal Deity”).

Next the disciple will gather the energy of his or her Prenatal Wu Jing Shen (i.e., the spiritual energy of his Five Yin Organs) to merge with his or her original soul energy (Ling Shen). Both energies are combined in order to form the “true spirit body” (also known as the “Golden Luminosity” body) and arrive at the spiritual status needed in order to summon Celestial Marshal General Yin (Figure 1.138).

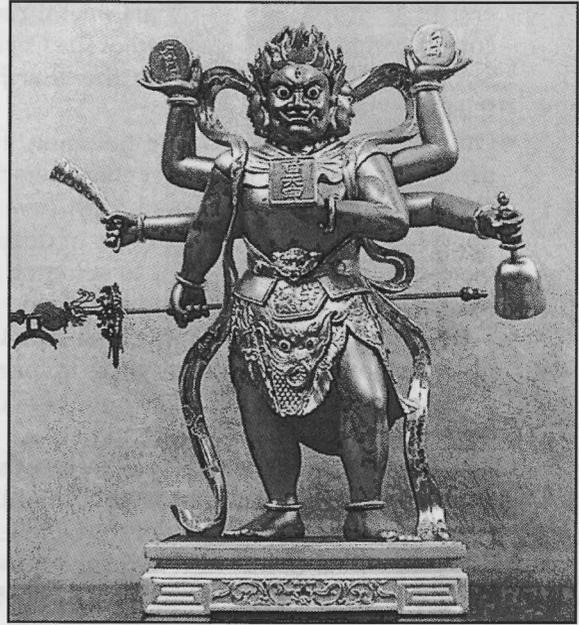


Figure 1.138. Martial General Yin Jiao

- To begin with, the disciple begins to circulate the spiritual energy by transforming his tissues through the alchemy of mind and respiration. As this circular process continues, the disciple imagines the exteriorizing (coming forth) of the deities within (by breathing out) and the interiorizing of the Golden Luminosity (by breathing in). The disciple continues in this manner until he or she transforms both body and mind into the spiritual state of an immortal, known as the “Mysterious Lord” (Xuan Di). As the Mysterious Lord, the disciple now has the spiritual status and power to communicate with and summon Celestial Marshal General Yin (or any other celestial deity).
- Next, the disciple purifies the brush used for writing talismans and focuses his or her attention onto the name of the celestial deity (e.g., Marshal General Yin) to be summoned. The disciple then performs the Seven Star Stepping Pattern for “Summoning Marshal Yin” (Figure 1.139), while saying the following incantation:

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

- On a three and one-half meter blue banner (whose bottom end has been cut into five pennant-shaped ribbons and weighted with small stones), the disciple draws a large talisman associated with Celestial Marshal Gen-

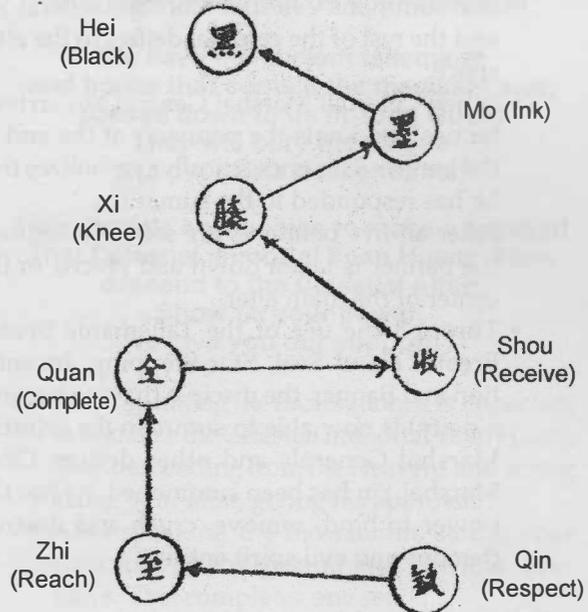


Figure 1.139. Seven Star Stepping #5: “Summoning Marshal Yin” Stepping

eral Yin (Figure 1.140). Marshal General Yin is considered to be the "Star God of the Center Sky," and is summoned from the "Earthly Palace of Supreme Age."

- On the bottom of the large talisman, the disciple then writes in smaller characters the specific talismans associated with several dozen deities and also writes tens of dozens of celestial names in an effort to summon all these celestial deities to attend the ritual.
- The disciple writes each name, one after the other (on top of one another), so as to form a dense circle of black ink at the bottom of the large talisman.
- After writing these names, the disciple then writes a talisman on the ends of each of the five pennants on the bottom of the banner.
- The ceremonial master and his acolytes then hoist the banner on the end of a 10-meter bamboo pole.
- Charged with talismans and celestial names that have been written by a disciple with spiritual power, the banner waves in the wind, and summons Celestial Marshal General Yin and the rest of the celestial deities to the altar space.
- When Celestial Marshal General Yin arrives, he ties into knots the pennants at the end of the banner. This energetically symbolizes that he has responded to the summons.
- After all five pennants are securely knotted, the banner is taken down and placed in the center of the main altar.
- Through the use of the Talismanic Brush, Breath, Hand Seal, Star Stepping, Incantation and Banner, the disciple (having become a deity) is now able to summon the celestial Marshal Generals and other deities. Once Marshal Yin has been summoned, he has the power to bind, remove, crush and destroy demons and evil spirit entities.

### Talisman Ritual Example #2

The following is a Mao Shan ritual used by a Daoist priest to create a magical talisman and amulet used to protect an individual against all forms of Psychic Attack initiated from a sorcerer

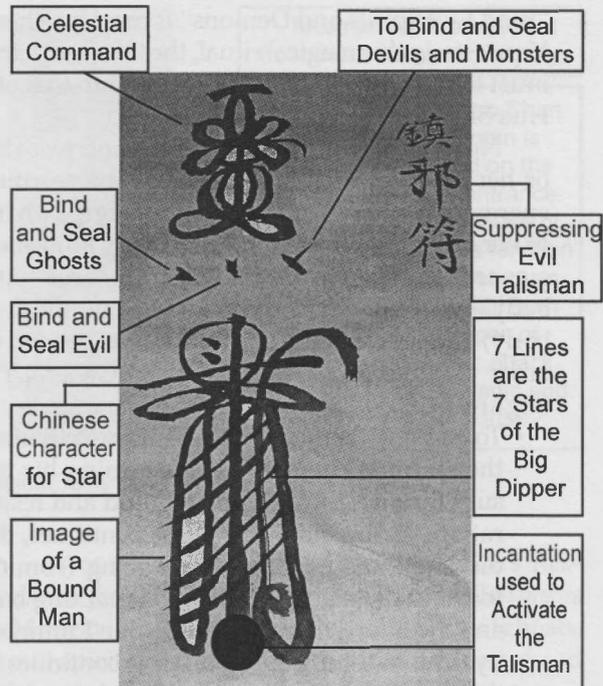


Figure 1.140. General Yin's Talisman, Used for Binding Evil Spirits and Demons

of Black Magic (Figure 1.141). It was introduced to the public by Daoist Master Wilson Yong. This special talisman requires the summoning of the Celestial Immortal Yuan Huang Shen (First Holy Emperor, sometimes known in certain Zheng Yi traditions as the Supreme Master of Mao Shan) to activate its magical power (Figure 1.142).

This talisman must be copied in black ink onto a yellow piece of paper and then stamped with the Daoist priest's magical seal. After writing and stamping the talisman, in order to activate its magical power, the priest will proceed as follows:

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



Figure 1.141. Maoshan Protection Talisman/Amulet

moves back and forth between your heart and the altar.

- While circling the talisman over the altar incense in a clockwise direction and imbuing the talisman with the incense smoke from the altar, say the following Incantation:

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

**In the past,  
He learned the Law of Dao at Mao Shan!  
He became a vegetarian in Qian Xian,  
and learned the secret magical training  
of the Immortals!**



Figure 1.142. Yuan Huang Shen (General Zhao): His face and beard is red. In his right hand he wields a magical sword that is able to subdue demons and evil spirits. In his left hand he holds a golden bowl filled with the elixir of immortality.

**To the left and to the right stands  
the fierce soldiers of General Tian Niao Zi!  
They are so fierce  
that they can swallow ghosts alive!  
With one flick of the wrist  
they can chop off your leg or head,  
and effortlessly cut off your essence!**

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

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

- When speaking the incantation, it is important to visualize the Celestial Immortal Yuan Huang Shen descending from the Heavens and sitting above your altar, giving his approval.
- After speaking the incantation, stomp your right foot on the ground and kowtow three times. This completes one set.
- Repeat the process of speaking the incantation while circling the talisman nine times over the incense smoke, stomping the right foot and kowtowing three times for two more

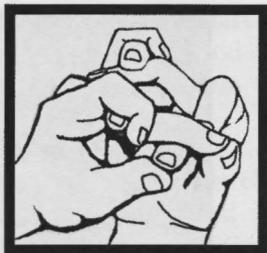


Figure 1.143. The Supreme Master of Mao Shan Double Hand Seal

sets. Then follow the last set with the Supreme Master of Mao Shan Double Hand Seal (Figure 1.143) in order to seal the talisman.

- After completing the ritual for three complete sets, the talisman is then folded into a rectangle and given to the intended individual to be carried for protection.

### MAGICAL STONES AND DEMON SCREAMERS

Certain gemstones and crystals have natural properties that offer protection against certain types of negative spirit entities. These magical stones have been used throughout the centuries by the ancient Chinese (and many other cultures), who have numerous recorded testimonies to the effectiveness of these magical tools. Wearing or possessing a specific gemstone or crystal is not enough to make it effective. It must also be imprinted and energetically charged to the degree that its vibrational resonance becomes extremely powerful and therefore functional. After this magical activation, it can then be used to protect an individual or the environment. An important note to remember is that, although the magical stone is a powerful instrument that can be used against deviant forms of spirit entities, it is only a conduit of the priest's inner essence.

Magical stones are also used in order to create "Demon Screamer," round circular rattles that contain magical stones (Figure 1.144). When shaken, a Demon Screamer creates a loud piercing noise similar in use to that of firecrackers and loud cymbals. Because spirits generally require a quiet environment from which to move about and energetically feed, this loud piercing noise is said

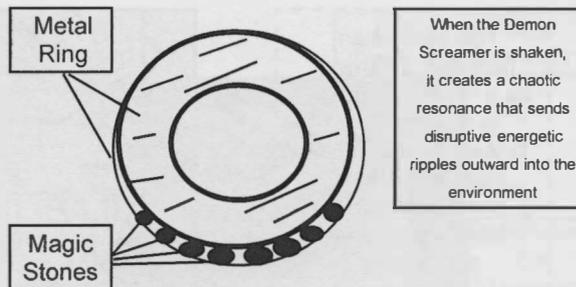


Figure 1.144. A Demon Screamer (Ba Le) Used in Daoist sorcery to remove spirits

When the Demon Screamer is shaken, it creates a chaotic resonance that sends disruptive energetic ripples outward into the environment

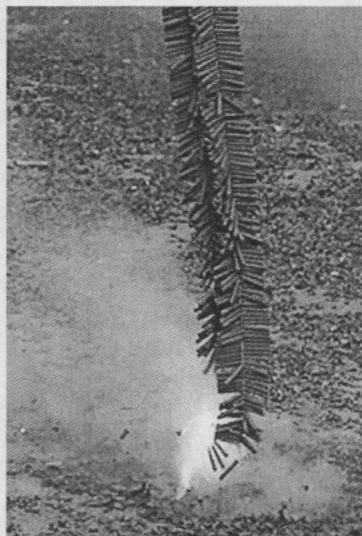


Figure 1.145. Firecrackers

to torment the spirits and drive them away from the altar area, temple, or house.

### SOUND AND PERCUSSION

In ancient times percussion and loud noises were used to drive away ghosts and evil spirits. The ancient Chinese used gongs, drums, cymbals, and fire crackers (Figure 1.145) to create loud noises that disperse all negative entity manifestations. In certain counties, festivals used for driving demonic spirits away from the province included banging on pots and pans, beating sticks together, and clapping the hands. This energetic distortion is used to break up the environmental energetic field by causing a chaotic resonance that disrupts the spirit entity's energetic form (this is why evil

spirits seek out dark and quiet environments from which to attack).

### USING MAGICAL PLANTS AND INCENSE

Burning certain types of magical plants, resins, and incense have always been used by priests as a means for purifying the altar area, as well as for removing certain forms of hostile spirit entities. Certain herbs (i.e., Asafoetida, Benzoinum, Betony, Blessed Thistle, Centaury, Daffodil, Fumitory, Nettles, Rue, Vervain, St. John's Wort, etc.) were always held in readiness, to immediately throw onto a fire, in case a summoning ritual went wrong. These herbs were used as a protective measure by Mao Shan priests to expel and force the manifested spirit to leave.

It is important to note that certain of these noxious plants can also be used in magical rituals designed to attack or cause pain in a victim.

### USING HOLY WATER

Holy Water, is water that has been ritually cleansed and magically empowered with the eternal light of God. It is extremely effective in removing all types of ghosts, spirits, and demonic entities. Its use can dramatically increase the effectiveness of all magical spells and rituals.

Sometimes used as a countermeasure, Holy Water can ward off even the most powerful of negative influences. In ancient Daoism, there were special rituals used for the creation of Holy Water (see back of book). Traditionally, Holy Water is kept on the Earth Altar in the main Daoist temple.

One important technique used in Daoist magic is the ability to "spray" the Holy Water in order to purify people, places (temple area, altar area, rooms, houses, etc.), and things (altar table, altar tools, etc.). This ability enables the Daoist priest to cleanse those things that have been "contaminated" or are energetically toxic (Figure 1.146).

### CROSSING WATER

One popular countermeasure used against psychic attacks in ancient China was the act of crossing cold running water. The ancient Daoists



Figure 1.146. "Spraying the Holy Water to purify the Altar Space"

believed that crossing over cold running water could render an attached negative spirit entity weak or dissolve its influence altogether.

Since the spirit entity is composed of energy, when it is exposed to cold running water, its life force energy and energetic defenses become extremely weakened. Depending on the power of the negative spirit entity, this countermeasure can be effectively used against certain types of lower level psychic attacks.

### CONSTRUCTING A PRISON OUT OF WATER

Powerful entities of superior intelligence generally "hitchhike" over running water by attaching themselves to unsuspecting people and animals. After traveling over the water, the spirit entity is generally weak and must rebuild its strength by attaching itself onto a victim in order to feed. A modern priest is able to trap a spirit entity inside a circle of running water (laid in a clockwise direction) by stepping inside a garden hose constructed in a circle, then turning on the water and stepping out. The volume of running water is directly proportional to its effectiveness (a stronger water flow, a faster energetic drain). At this point, it is important not to touch the ground inside the closed loop with any part of the body. A trapped spirit entity tends to be extremely dangerous and will violently attack the first chance it gets. While trapped inside this watery prison, the spirit entity becomes so drained that it eventually dissolves back to the spirit dimension from which it came.

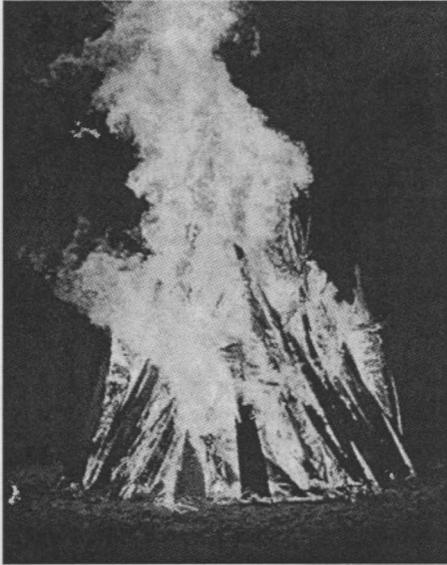


Figure 1.147. A Circle of Fire was sometimes constructed before interrogating a demonic creature

#### **CONSTRUCTING A PRISON OUT OF FIRE**

Fire can be used as an effective countermeasure and energetic barrier against negative spirit entities. Similar to running water, fire generates specific energies that can damage, drain and negate the energetic field of a negative spirit entity. In ancient times, the Daoist priests would create a circle of fire and step into this circle in order to strip away any and all negative influences.

Additionally, in ancient China, judges who had ordered or supervised an execution would quickly go to purify themselves by passing through straw fire as soon as the sentence had been carried out. This was performed in order to prevent the headless ghost of their victim from molesting them.

Sometimes, in order to trap a negative spirit entity, a priest would stand in the center of the circle, light the fire, and then step through the flames, trapping the spirit entity within the circle.

Other times, when dealing with an extremely powerful entity, a circle of fire was first constructed before the priest summoned the demonic creature. The wall of fire was used to contain the demon while the priest performed the interrogation (Figure 1.147).

#### **ADDITIONAL ENERGETIC DEFENCES AGAINST PSYCHIC ATTACKS**

If after applying one or more of the above mentioned countermeasures, the psychic attack is broken, it means that the spirit entity had not firmly attached itself to the body's energetic field. However, if these techniques fail, it means that the negative spirit entity is indeed attached and other countermeasures must be taken. As people move about the physical realm, their energy creates patterns within the environments energetic field. Spirit entities track their victims by following these energetic patterns. Once energetic contact is made and the spirit entity has attached itself to a victim, it begins the process of breaking down the victim's natural energetic defenses. This breaking down process is what causes most of the unpleasant sensations experienced during a direct assault by a negative entity. The Running Water technique and Prison of Fire method will not work to remove a spirit entity that has firmly attached itself into a person's body and is already beginning to possess the victim. The Fire and Water techniques will, however, weaken the spirit entity and are therefore sometimes used by performing several passes over running water or fire to scrape off a semi-attached negative invader. These techniques are used when symptoms of a direct psychic attack are experienced as severe anxiety, cramps, and cold shivers indicating that the attacking spirit entity has not yet firmly attached itself to the victim.

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

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

Additionally it is important to never extend hospitality to your suspected attacker and also takenothing from him or her. If you have received something from the attacker it is important to get rid of it. Look for the smallest things that may have been "planted" on your person or in your house. If you have to talk to the suspected attacker, use your energetic force-field to create a barrier between you and the assailant (also be sure to perform this meditation every night before you go to sleep).

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

- Sever all contact with the energy surrounding individuals who are suspected attackers, also avoid places these individuals inhabit or frequently visit.
- Get plenty of sunshine; replenish the Yang and recharge the Shen through fresh air. Most effective psychic attacks are launched on the new moon, which is the phase of the "left-hand" or "evil" path of energetic sorcery.
- Diet; keeping the stomach full shuts down the psychic centers, which serve as entry portals for energetic sorcery. There are several reasons why students of occult magic and mysticism are recommended to become vegetarians. The common belief held in many ancient Chinese practices is that anyone interested in developing psychic intuition or advancement in spiritual progress should consider becoming a vegetarian. A vegetarian is believed to possess an extremely accurate awareness of what goes on in the energetic world of the spirit realms.

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

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

and uncontrolled sexual energy can also attract energetic predators.

- In certain types of psychic attacks, it is important to avoid being alone; constant spiritual support strengthens the individual's energetic fields.
- Undertake certain protective and banishing rituals (lighting candles, burning incense, purifying the living area, etc.).

### COUNTER-ATTACKING

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

It is essential for the priest to learn how to counter-attack. Without this necessary ability, he remains nothing more than a helpless victim. The following is a list of several techniques used in ancient Daoism for counter-attacking other priests who have evil intentions and are presently initiating curses against you.

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

## COUNTERING EVIL SPIRITS USING MAGICAL SEALS AND SIGILS

According to ancient Daoist teaching, a Magic Seal or Magic Sigil (Dao Yin) is traditionally used as a magical key, that works in conjunction with the priest's specific Daoist sect. These special pass keys are needed in order to allow the priest access into special magical realms. The sigils are also used to energetically mark each member of the sect so that the guardians, guides, and teachers of that lineage know who to assist.

In Daoist Exorcisms, magic sigils are used to either summon, bind, or remove powerful ghosts and spirit entities. These magical seals are also used to energetically activate magical tools, as well as to protect a person, place, or item from malevolent ghosts, and evil spirits.

When a Daoist disciple first begins to work with Magic Seals or Magic Sigils, they sometimes misunderstand exactly what these esoteric magical patterns are, and how to energetically use them. Once created, magical sigils and seals become their own spiritual consciousness, energetic fragments of the original magical powers that they represent. They therefore become small energetic beings within their own right.

One important secret teaching that all Daoist exorcist must fully comprehend before performing any type of spirit entity removal, is the esoteric understanding that all gods and deities, angels and devils, as well as humans are "Composite Beings" (Figure 1.148). All are composed of powerful energetic clusters of Ling Qi and Ling Shen, developed and molded by consciousness. If so inclined, any god, deity, angel, devil, or human (i.e. one who is extremely advanced in his spiritual evolution and training) may at anytime energetically replicate himself. Each replication is constructed of multiple thought forms and energetic particles that can be further splintered into multi-fractions of the same thing, like an energetic clone.

In ancient China, for example, Zhuan He (also known as Xiling Zidou) was a female Daoist who had mastered this type of extraordinary magical power. It is said that she transmitted this supernatural ability to certain ones of her disciples. The magical ability of projecting multiple appearances

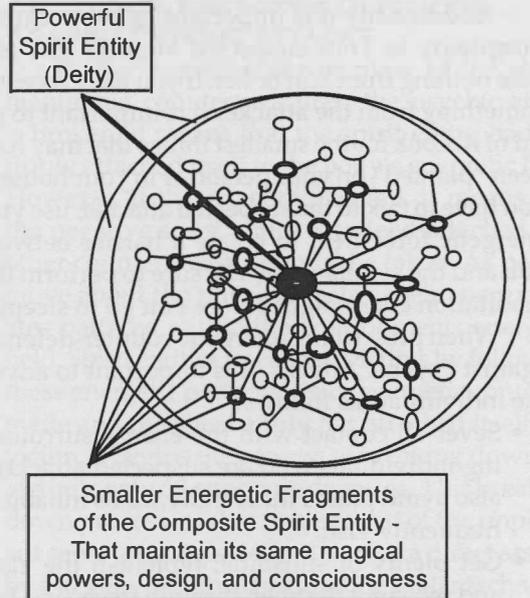


Figure 1.148. Angels, Demons, and Humans are all "composite beings." Composed of a powerful energetic cluster, developed through either conscious or unconscious mental concentration

and physical interactions was also attributed to the first Celestial Master Zhang Daoling.

Additionally, in magical skills such as Bilocation, the spirit body is projected to a second location. It then materializes, becomes dense, can interact with the physical world, and be seen by others. The magical phenomenon that happens during Bilocation occurs due to the spirit body's ability to be trained to consciously exit the physical body.

In demonic possession, there are sometimes certain cases that are caused from a Composite Demonic Invasion (i.e., a splinter or fraction of a powerful demonic entity is actively working within the body of the victimized host). In such cases, the use of Magical Seals and Magical Sigils works great when binding and removing these types of entities. The magical theory behind this energetic application is as follows (Figure 1.149):

- **Removing One Composite Being - Use a Magic Seal or Sigil:** Because the priest is ordained, has sworn an "oath of consecration," and belongs to an ancient and powerful spiritual lineage, the gods and deities of that

magical line provide the priest with the spiritual covering and authority to use the various magical seals and sigils of that particular Daoist sect. The priest therefore acts as an official representative of that particular line of celestial power, and has the "right and authority" to use the divine powers represented and embodied within the energetic matrix of the Holy Sigils of that particular order. Through this authority, the priest is able to magically counter and remove demonic particles (i.e., fragments of the Composite Demonic Being).

Using the Magic Sigil of a Thunder General, Celestial God, or certain Planetary Deity, is similar in magical application to using a fragment of their incredible magical power. When the Magic Sigil is used correctly, it provides the priest with a magical key that enables him the special ability to access the specific celestial powers of that deity.

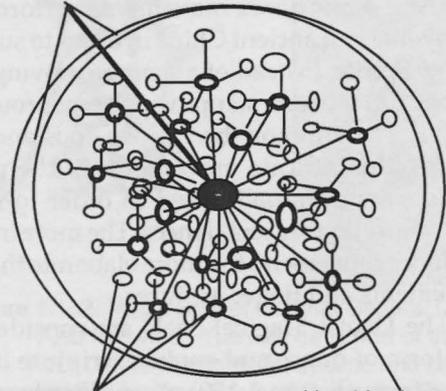
- **Removing Several Composite Beings - Use a Magic Talisman:** If the victim is suffering from a possession due to several Composite Beings and/or powerful spirit parasites, the Daoist priest will then choose to exorcize the evil spirits using a magical talisman.

The composition of the magical talisman requires the Daoist priest to use several magical sigils and magical tools (i.e., Red Candles, Incense, Special Offerings, Holy Water, Magic Ink, Magic Ink Stone, Magic Brush, and Magic Paper), speak various magical incantations, and finally chop and seal the magical document with the spiritual power and authority of the authorizing deity, the entire magical lineage, and the particular Daoist sect.

- **Removing The Demonic Being - Summon a Celestial Deity:** If the victim is suffering from a full-blown possession (i.e., the full and complete supernatural powers of the demonic entity are active inside of the suffering host), the Daoist priest must then choose to exorcize the evil spirit by performing a magic ritual to request the assistance of a powerful Thunder General or Celestial Deity.

For example, after first gaining permission from the Jade Emperor, the priest can use a

Request Celestial God or Deity to remove a powerful Demonic Entity



Use Magical Talisman to remove several Composite Beings

Use Magical Seals and/or Magical Sigils to remove one Composite Being

Figure 1.149. The Daoist priest will utilize magical seals, magical sigils, magical talismans and the supernatural powers of Celestial Deities in order to remove powerful composite beings and demonic spirits from the body of a host.

magic talisman to quickly summon the protective celestial powers of the entire Thunder Court. Then, the priest can use the Magic Sigil of Xuan Di (Guardian of the North) to remove the powerful demonic entity.

When a Daoist priest chooses to work with a Thunder General, Celestial God, or Deity, he must first know the deities name and Magical Sigil in order to energetically "bridge" the different realms and magically bring the deity into physical manifestation. The magical powers of the deity can then either be borrowed by the priest and used in magical application, or placed into some special object (i.e., an icon or magical tool) in order to "carry" the deities supernatural powers.

It is important to note that when a priest draws an esoteric seal or sigil for magical use, with direct focused intention, during its construction, the magical seal will draw upon the priest's own personal energy in order to magically power itself.

## THE HISTORY OF MAGIC SEALS

The elegant hand movements and intricate Magic Seal patterns used by the Daoist priests imitate the esoteric dance movements performed by the shamans of ancient China in order to summon Divine Spirits. Instead of a shaman moving his or her body in intricate stepping patterns around the tribal fire to summon the various gods and spirit entities, the intricate movements of the priest's hands were eventually used in order to imitate these important ancient dances. The more intricate the dance movement, the more elaborate the hand movements and finger gestures.

The Daoist Magical Seals are considered to be a form of dance and spoken scripture in miniature form (Figure 1.150). According to ancient teachings, the swirling and interlocking coiling movements of the Magical Seals are extremely effective at sealing in magical power and trapping Solar power. If the magical swirls are placed on the inside of a special magic talisman, charm, altar tool, or human body, they will trap and contain the magical incantations spoken during their construction.

The Magic Seal spiritually represents Divine Orders and Celestial Commands. So important was this magical influence that a popular ancient Daoist saying states, "Winning or losing will all depend on if the priest has possession of, and knows how to use, the Magic Seal!"

According to Daoist teachings, all of the Spirit Soldiers are commanded to follow the order of the Magic Seals and swear allegiance to those who wield its magical power. This powerful allegiance is done in order to keep the promise and covenant of the Magic Seal. Therefore, the priest must always be honest and sincere when using the Magic Seal. Although the priest may experience all kinds of difficulties in his or her life, the power of the Magic Seal will endure forever, and should therefore be passed on to future generations.

Magical seals are never to be used casually. When the Daoist priest uses a Magic Seal, he is not allowed to talk, and must be in a solemn state of mind, reciting magical incantations. If used carelessly and without respect, the Magic Seal will lose its energetic and spiritual connection to the priest.



"Golden Light Magic Seal"  
(Used to magically seal a person, place or item)



"Destroy Disasters, Remove Filth Magic Seal"  
(Used to Purify and Cleanse)



"Magic Command Seal"  
(Used to Order or Command evil spirits and demons)



"Magic Binding Seal"  
(Used to Bind something that is magically powerful)



"Saving Life Magic Seal"

Figure 1.150. Examples of Secret "Magic Seal" Patterns used in Daoist Magical Exorcisms

When a Magic Seal is drawn or painted over a person, place, or thing, the priest magically activates it by placing his hands over the sigil and channels the magical power of the celestial deity associated with the seal into the space between the energetic space of the item being magically charged. The item, now energetically imprinted by the deity's sigil, is then placed upright on the altar and becomes one of the priest's magical tools of power.

The following are examples of special Magic Seals that are to be imagined glowing as golden light within the Daoist priest's Third Eye area (Fig-



Figure 1.151. Magic Seal of the Jade Emperor  
The God of Heaven and Earth,  
Commander-in Chief of the Thunder Court  
(Responsible for Destroying Demonic Entities)



Figure 1.152. Magic Seal of Marshal General Dong Yue  
Also known as Yue Fei, he is one of the  
“Four Divine Marshals for Justice and Law”  
(Responsible for Arresting and Removing Evil Spirits  
and Demonic Entities)

ure 1.151 through Figure 1.153). Whenever a priest utilizes and directs a deity’s magical power, it is important that he speak the appropriate magical activation incantation that accompanies the seal.

#### FUNCTION OF THE MAGIC SIGILS

A Magic Sigil is an esoteric symbol created for the specific purpose of being used in a magical ritual. It is usually composed of a complex combination of several specific symbols or geometric figures, each with a specific meaning or intention.

The Magic Sigil of a celestial deity acts as a powerful energetic and spiritual doorway through which the gods magical powers can connect through and influence the physical realm. This type of magic symbol is considered to be a small energetic fragment of the divine being, and through the priest’s focused intention, it becomes an active power through which the divine being can work.

A Magic Sigil may be abstract, pictorial, or semi-abstract in design and form. The original design of a Magical Sigil was used in ancient China in order to represent the various seals of powerful Celestial Immortals and Thunder Gods. It was through the secret use of these Magical Sigils, that the ancient Daoist priest summoned the assistance of the various gods and demons.

Throughout various occult traditions, secret magical training books called “Grimoires,” often listed pages of such secret esoteric sigils used by



Figure 1.153. Xuan Di (Guardian of the North)  
He is a powerful Celestial God, able to control  
the Five Elements, and capable of great magic  
(Responsible for removing Curses and Hexes)

priests to summon the assistance of magical beings. Such sigils were considered to be equivalent to the “true name” of the spirit entity and therefore granted the priest a way to call and address the powerful spirit being.

In modern uses, the Magic Sigil represents a method by which the powerful words of “a statement of intent” or incantation can be condensed and reduced into an abstract design. The energetic form of the Magic Sigil is then charged with the focused and intended will of its creator, as well as a spiritual source of divine power.

Magic Sigils are commonly used in all occult practices for imprinting magical spells, sealing, protecting, healing, or banishing. They can also be used for creating "Thought-forms."

Magic Sigils may appear in any medium: physical (tactile, made of Earth), energetic (through sound, and various Element manifestations: Water, Fire, and Wind) or mental (visual through color and light).

#### MAGICAL SEALS AND DAOIST PRIESTHOOD

As Daoist priests, we are traditionally marked with a Celestial Magic Seal in our external energy fields by the Spirit of the Divine (or Holy Spirit). This special marking occurs via the Celestial Court, due to the special mandate of the Jade Emperor (i.e., the God of Heaven and Earth). This special magical seal of priesthood is a form of "spiritual consecration," used to separate the disciples from the uninitiated, and will forever remain within our energy fields, acting as a beacon of our spiritual lineage. The mark of this special magical seal is needed so that the guardians, healers, and teachers/guides of our lineage can recognize and assist us in our personal spiritual growth (Figure 1.154).

Similar in effect to the construction of a magical talisman, the Celestial Magic Seal is energetically constructed out of various components and mediums of magical resonance. For example, the Celestial Magic Seal can be constructed out of various colors of light, sounds, tones, pitches, and words of power, as well as the esoteric supernatural energies of the various Three Realms.

Each Celestial Magic Seal has an Earth (Jing: Essence), Man (Qi: Energy), and Heaven (Shen: Thought and Feeling) energetic component to its esoteric construction. This allows the magical seal to have a deeper level of influence within the disciples spiritual life.

Traditionally, we are given this special magical seal as a form of spiritual consecration when we become ordained as Daoist priests. It allows us to mark our personal magical tools, talismans, and charms, as well as our personal disciples and the patients that we treat.

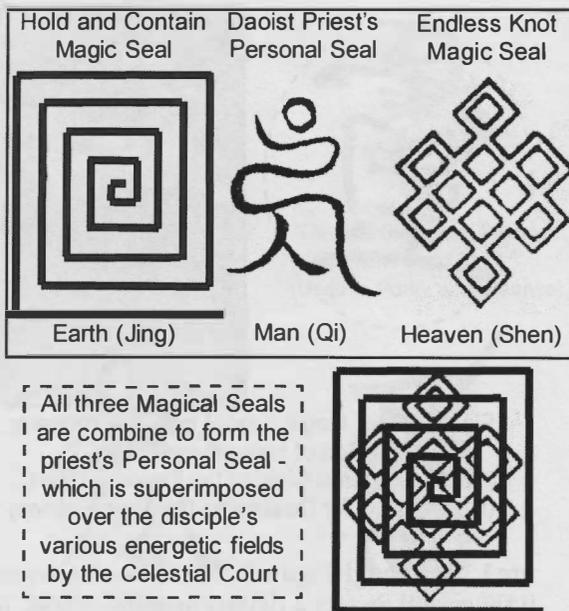


Figure 1.154. Example of a Magical Seal Patterns used to mark the energetic fields of a Daoist Disciple

Although this special magical seal is superimposed within our energetic field, it is also important to note that, in this same manner, a sorcerer of black magic can misuse the ability to construct and insert a magical seal in order to overshadow and adversely effect the body, energy, and mind of a victim (see "Magical Seals and Black Magic").

Throughout ancient China, Daoist priests have always used magical seals in order to mark and secure the personal safety of their disciples. As previously mentioned, the magical imprinting and spiritual marking of a disciple happens automatically by the Celestial Court, whenever an initiated disciple begins down the road to enlightenment, under the careful tutelage of an ordained priest.

Additionally, according to ancient teachings, when a disciple of esoteric magic enters into any form of private training in order to become an ordained priest, he or she is also magically imprinted with their teacher's personal magical seal. This magical seal remains within the students energetic fields and serves as a warning to all who encounter

the disciple that he or she belongs to and is cared for by a specific master and is under the protection of the various guardians of that magical lineage.

The reason, function, and purpose of this magical “branding,” is to allow the guardians and teachers of the specific magical lineage to recognize, guide, teach, and protect their own (i.e., to raise and protect the true disciples that belong to the specific spiritual lineage, because they are destined to teach and promote that magical system).

Without this special magical seal, the individual is considered to be an “outsider” by the spiritual guides and teachers, and is only allowed to comprehend the lowest levels of magical instruction.

After the disciple takes the “oath of ordination,” he or she is then provided with their own, personal magical seal (see *Magical Tools And The Daoist Altar* book). The new magical seal, is then used to energetically mark any and all of the new priests future disciples.

Because the magical covering and protective seal acts as a beacon, resonating within the disciple’s energetic fields, it can sometimes be seen by psychics, priests, and sorcerers of other magical traditions. This magical seal is similar in effect to a policeman’s badge, which informs all onlookers that this individual is authorized by the powers of the state to enforce the law. Additionally, because of the nature of this job, if you attack a police officer, you will immediately receive the full punishment of the law and severe retribution of the entire judicial system.

The spiritual consecration of the Celestial Magic Seal marks the disciple’s soul, and connects it into a stream of spiritual consciousness, that becomes an inseparable part of the individual. Once the disciple is woven into a stream of magical consciousness, his or her personal magical talents are added into the stream, in order to effect change and maturation of the consciousness as a whole. Whenever that particular spiritual stream is about to change, the disciple will become a vessel for that change to occur within his or her own world.

If the disciple quits, leaves, or is kicked-out of the magical lineage, usually the influential power of the magical seal is automatically disconnected and immediately shut down. Once this happens there is an energetic shift within the ex-disciple, and the “mantle” of magical influence that previously guided and protected the individual is removed. The ex-disciple usually loses interest in the previous magical teachings and eventually moves on with their life towards other goals. Once this happens, the spiritual consecration and the Celestial Magic Seal will go dormant. And, if the spiritual authority and magical powers of the lineage seal continues to be unused in this life, it can inevitably re-emerge later during another incarnation.

People tend to carry these magical seals from lifetime to lifetime, waiting for the veil to be removed so that they can “see again.” Sometimes, when suddenly reawakened and magically activated, the individual will remember the spiritual consecration of their original magical line.

Unlike an initiation (i.e., the spiritual acceptance into a magical family), the serious commitment of a spiritual consecration experienced within the priest’s ordination passes through all of the individual’s lives. The disciple becomes aware of the constant nudges, voices, and gentle guidance to follow the divine will.

Once this type of awakening occurs, the disciples Ming Yun (Destiny) is reconnected to his or her De (Virtue), and everything in life will seem to speed up. Additionally, there are certain rules and codes of conduct that the spiritually consecrated priests are expected to uphold and maintain. Any deviation from these high moral standards will tend to be dealt with quickly.

The benefits of the spiritual consecration are many. The priest becomes a part of a huge collective consciousness, and is able to reach out and connect to all of the other priest within that magical lineage. He or she is then able to draw upon the various priest’s knowledge, insight, wisdom, strength, and esoteric skills contained within that magical line.

### USING SIGILS TO HEAL DISEASED STATES

Modern mystics and healers have rediscovered the use of applying Magic Symbols and Magic Seals to heal certain types of skin blemishes. These types of attachments can be broken and removed from the skin by circling them with a blue ball-point pen and writing a Magic Sigil within the center of the magic circle (Figure 1.155).

This method of magical treatment has been used to successfully treat and remove moles, cysts and tumors, and has enhanced the treatment of many other diseases. These types of energetic attachments, particularly skin anomalies (hard patches of skin, strange rashes, etc.), granulomas (small granular and firm nodular lesions which first appear as soft lumps or blisters and slowly harden within a few weeks), cysts, and benign tumors tend to be consistent manifestations of spirit entity activities, and can occur across all cultural and religious beliefs. There is a direct relationship between demonic possession and granulomas, especially those that instantly appear at the moment of possession and burst the instant the demon is exorcised. According to one ancient priest in the early 17th century "one of the primary ways to tell if a person has a spirit entity attached to them, is if there is a growth anywhere on their body."

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

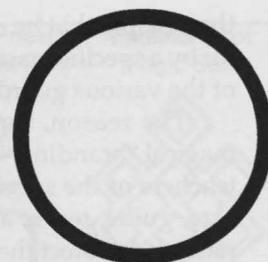
#### TREATMENT

In order to perform the technique of drawing Magic Sigils over an individual's skin, the Daoist priest will proceed as follows:

- Begin by cleaning the skin area with soap to remove all oils.
- Use a blue ball-point pen and clearly draw a magical circle surrounding the blemish.
- Next, clearly draw a Magic Sigil over the blemish (i.e., the Magic Seal of the Jade Em-



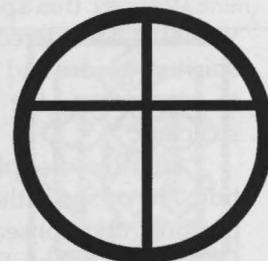
(Jade Emperor's Magic Seal)



(Name of God)



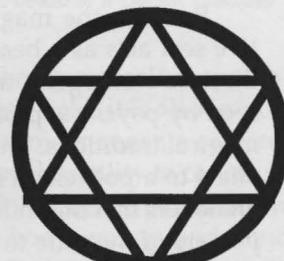
(Celtic Cross)



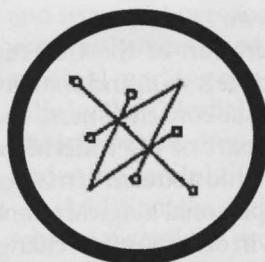
(Christian Cross)



(Star of Solomon)



(Star of David)



(Saturn Sigil)



(Protection Sigil)

Figure 1.155. Examples of Magical Sigils that can be drawn over the skin of a patient according to their patient's personal faith

peror, the Name of God, the Celtic Cross, the Christian Cross, the Star of Solomon [Pentagram], the Star of David, or any magical icon that has a spiritual and emotional connection and influence for the patient).

When drawing a Magic Sigil on the physical body of a patient, it is important that the Daoist priest choose and use, a magic symbol that is specific to the patient's spiritual walk. In order for this method to be effective, the priest does not have to be of the same race, color or religious belief. However, it is imperative that the priest completely honor and hold sacred the specific Magic Sigil that has been chosen; and, the chosen symbol must have a personal power and spiritual significance to the patient.

This is where the personal beliefs of the Exorcist Priest must transcend all religious dogmas, and truly value each of the various chosen pathways to the Divine.

- When working with moles, cysts, and tumors (or other distinct blemishes), the energetic circle and Magic Sigil should be approximately twice the size of the blemish.

If treating rough areas of skin or a group of blemishes the energetic circle and Magic Sigil does not have to be much larger than the area being treated.

- In order to enhance this treatment, imagine and feel the tissue area being gently stroked with a magical brush. As this brush moves up and down, over the tissue area, it stimulates your awareness to the energetic connection and influence of the magical circle and Magic Sigil.
- Leave this magical emblem over the skin for as long as it takes for the spirit entity to disconnect. Since washing and everyday wear causes the image to erode, reapply the blue ink as often as needed in order to maintain the integrity of the magical emblem. Generally, the time factor is determined on an individual basis. Approximately 50% of the treated skin blemishes begin to respond within a week or two of the treatment.

Some skin blemishes will respond quickly, often causing immediate side effects. For example, a typical mole will usually begin to change within 48 hours. This change is barely noticeable at first, but within an average of two to four weeks of application, it slowly dries up into a scab and will eventually fall off (do not try to peel it off before it is ready).

After the mole has been removed, it will heal as a white patch of skin with no tan or pigmentation (depending on the individual's skin color). It generally takes several months of exposure to the sun for the new skin pigmentation to adjust to the body's natural skin color.

### **SIDE EFFECTS**

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

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

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

### **USING SKIN SIGILS TO HEAL SPIRIT OPPRESSION AND POSSESSION # 1**

Throughout the centuries, Daoist Magic Seals have been used to protect temples, homes, food and clothing, as well as heal the sick from spirit induced disease and certain forms of demonic possession or oppression.

When working with a patient who is suffering from a serious form of spirit possession or oppression, and everything that you have tried has not worked, draw and magically activate seven magical sigils on the victim's body, according to the following patterns (Figure 1.156):

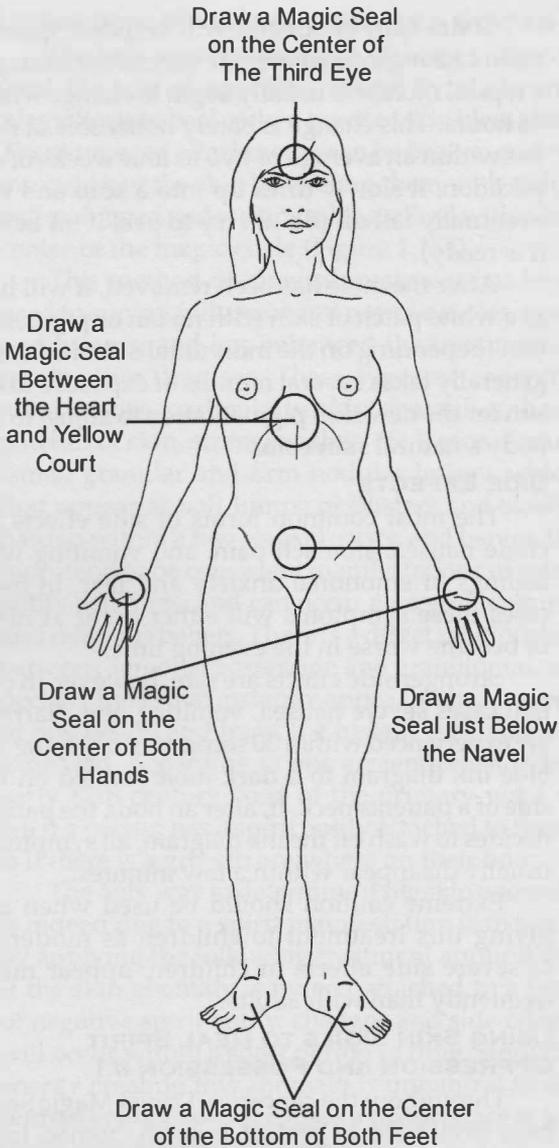


Figure 1.156. Draw Seven Magic Sigils on the skin of the patient

- Draw a Magical Sigil on the center of both of the patient's hands,
- Draw a Magical Sigil on the center of both of the patient's feet.

These seven magical areas correspond to the Seven Stars of the Big Dipper, and can be used in order to either severely weaken the energetic hold that the demon has upon the patient, or will cause the demon to immediately leave the patient's physical body.

Immediately after the demonic being has been pulled out of the patient's body, it is important to magically seal the patient and protect them from further spiritual assault.

It is important to note that, when drawing a Magic Sigil on the physical body of a patient who is believed to be spirit possessed or oppressed, it is important that the Daoist priest choose and use, a magic symbol that is specific to the patient's spiritual walk. In order for this method to be effective, the priest does not have to be of the same race, color or religious belief. However, it is imperative that the priest completely honor and hold sacred the specific Magic Sigil that has been chosen; and, the chosen symbol must have a personal power and spiritual significance to the patient.

This is where the personal beliefs of the Exorcist Priest must transcend all religious dogmas, and truly value each of the various chosen pathways to the Divine.

### USING SKIN SIGILS TO HEAL SPIRIT OPPRESSION AND POSSESSION #2

Another effective treatment method used in ancient China to remove lower forms of demonic beings (i.e., a Composite Being) and spirit entities from the physical body is accomplished through writing three Chinese characters on the patient's body. This causes the patient to become a living human talisman. The technique of creating a living human talisman is traditionally used to stop the powers of evil from harming a man who was pure in heart, under the penalty of being pursued by fire and sword. This magical ritual is described as follows:

1. Once it has been confirmed that the patient is suffering from demonic possession, the priest will retrieve his or her special magical Talis-

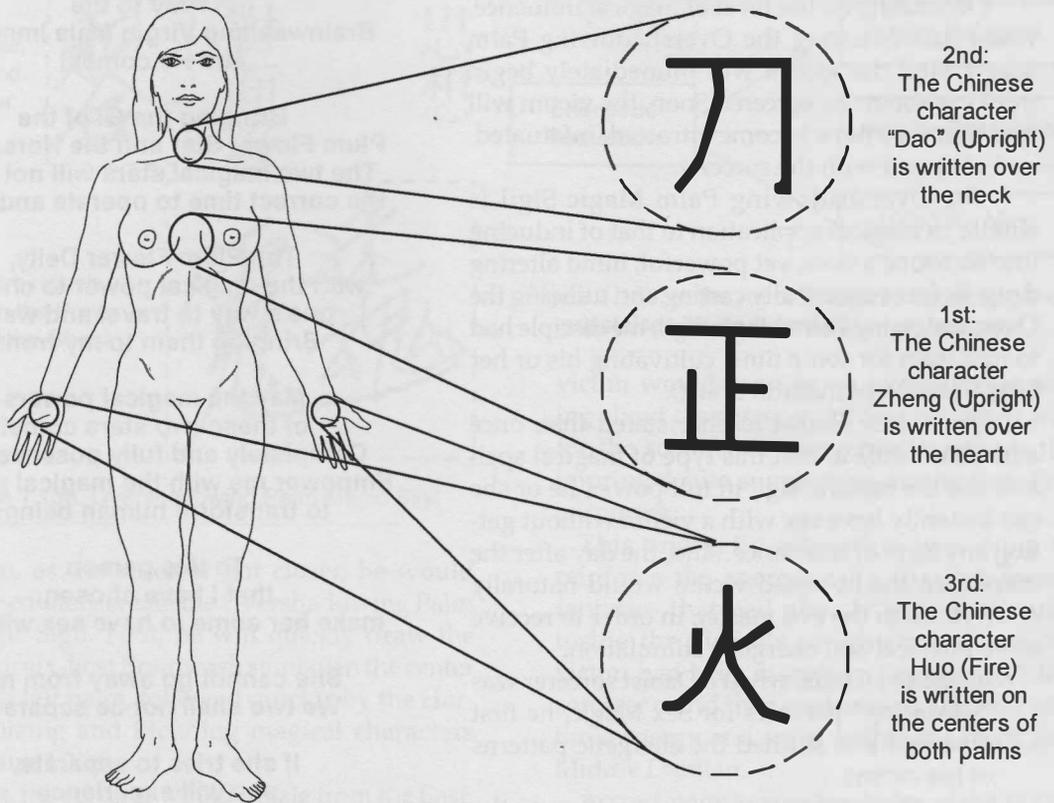


Figure 1.157. The priest will write three Chinese characters on the patient's body

man Brush. This magical brush has only been used to create talismans that are inscribed in vermilion ink and magically used in order to banish evil spirits.

2. Next, the priest will write three Chinese characters on the patient's body (Figure 1.157).
  - **Zheng:** The first Chinese character is Zheng (meaning Upright), and it is written over the patient's heart.
  - **Dao:** The second Chinese character is Dao (meaning Upright), and it is written over the patient's neck.
  - **Huo:** The third Chinese character is Huo (meaning Fire), and it is written on the centers of the patient's two palms.
3. Normally, when the priest writes the last character on the patient's palm the demon will scream "Don't burn me, I'll leave now!" and the patient will immediately recover.

#### MAGICAL SEALS AND BLACK MAGIC

The following Overshadowing Palm Magic Sigil technique originated from ancient Mao Shan Daoist sorcery. It requires the priest to use special magical sigils to instantly overshadow someone of the opposite sex. This special Sex Magic Seal is commonly used in China and throughout all Asia by prostitutes, and owners of brothels.

It is sometimes also used by Mao Shan Daoist priests when performing Sex Magic rituals that require the use of young women who contain strong Yin Essence (i.e., in order to vampire and assimilate her Yin Essence).

Once a victim comes under the supernatural control of this magical sigil, he or she will become obsessed with the individual. If the victim becomes driven into a sex oriented lifestyle with the sorcerer, it will become extremely difficult for them to get out of that energetic cycle.

Depending on the level of magical influence, when first initiating the Overshadowing Palm Magic Sigil the victim will immediately begin thinking about the sorcerer. Soon, the victim will find that they have become attracted, infatuated, and obsessed with the sorcerer.

The Overshadowing Palm Magic Sigil is similar in magical application to that of inducing into someone a slow, yet powerful, mind altering drug. Before successfully casting and utilizing the Overshadowing Palm Magic Sigil, the disciple had to first train for some time, cultivating his or her Ling Shen (Supernatural Spirit).

One senior Daoist teacher stated that, once a master is able to cast this type of magical spell and use the esoteric sigil in full power, he or she can instantly have sex with a victim without getting any form of resistance. And, the day after the encounter, the obsessed victim would naturally return back to the evil master, in order to receive more physical and energetic stimulation.

- In ancient China, when a Daoist sorcerer was "recruiting" partners for Sex Magic, he first observed and studied the energetic patterns of his victim.
- Next, the sorcerer would begin to create the fantasized image of a passionate sexual encounter with that victim. This seductive image was then overlaid with as many sounds, colors, smells, and sensual experiences as the sorcerer could imagine, envision, and create.
- This powerful multidimensional Thought Form was then projected outside the sorcerer's body, from his Lower Dantian.
- As the sorcerer approached the victim, this powerfully charged image and scenario was projected onto her energetic field like a net, subsequently overshadowing the victim's thoughts and emotions.
- As the sorcerer continued to approach the victim, he would begin to internally repeat the following magical incantation within his mind:

**"I Pray to the  
Brainwashing Virgin Male Immortal,  
and He comes!**

**Bringing the Qi of the  
Plum Flower Star and the Horse Star!  
The two magical stars will not know  
the correct time to operate and work!**

**The Plum Flower Deity,  
with the magical power to change  
one's way to travel and walk,  
Bringing them to my front!**

**May the magical powers  
of these two stars come!  
Completely and fully possess me!  
Empower me with the magical powers  
to transform human beings!**

**To this person  
that I have chosen,  
make her come to have sex with me!**

**She cannot go away from me!  
We two shall not be separate!**

**If she tries to separate,  
she will experience  
Heartache and pain!**

**If she tries to separate  
she will wander like a zombie,  
feeling lost and all alone!**

**I Disciple \_\_\_\_\_  
and the person \_\_\_\_\_  
are now glued together  
and cannot be separated!**

**I command this decree  
with the authority of  
the Mao Shan Lineage Founder!  
Quickly, Quick do it as Law!"**

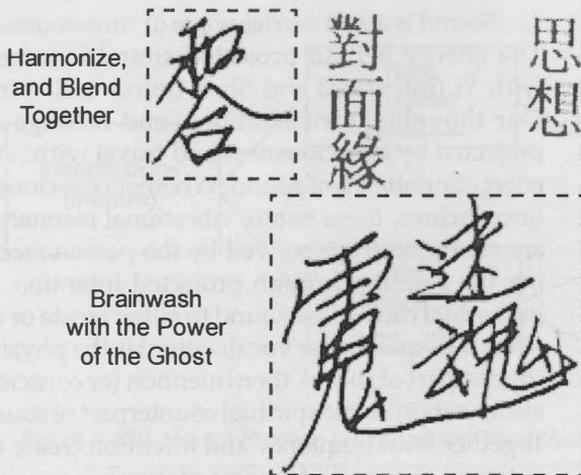


Figure 1.158. Overshadowing Palm Magic Sigil

- Then, as the sorcerer got closer, he would immediately create the Overshadowing Palm Magic Sigil. First, he will quickly draw the magical Ghost Brainwash symbol in the center of his left palm, followed quickly by the Harmonizing and Blending magical characters (Figure 1.158).
- Next, the sorcerer would inhale from the East, gather Qi into his Yellow Court, imagine the sexual union, exhale his breath into the center of his palm, and then immediately close his fist.
- Then when the sorcerer was directly in front of his intended target, he would immediately open the fist, in front of the victim. Once the energy was released, the victim would instantly become shocked, overshadowed, and the infatuation magic would begin.
- For additional magical influence, the sorcerer would sometimes softly touch the intended victim somewhere on her physical body (i.e. shoulder, elbow, etc.) in order to root the implanted hypnotic suggestion into the victim's tissues and subconscious mind. Once the magical implanting had transpired, the

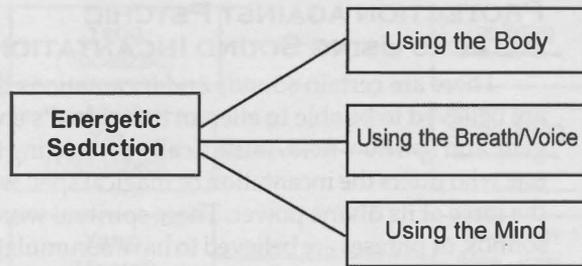


Figure 1.159. In the Art of Energetic Seduction, the priest uses his body, breath/voice, and mind

victim would soon begin sexually fantasizing about the sorcerer. All that remained was for the sorcerer to energetically activate the imprinted auto suggestions during their first encounter.

This energetic activation was done to reinforce the energetically charged sexual fantasies that had already been implanted inside the victim's imagination. Once the victim had been magically "awakened," the sorcerer could then capture and keep the victim's energy and spirit within his heart and Middle Dantian.

According to sexual teachings of the White Tigress, a Daoist sorceress would study and seduce a sexual partner according to three levels of energetic "overshadowing." These three levels of magical seduction are described as follows (Figure 1.159):

- **Body:** In the First Level, the sorceress would seduce a man through her Lower Dantian, capturing his thoughts and attention through physical (body to body) enticements.
- **Mind:** In the Second Level, the sorceress would seduce a man through her Upper Dantian, capturing his thoughts and attention through mental (mind to mind) interests.
- **Breath:** In the Third Level, the sorceress would seduce a man through her Middle Dantian, capturing his thoughts and attention through emotional (heart to heart) enchantments.

## PROTECTION AGAINST PSYCHIC ATTACKS USING SOUND INCANTATIONS

There are certain sounds and incantations that are believed to be able to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the incantation or magical spell with the force of its divine power. These spiritual words, sounds, or phrases are believed to have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the Incantation or magical spell.

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

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

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

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

Sound is also a carrier wave of consciousness. The energy behind projected sound is infused with Yi (intention) and Shen (mind and spirit). Our thoughts, visualizations, and feelings are projected by consciousness and travel within the energetic patterns of sound. Whether conscious or unconscious, these subtle vibrational resonances are energetically perceived by the person receiving the sound. Through projected intention, an individual can release sound to either create or destroy. If frequency (or vocalization) is the physical counterpart of sound, then intention (or conscious visualization) is the spiritual counterpart of sound. Together both frequency and intention create the outcome of sound (its manifestation).

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

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

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

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

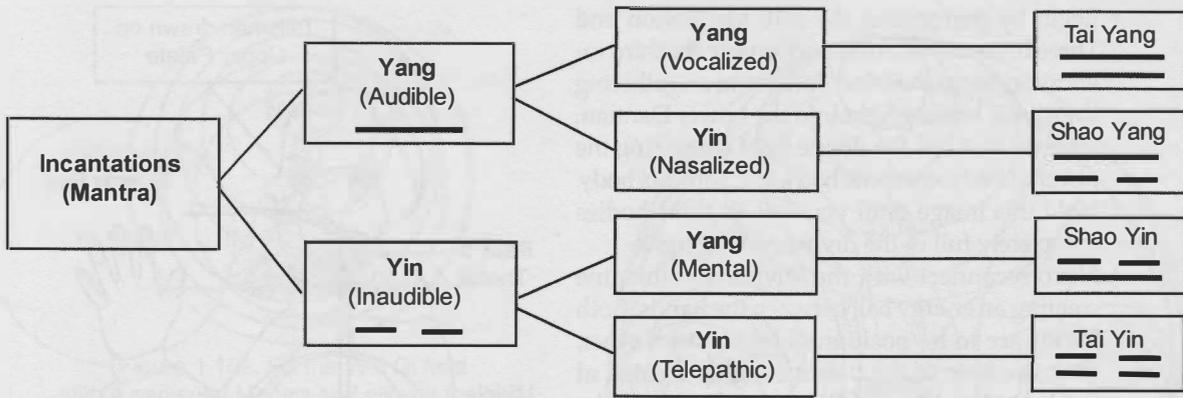


Figure 1.160. Mantra Practice is Divided into Yang (Audible Toning) and Yin (Inaudible Toning) Sound Incantations

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

**INCANTATIONS (MANTRAS)**

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

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

**SPIRIT-SPELL INCANTATIONS**

In ancient China, the term “spirit-spell” (Shen-chou) referred to an energetic and spiritual pattern or state that could be initiated by reciting the proper incantation of specific magical spells (prayer incantations). Sound incantation training

was divided into audible (Yang) and inaudible (Yin) practices, which were further subdivided into vocalized, nasalized, mental, and telepathic methods of training (Figure 1.160).

In-between the audible (Yang) and inaudible (Yin) methods of sound resonance is the sub-audible method of sound resonance. When practicing sound emission in the form of an Incantation or magical spell, the Daoist adept can exhale the tone either audibly (Jing), sub-audibly (Qi), or inaudibly (Shen). The decision to use either audible, sub-audible, or inaudible Incantations will depend on the specific sound or phrase, and the individual’s intended goal.

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

**SINGLE RESONANCE INCANTATIONS**

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

- Begin by performing the 1-10 Meditation and Three Invocations. After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing the physical body, energetic body, and spiritual body. Hold this image until you feel all three bodies completely full of the divine healing light.
- Next, reconnect with the Divine and imagine creating an energy ball between the hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the height of the middle of the chest and the fingers pointing upwards (Figure 1.161).
- Create a talisman at the roof of the mouth with the tongue. As the tongue draws the talisman on the soft palate, begin to chant the Incantation in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Incantation or phrase used for spiritual protection. By emotionally focusing on the Incantation's specific energetic and spiritual powers, the priest ensures a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (the image of which is now drawn on the top of the mouth at the upper soft pallet). While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.
- Begin to connect and fuse the energetic and spiritual powers of the specific Incantation with the energetic and spiritual powers of the Five Yin Organs, specifically the five Prenatal virtuous energies emanating within the Wu Jing Shen (i.e., compassion from the Hun and Liver; peace and order from the Yuan Shen and Heart; integrity from the Po and Lungs; trust and truthfulness from the Yi and Spleen; and willpower and wisdom from the Zhi and Kidneys).
- After combining and fusing the spiritual and energetic power of the Incantation with the spiritual and energetic power of the Wu Jing Shen and five

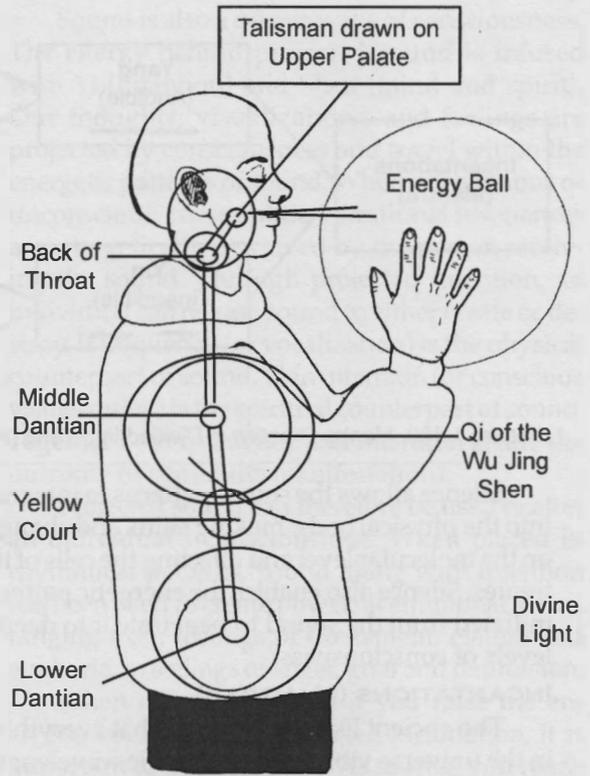


Figure 1.161. The Daoist Priest directs the energy of the Lower Dantian Qi into his palm and imagines creating a ball of divine healing white light.

internal organs, focus your attention on bringing the divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.

- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Incantation phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy and power of the divine word.
- Focus your mind and intention on feeling the power of the Incantation vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy ball upwards in



Figure 1.162. Fill the Wei Qi field with a particular Mantra and allow it to repel any incoming destructive negative energy

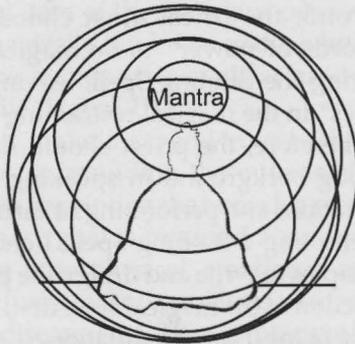


Figure 1.163. Imagine and feel the Physical, Energetic, and Spiritual Bodies dissolving into the light and vibration of the Mantra until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration.

front of your Yintang (Third Eye area), releasing its light and power to expand outward, and fill your three Wei Qi fields (Figure 1.162).

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

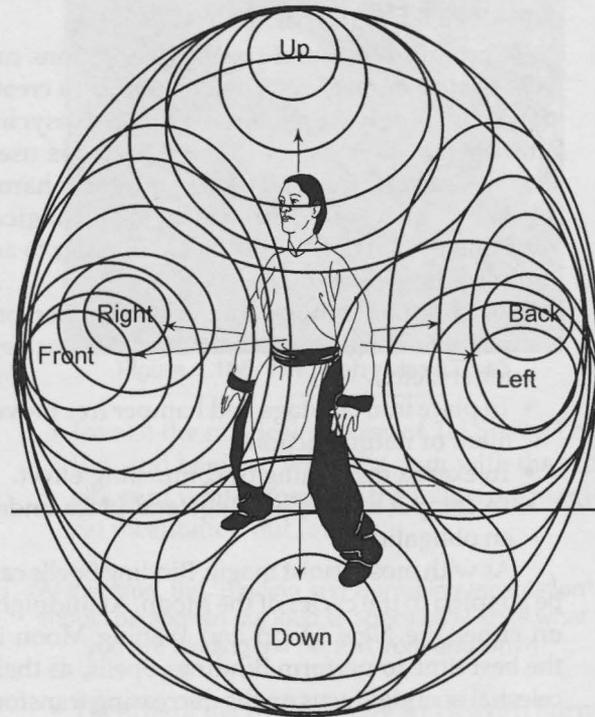


Figure 1.164. Filling the priest's Wei Qi field with six energetic Mantra orbs and allowing them to repel any incoming destructive negative energy

- Next, feel your energetic body dissolve into this energetic field. Finally, feel your spiritual body dissolve, until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 1.163).

#### MULTIPLE RESONANCE INCANTATIONS

Another variation used to counter Spirit-Spell Incantations, is to encircle the divine Incantation sound or phrase in several energetic spheres and place them in six directions surrounding your body (front, back, right, left, above, and below). Each energetic orb resonates outward, saturating the your Wei Qi field with the energetic vibration of the Incantation. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multilayered reciprocal vibrational field. This multilevel energetic field allows you to be protected through the three Wei Qi fields and the six directions of space (Figure 1.164).

## BINDING SPELLS FOR PROTECTION AGAINST PSYCHIC ATTACKS

Certain sounds and special incantations can be repeated in magical rituals, in order to create powerful Binding Spells used against psychic attacks. Traditionally, all Binding Magic is used to stop someone from doing you or others harm.

When successfully performed in magical ritual, all Binding Magic is created in order to accomplish the following:

- To confine, restrain, and restrict a person, place, or thing, as with bonds (ropes, shackles, fetters, etc.).
- To place into bondage and hamper free movement or natural action.
- To exert a restraining or compelling effect.
- To compel as if by a pledge and place under an obligation

As with most Daoist magic, Binding Spells can be adapted to the cycles of the Moon. At midnight on either the New Moon and Waning Moon is the best time to perform Bindings Spells, as their celestial energies focus on the decreasing transformation of losing power, prosperity, or influence. These special times of the Moon are traditionally used to lessen the force or intensity of a psychic attack, causing it to release its magical influence and draw to end any unwanted energetic influences.

### BINDING AND MAGICAL SPELLS

The real problem with Binding Spells, is that in order to magically bind a person, place, or thing, the priest must first energetically attach that person to something tangible (e.g., a photo, Hexing Doll, personal item, etc.) existing within the priest's sphere of influence. By doing so, the priest, in effect, magically binds the person or thing to himself.

In some situations, like certain forms of Love Magic, this can seem to be desirable at first. However, the long term ramification of this magical application can be devastating, especially when magical overshadowing is involved.

## BINDING AND BANISHING SPELLS

According to ancient Daoist teachings, when an angry sorcerer is using magic to offensively attack and bully someone (i.e., causing evil towards the innocent and defenseless), this is an appropriate time for the priest to use a Binding and Banishing Spell. In most situations of sorcerer based Psychic Attacks, it would be preferable to Bind and Banish, and completely remove the problem out of the sphere of influence entirely, so that it will no longer affect the priest.

- First, the priest who undertakes the Binding must be aware that the sorcerer who is using black magic will be magically tied to his energetic field until the Binding is released.
- Second, the priest must choose the right "words of power" to be magically spoken during the Binding Spell, leaving no "loop-holes" in the magical restraining cords.

Therefore, the priest should have a fairly strong background in speaking magical incantations and performing ritual magic before attempting a Binding Spell. I encourage my disciples to write and design the purpose and function of the magical spell first, and specifically tailor it for the situation.

### BINDING RITUAL USING CANDLE MAGIC

The following is an example of a magical Binding and Banishing Ritual using Candle Magic. This type of Binding Spell is used for magically grasping and holding on to the negative energy that is currently being propelled at you. It is used for stopping and negating the unhealthy energy created from a psychic attack.

The Binding Spell is only used for protection, not for harm. Therefore, when conducting this type of Binding Spell, it is important to control your own violent emotions of hatred or fear.

- Begin by placing a virgin white candle (used to represent "magical death"), the kind that drips wax, and set it up on a metal tray (used to represent the energy of the body's Po- Corporeal Soul).

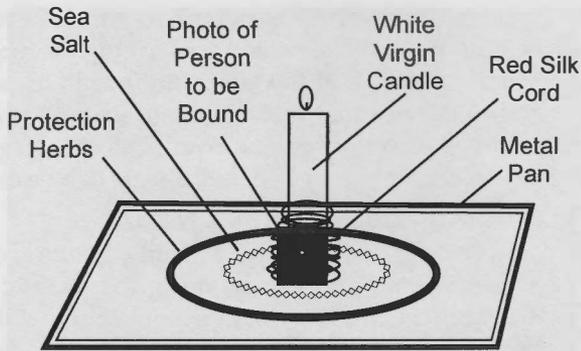


Figure 1.165. Using a Candle Magic Ritual To Bind and Banish a person



Figure 1.166. The "Sorrowless Tree"

- Next, place a photograph, hexing doll, or personal item of the malicious person you wish to magically bind next to the white candle.
- Make a ring of sea salt around the white candle (Figure 1.165).
- Next, make a second ring with protective herbs surrounding the outside ring of salt. When imprinting the herbs for protection, the primary goal is to guard a person, place, or thing from physical, emotional, mental, and spiritual attacks (e.g., injury, accidents, poisoning, disease, etc.). These protective herbs must be used to create a defensive energetic field surrounding the priest's body, room, house, land, possessions, mate, family, pets, etc.

Herbs that aid in Protection include: Acacia, Agrimony, Althea Root, Alyssum, Amaranth, Angelica, Anise, Arbutus, Asafoetida, Balm of Gilead, Bamboo, Betony, Sheng Ma, Boneset, Briony, Broom, Calamus Root, Qiu Chong, Fennel Seed, Frankincense Resin, Galangal, Mugwort, Myrrh, Pine, Sandalwood (White), Tormentil, and Valerian.

- Fill the rest of the metal tray with images that represent what you are binding the person from (e.g., pictures of your family, pet, car, house, legal documents, etc).

If the problem is too complex for images, write what the person is bound from on a piece of yellow talisman paper in black ink. Fold the yellow paper three times, and then place it around the white candle.

- Invoke the magical powers of Tai Shang Lao Jun, and begin to wrap the item with the red silk cord while repeating the following magical incantation out loud:

(At this time, the "Binding and Banishing Incantation" should be spoken out loud to specifically state what you are binding the person from and why!)

- Then, light the white candle and leave it burning until the wax begins to drip over the thread and image. It is important to remember to never blow out the white candle after completing the magic ritual. The act of blowing out a candle pushes away the ritual's magical affect. Burn it every day for a week, until the image is thick with wax. This is used as a meditation device in order to direct your will to bind the person.

#### **BANISHING USING SORROWLESS WOOD**

In ancient China, Magical Banishing was sometimes performed using Sorrowless Wood (Figure 1.166). This special exercising wood was believed to cause great terror among demonic spirits. According to ancient Daoist teachings, burning the wood of the Sorrowless tree created an extremely fragrant smell that was used to expel bad orders and evil energetic influences.

Magical Amulets constructed out of Sorrowless wood and fruit were also commonly used in the construction of Buddhist Malas, the red color having an especially powerful ability to expel demons.

## BANISHING SPELLS FOR PROTECTION AGAINST PSYCHIC ATTACKS

A Banishing Spell is generally performed before the beginning of a magical ritual. Its purpose is to energetically cleanse the area and remove all objects that are not supportive to the magical ritual. In Daoist magic it is taught that, whether it be a Altar Room, Meditation Room, Healing Room, or a Magic Circle, all elements that might interfere with the magical operation must first be removed before the priest can invite the Celestial Gods to participate in the magical ritual.

A Banishing Ritual is typically performed to rid the area of any spirits or evil influences that are surrounding the sacred space. A Banishing Ritual may be performed for several reasons:

- To cleanse an altar room or home,
- To eliminate negative or unwanted energy,
- To calm and balance the mind.

Many senior priests practice banishing rituals daily. For example, a Banishing Ritual is always used before and after performing High Magic (i.e., ritual magic used for inviting or summoning powerful spirit entities). In this context, the ending Banishing Ritual is often referred to as “a license (or request) to depart,” with the goal being to politely banish the spirit or deity that was summoned or invited to participate in the magic ritual.

Additionally, there are times when special Banishing Rituals are performed in order to purify the entire area of an altar space that has become chronically infested and contaminated by parasitic spirit entities. For example, when magically rebuilding the sacred altar ritual space, the senior priest may choose to spiritually “strip” and “rebuild” the entire temple altar room. This powerful ritual requires the senior priest to banish any and all forms of existing magical powers and influences all ready existent within the altar room.

Next, the priest must rebuild all magical portals and spiritual connections the altar room has to its sponsoring celestial gods, guardians, and planetary deities.

All magical systems teach their initiates how to remove evil influences. There are as many Binding and Banishing Spells as there are magical

systems. What all of these magical systems have in common is that, the person performing the magic ritual assumes that there is a Yin (negative, bad, evil) influence that must be neutralized and/or removed (banished or destroyed) before their god can be present, or before their magic can be cast.

### BINDING AND BANISHING RITUAL

Binding Spells and Banishing Spells work hand-in-hand, and can be designed to remove the energetic influence of a person, or something from your life, so that it can no longer harm you, or exert an influence over you.

In certain Daoist sects, Binding and Banishing Rituals are considered to be psychically “neutral.” According to ancient teachings, they are created not to harm or damage an individual, but instead are used to help energetically balance the Yin (negative) and Yang (positive) activities of the universe. In effect, the Binding and Banishing Rituals allow the angry individual to cease to exist as a negative influential part of the victim’s life. In this way, a magical banishment differs from a hex, which seeks to cause injury and harm. Therefore, the priest is combating negative energies through the use of a Banishing Ritual.

One Binding and Banishing Ritual that was taught to me by one of my Daoist teachers is performed as follows:

- Begin by performing the One Through Ten Meditation and the Three Invocations.
- Then, once you have reached a highly charged, magical state (and you hear the “Sound of 1,000 Cicadas Singing”), envision a powerful tornado constructed of celestial light descending from the Heavens.

In your Heaven’s Eye (Third Eye) imagine, see, and feel the powerful energy of this Celestial Tornado spinning in a counter-clockwise direction (used for banishing). Imagine it descending over your house and enveloping everything within the surrounding area.

- Next, imagine, see, and feel this Celestial Tornado enveloping the space-within-space of your entire house. Envision all spirit entities, ghosts, parasites, negative energies, suddenly



Figure 1.167. Envision a Counter-Clockwise Vortex Swirling over your house  
(Inspired from the original artwork of Lisa Hunt).

becoming enveloped, bound, and energetically sealed by the magical power of the giant celestial cyclone (Figure 1.167).

- Next, extend your imagination, and feel the swirling cyclone descend further downward. See and feel the power of the magical vortex descend and penetrate deep into the Earth below your house.
- Imagine and feel the Earth's magnetic field suddenly start to quickly rush upward. In your Heaven's Eye envision all spirit entities, ghosts, parasites, negative energies existing within the Earth below your house, suddenly rush upward into the powerful swirling energies of the celestial cyclone. Imagine, see,

and feel all of these toxic energies becoming enveloped, bound, and energetically sealed by the magical power of the giant celestial cyclone.

- Once you are sure that all of the Evil Qi has been removed, and that nothing is left energetically clinging onto any form of matter, or energy above, within, or below your house, then imagine the celestial tornado, raising upward - above the house, and hovering.
- Then, repeat the entire meditation procedure again.
- Continue to again imagine and feel the entire energetic transformation process occurring. Experience and feel the celestial cyclone descending, absorbing toxic energy, and then returning back up again, over and over. Each time feel the energy getting stronger, more powerful than the last.
- Eventually, plunge the powerful celestial tornado deep into the Earth one last time.
- Then, when the entire house and property feel energetically cleansed and purified, imagine the celestial cyclone suddenly rising away from your house, ascending high into the Heavens, and dispersing into the powerful light of the Sun.
- Now relax and feel the positive energy radiating inside and around your house. Focus and direct your attention on feeling positive thoughts and emotions. Direct and choose to focus the dictates of your heart remember and experience all of the good things that you value and love.
- Finally, relax, imagine, and feel that all is peaceful, tranquil, and well.

## DAOIST PRIESTS & MAGICAL COMBAT

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

Traditionally, each student of Daoist sorcery modifies and individualizes some of the methods that he or she has learned from the Fa Shi (the priest's instructor). These modifications are performed in order to energetically suit the priest's own personal strengths, weaknesses, and needs. That is why in ancient China there was a saying among Daoist priests, "one school, a thousand methods."

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

### PSYCHIC WEAK POINTS IN THE BODY'S WEI QI FIELD

The energetic power of your Wei Qi cannot give you adequate protection if your mind becomes preoccupied and distracted through emotional upheaval. This is the reason why students of occult mysticism are trained and warned to rule over their emotions. Emotions are considered energetic fuel to the spirit realm, and they can be used to strengthen or weaken your body's Wei Qi Field (Figure 1.168). For example, strong emotions of fear, grief, or desire can weaken your protective energetic field by causing the imagination to divert the body's life force energy onto a specific person, place or thing. Although your body's Wei Qi Field can form an impenetrable energetic protection from outside influences, the thoughts and intentions stemming from your own mind can render this protective field useless. It is therefore important that the priest learn how to remove unwanted images by visualizing some form of protective action that can be used to destroy them.

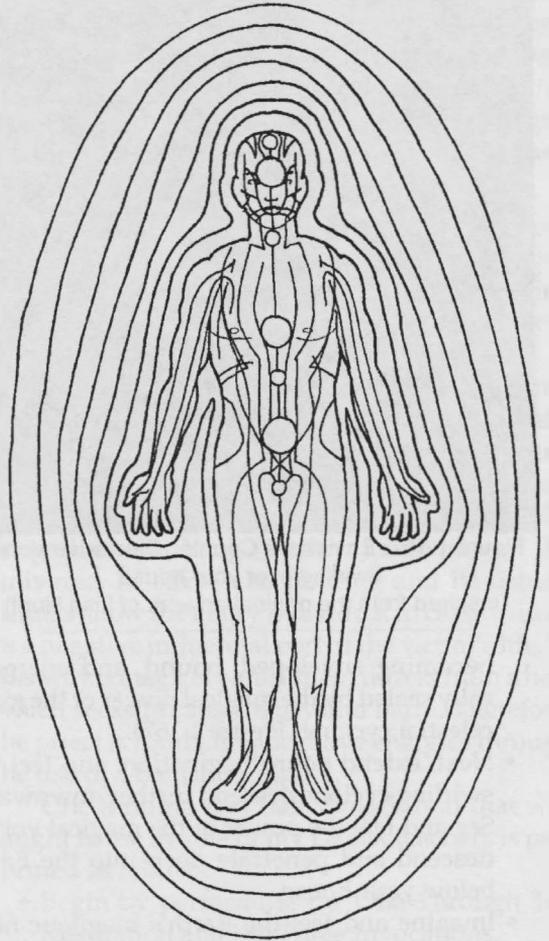


Figure 1.168. The body's internal Qi rises from the tissues in order to form the external Wei Qi fields.

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

These emotions tempt the priest to use the power of his or her imagination when it is inappropriate or in the wrong way. If an image is formed within your imagination, that image can

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

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

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

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

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

### CONJURING BOTH GOOD AND EVIL

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

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

### THE POWER OF RITUALS

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

An amulet, for example, is an object whose shape, composition or origin is designed to be the focal point for directed mind and spiritual force. The magical power of the amulet over evil spirit entities is made even more effective by invoking a divine power to accept it as a channel of influence. This is why amulets and magical tools can be extremely useful in psychic self-defense (i.e. the

magical peach-wood sword, the thunder block, the ghost beating stick, the command flag, the priests ring, etc.).

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

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

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

#### **METAPHYSICAL BATTLES USING SORCERY**

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

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

Once a priest accepts the fact that he must fight in order to neutralize harmful energy

brought about by powerful psychic attacks, he energetically prepares for battle. When constructing a battle plan, the priest must first determine if the psychic attack originates from a malignant thought form, an evil ghost, a rogue spirit entity, or an evil sorcerer. In any case, the priest must now forcibly wrestle for the energetic advantage, which will not easily be surrendered away from the opponent.

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

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

When becoming involved in any type of metaphysical warfare (especially with another priest), it is imperative that the priest understands that he must win each magical battle at all costs. In the metaphysical world, a priest cannot afford to make mistakes, because sometimes it only takes one simple mistake to undermine an entire defence. There is an ancient saying among Daoist priests that states, "if you succeed in a thousand magical rituals but fail in the last one, you could lose all that you have gained."

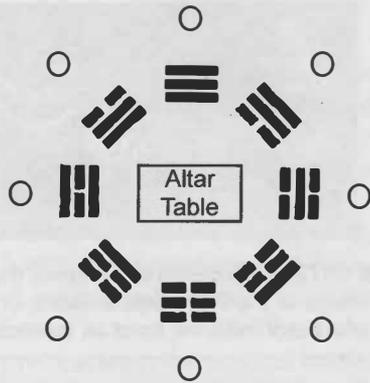


Figure 1.169. Sealing the Altar Room With Eight Red Candles

**SEALING THE ALTAR ROOM**

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

This is usually accomplished by surrounding the altar area with eight small red candles. Each candle is positioned at one of the eight directions of the Bagua (keeping the altar at the center of the circle), while the circle itself represents the universal creative powers active within the infinite space of the eternal Dao (Figure 1.169).

**MAGICAL COUNTER-ATTACK #1: DIVIDING TO CONQUER**

If a Daoist priest suspects that two sorcerers of Black Magic have formed an alliance and are actively attacking him, the priest can break the alliance by performing a special magical ritual. During this ritual, the priest first burns a Bagua Protection Talisman and asks the Celestial Immortals to dissolve the alliance in question. The function of this Mao Shan Protection Talisman is to protect an individual from all types of psychic attack, black magic, and evil sorcery (Figure 1.170). It is commonly used to prevent accidents that may cause serious injury or death. It must be drawn in black ink onto a yellow piece of paper and then stamped with the Daoist priest's magical seal. It is traditionally used as a magical amulet, folded three times into a rectangle, and carried on the individual's body for protection. However, in this magic ritual it is burned while speaking the following incantation:



Figure 1.170. Bagua (Eight Trigram) Protection Talisman

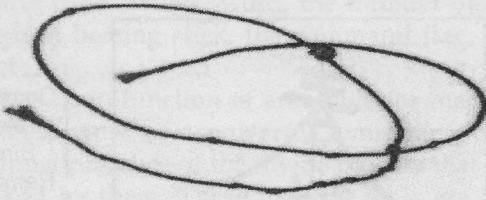


Figure 1.171. Red Rope (Cord) used in Daoist Sorcery

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

**He has arranged the formation of  
the troops and their combat strategies,  
according to the Five Immortals Xing Gua!**

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

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

**Their fire blazes to the Heavens!  
Seven times ascending and descending  
into the Heavens shows these changes!**

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

**The Emperor of Earth subdues ghosts!  
The Emperor of Man saves people!”  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

The priest then makes several knots in a red magical rope, voicing his desires through Breath Incantations as he ties each knot in place (Figure 1.171).

The priest then hides the red rope in a magical box or container (in ancient times a gourd was generally used) and then places it under the Celestial Altar.

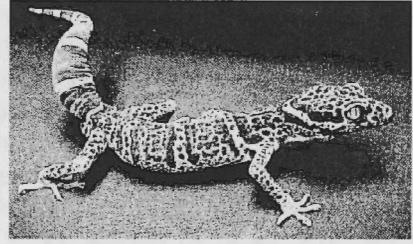


Figure 1.172. Burn seven small spots that resemble the image of the 7 Big Dipper Stars, on the belly of a lizard, with the tip of an incense stick

Shortly after performing this magical ritual, the projected dark energy of the psychic attack will be redirected onto the two sorcerers of Black Magic, who will begin quarreling with each other and eventually disband their alliance.

One Daoist priest stated that it was extremely difficult to avoid this type of “secret arrow,” and that energetically, it was “as difficult to catch as a shadow with one’s hands.”

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

In ancient China, one popular type of defense commonly used against an evil sorcerer’s curse involved placing a lizard (which is used to energetically represent the evil sorcerer) in a small glass or clay jar. The jar was then placed on the Celestial Altar and a magical ritual was performed.

After burning petitions and offering Gold Foil Spirit Money, the priest would then use the burning tip of an incense stick to make seven small spots on the lizard’s underbelly. These small spots represent the magical celestial power of the Seven Stars of the Big Dipper (Figure 1.172).

The magical power released from this celestial defensive ritual was believed to be so powerful, that it could sometimes damage the spirit of the attacking evil sorcerer.

Once this celestial power was released, the attacking evil sorcerer would only be able to negate its magical effects by stopping the attack and immediately pouring large quantities of Holy Water over his head.

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

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

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

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

When an evil sorcerer's spells are particularly deadly, the assaulted priest may not be able to energetically fight off the projected psychic attack by his own power alone. In such cases, the assaulted priest will either need to ask for additional help from other priests, or turn to the secret society to which he belongs. Once the help of additional priests has been obtained, the assaulted priest will then gather together several priests in order to perform a defensive magical ritual. During this magical ritual, the priests will burn petitions in which they request the assistance of the Earth God (Figure 1.173).

Before beginning this ritual, it is important that the priest first affirm within his mind that he is a Daoist priest and a magician of Zheng Yi.

Next, the priest will imagine, feel, and know that he is a mystic who understands and communicates with the spirits of Heaven, the Earth, and the Underworld. It is important that this thought and belief permeate and become part of the priest's core self.



Figure 1.173. The Earth God and the Magical Seal used to Summon Him

Then, the priest will allow this feeling to completely emerge into full consciousness. The priest will then feel it embody his spiritual self, awaken his telepathic senses, and manifest as his personal truth.

Next, using the secret incantation from the Daoist Maoshan sect for summoning the Earth God, the priest will repeat the following secret magical incantation:

**“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!”**

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

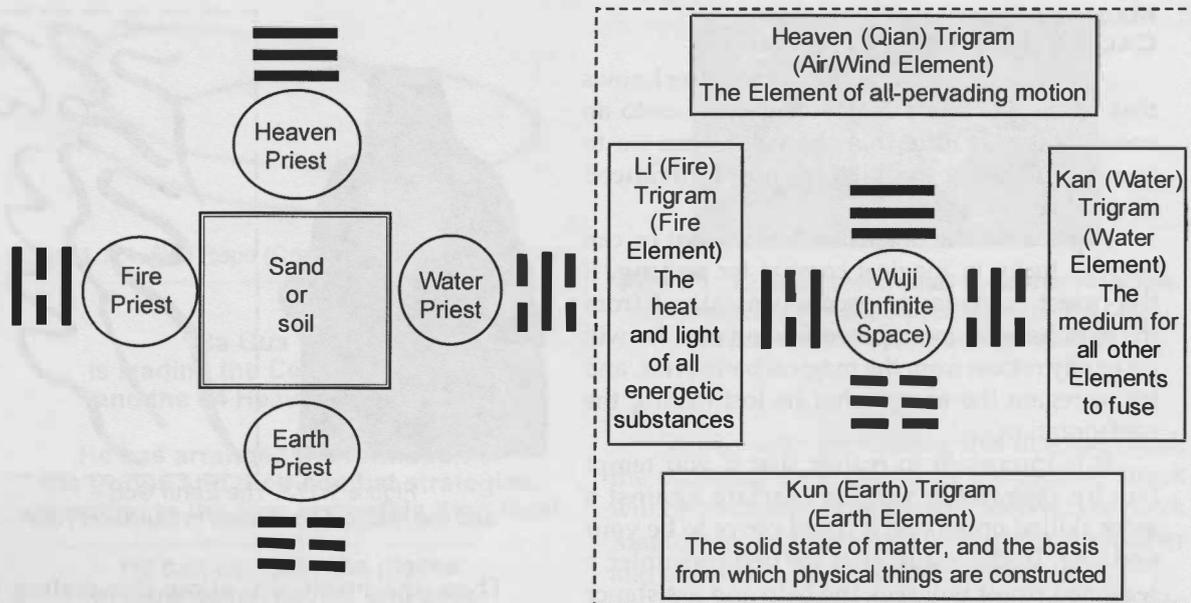


Figure 1.174. The four priest will sit at each one of the four directions, surrounding the box of sand or soil. In ancient Daoism, the various magical powers of the Four Elements were commonly summoned and utilized in this manner during certain protective banishing rituals.

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

When using the secret mantra in ritual, the Daoist priest must also stomp his 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 to present as offerings to the Earth God when doing so.

The four priests, each representing the magical powers of a specific Element, will all sit around a square receptacle that contains soil or sand (representing Earth).

The defending priest will then write the name of the attacking sorcerer on the center of the box, in the soil's surface (Figure 1.174).

Next, each of the priests will then prick his middle finger and allow a few drops of blood to fall onto the attacking sorcerer's name.

Then, each of the four priests will immediately form the "Magic Power Double Hand Seal," while internally speaking secret invocations designed to defeat the enemy.

- **The Magic Power Double Hand Seal:** This powerful hand seal is used in rites of exorcism, and traditionally only taught to the senior disciples by the Master of Law (Exorcist Priest). It requires the priest to summon the magical powers of the Thunder Ancestor to use in the exorcism, and must be energetically activated by using a three part double hand seal ritual.

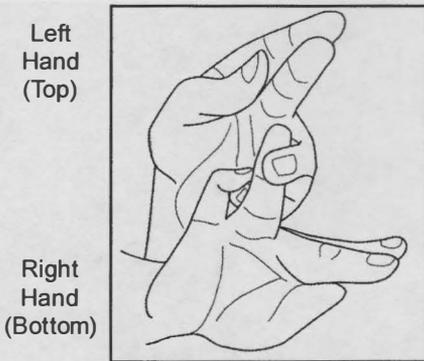


Figure 1.175. The "Magic Power" Hand Seal #1.

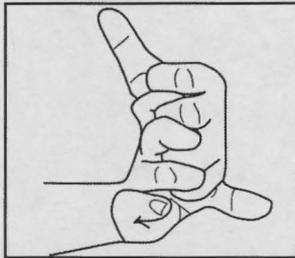


Figure 1.176. The "Magic Power" Hand Seal #2.

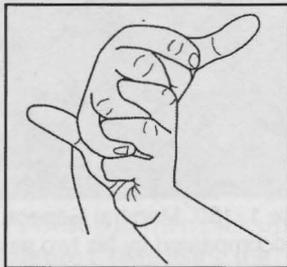


Figure 1.177. The "Magic Power" Hand Seal #3.

The priest will form the first Magic Power Double Hand Seal (Figure 1.175), with the little and ring fingers of the right hand (on bottom), grasping the little and ring fingers of the left hand (on top). Both thumbs touch the Jade Crease.

Then, the priest will form the second Magic Power Double Hand Seal (Figure 1.176). Both hands clasp, the thumb of the left hand points up, right hand thumb points down).

Next, the priest will form the third Magic Power Double Hand Seal (Figure 1.177). Reverse the #2 hand position.



Figure 1.178. The Thunder Ancestor



Thunder Ancestor Seal



Golden Light Seal

Figure 1.179. The Secret Magic Seals of the "Thunder Ancestor"

Then, the priest will hold and charge the Hand Seal by visualizing the Thunder Ancestor (Figure 1.178), and forming his secret magical character within his Third Eye (Figure 1.179).

Next, the priest must activate it by imprinting it with the Golden Light Seal (refer back to Figure 1.179).

**MAGICAL COUNTER-ATTACK #4:  
SUMMONING MARSHAL GENERAL TIANPENG**

To both ancient and modern Daoist priests, the magical power of the Celestial Army (Tian Bing) is considered to be extremely effective in fighting and overcoming evil priests and demonic spirits. These celestial generals and divine soldiers are the defenders of the Daoist lineages, and are occasionally dispatched from Heaven to answer distress calls from righteous priests. A good priest who calls on this celestial army during his magical rituals will find that they are extremely effective for destroying enemies, evil spirits and demonic beings.

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

In ancient China, the "Rites of Seizure" (also known as the "Rites for Seizing Evil Priests") was only authorized in extreme cases, where it was determined that a priest had been using his magical powers to commit evil crimes against humanity by using sorcery to invoke harm, manipulate, harass or kill. Examples of this type of black magic include priests who apply "demonic needles" into hexing dolls in order to reinforce their curses, and priests who dispatch the "night tormentor" in order to induce fatal nightmares on the innocent.

Prior to initiating the "Rites of Seizure" magical ritual, the Daoist priest must first inform both his overseeing Celestial Official and Marshal General Tianpeng, as to the level of offense that justifies this type of magical ritual. Marshal General Tianpeng is a deification of the Air Element of the East. He is also one of the four Celestial Marshal Generals who are responsible for fending off evil (Figure 1.180).

In the "Rites of Seizure," the Daoist priest imagines capturing and confining the evil priest's Hun (Ethereal Soul) and other vital forces (i.e., the Five Sprouts) within a powerful magical talisman that represents the evil priest's physical body.

- When performing this magical ritual, multiple copies of the "Talisman for Pursuing Evil Priests" are required to be reproduced according to the following illustration (Figure 1.181).



Figure 1.180. Marshal General Tianpeng, accompanied by his two assistants

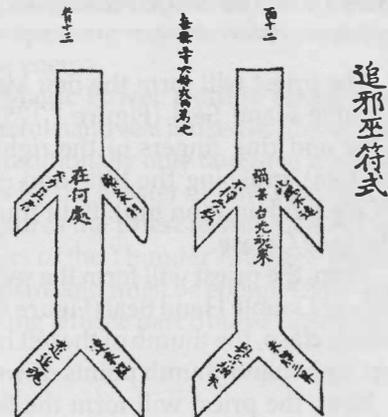


Figure 1.181. The "Talisman for Pursuing Evil Priests"

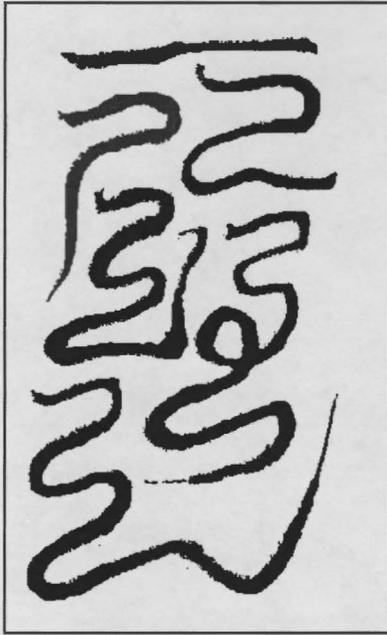


Figure 1.182. Magic Talisman used to Summon Marshal General Tianpeng

The characters written on the front and back of the talisman should include the name and address of the evil priest.

- Next, the priest will draw the following magical Talisman used to summon Marshal General Tianpeng to the altar (Figure 1.182).
- Then, the priest will then pick up the Ruler of Heaven (Figure 1.183), using the North Dipper Hand Seal (Figure 1.184).
- The priest will inhale three breaths, look deep into the Ruler of Heaven, and say the following magic incantation:

**“An-Wu-Lun-Jin-Yi-Ah-Na-Bo-Shu-Ye!”**  
**“The Heavenly Lord Shows His Presence!”**  
**“The Ruler of Heaven Commands the Law!”**

**The Magic of the Ruler of Heaven is so profound,  
 it is beyond description!  
 It is honored and respected  
 by all of the Heavenly Generals!**



Several Magical Incantations Used to Dispell Evil Spirits



Figure 1.183. The Ruler of Heaven

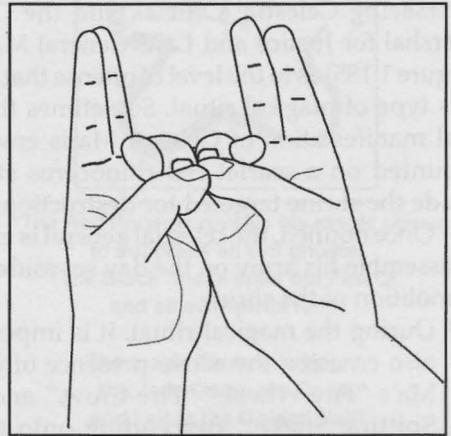


Figure 1.184. The North Dipper Hand Seal

- Then, a secret incantation is recited while visualizing the Martial Generals and the Celestial Soldiers seizing the priest’s Hun.
- Next, a rigorous interrogation awaits the captive priest, followed by decapitation by hatchet.

This was the punishment specified for any individual who dared to resist the celestial forces under the control and command of Marshal General Tianpeng.

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

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

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

According to the *Yuan Zhuo Fu* (Talisman for Remote Seizure), prior to initiating the magic ritual, the Daoist priest must first inform both his overseeing Celestial Official, and the Celestial Marshal for Justice and Law, General Ma Sheng (Figure 1.185) as to the level of offense that justifies this type of magical ritual. Sometimes the spiritual manifestation of General Ma is envisioned mounted on a scarlet red rhinoceros standing inside the shrine targeted for destruction.

Once notified, the celestial general is expected to assemble his army on the day set aside for the demolition of the shrine.

- During the magical ritual, it is important to also envision the active presence of General Ma's "Fire-Wheel," "Fire-Crow," and "Fire-Spitting Snake," descending onto the evil sorcerer's altar, which will cause the shrine to immediately burst into flames.

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

- The following magical incantation is then spoken out loud:

**"Fire Crows released in wrath,  
Set deviant shrines ablaze!  
Iron ropes joyfully envelop,  
Entwine and banish mountain goblins!"**

- Simultaneously, a specific magical talisman is presented that contains the rendition of the various weapons mentioned in the incanta-



Figure 1. 185. The Celestial Marshal for Justice and Law, General Ma Sheng

tion, with each component of the incantation separately illustrated (Figure 1.186).

In this ritual, a *Feng Miao Fu* (Talisman for Sealing Shrines) is to be imprinted with the "Thunder God Seal" and placed on the gateways of the shrine targeted for destruction. An incantation is recited as the gates are sealed, and the actual demolition is accomplished with the aid of the "Talisman of the Fire-Wheel" (Figure 1.187). As the "Fire-Wheel" and other spiritual weapons burn the shrine (which is visualized as a grass hut), a somber and sincere feeling of gratitude is to be expressed to the overseeing Celestial Official and Thunder God. When departing, do not look back once you leave the shrine.



火鴉符

天地 魁魁魁魁  
通神 魁魁魁 口吐火油  
天地山川 三天雷火口吐百萬  
虛化及虛 火雲燒盡天下邪魔  
總作灰塵一如雷祖火車萬  
乘火燒長空急急如律令疾 肚 腸  
七十二洞殃神燒殺一切不正邪鬼  
虛化為塵急急燒焚急急燒焚  
合形

符用黃紙墨書燒灰火  
吹于午存火鴉大將左  
翅軍八萬東右翅軍八  
萬乘火鴉二十八萬乘

Use black ink on yellow paper to write the talisman, and then burn the talisman in order to get its ashes. When burning the talisman, exhale while holding the Zi Earthly Branch finger position, and imagine Marshal General Ma descending from Heaven, leading 80 thousand Spirit Soldiers.

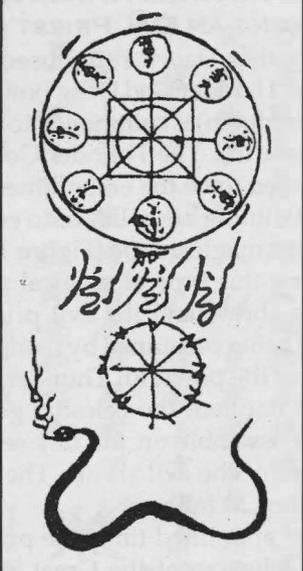
Say the incantation again, exhale while holding the Wu Earthly Branch finger position, and imagine the Fire Crow descending from Heaven, leading 280 thousand Fire Crows.

**“Fire Crow Talisman Incantation”**

“I Summon the  
Heaven and Earth Connecting Immortal!  
And request he use his consuming fire,  
to burn and kill all evil spirits!  
Let Heaven, Earth, Mountains, and Rivers  
all turn to ash!  
Let the Three Heavens Thunder and Fire,  
spit out millions of Fire Clouds,  
and burn up all evil devils in the world!  
Turning them all into dust!  
Send thousands of Fire Carts  
from the Thunder Ancestors!  
Let all the burning flames,  
to rise up to the Heavens!  
Quickly, Quickly do this as it is law!

Summon the 72 Cave Immortals  
to burn and kill all evil spirits and ghosts!  
Consume the mountain goblins  
and turn them all into ash!  
Quickly, quickly burn them!  
Quickly, Quickly turn all to ash!”

Figure 1.186. Marshal General Ma Hua Guang’s “Fire Crow Talisman and Incantation”



“The Red Phoenix reveals his magic power  
to suppress all evil ghosts!  
The Black Snake spits out Fire Qi  
and all evil spirits hide!

The magic Terrace is bright,  
the Jade Doors are Open,  
and I sit in the Golden Hall!

I use my hands to summon Purple Clouds,  
and wear a golden halo around my head!

All evil beasts be warned,  
The Dragon and Tiger are prowling!  
Their teeth are sharp as knives,  
and they swallow spears whole!

The Red Phoenix and the Poisonous Dragon  
have six heads, and spit fire!  
Thunder, Fire, Lightning, and Wind  
is rushing from their presence!

The Four Heavenly Beasts  
form a formation around me!  
They spit out fire for thousands of feet  
and destroy all evil things!”

Figure 1.187. To Summon Marshal General Hua Guang, use the above “Fire Wheel Talisman and Incantation.” The “Fire Wheel Talisman” is written in vermilion ink on purplish red paper.

**MAGICAL COUNTER-ATTACK #6:  
DESTROYING AN EVIL PRIEST'S ALTAR**

In another Daoist ritual used to fight black magic, the Thunder God Deng Bowen (the winged thunder birdman) is summoned to destroy the evil altar and shrine. The Thunder God Deng Bowen is considered to be the embodiment of lightning. Bolts of lightning are believed to emerge from the crack of his magical rope (Figure 1.188).

During this type of magical ritual, both the sorcerer's shrine and the evil priest himself are subject to being consumed by flames surging from the beak of the powerful Thunder God.

Once notified, the celestial generals are expected to assemble on the day set aside for the demolition of the evil shrine. The magical ritual is performed as follows:

- At the appointed time, the priest will stamp the "Talisman of the Great Spirit of Crackling Fire" (Figure 1.189), with the seal of the "Purple Radiance of the Cinnabar Heavens" and the seal of the "Inscription of the Fire Radiating Thunder."
- After the "Talisman of the Great Spirit of Crackling Fire" has been attached to the gateway of the shrine, preparations are then made to submit offerings to the Thunder God.
- After the offerings have been received, the talisman is consumed in flames and the following magical incantation is spoken:

**"We give praise to the mighty power  
of the Heavenly Sovereign!  
And we call on him  
to burn the ghosts and dispel disasters!**

**His left eye is the Sun  
and his right is the Moon!  
As soon as the Heavenly Sovereign  
opens his eyes,  
the flames will be tremendous!  
Illuminating Heaven and Earth  
and dispelling the evil spirits!**

**Heaven is round and the Earth is square,  
with the 9 Songs of the 6 Temperaments  
and the Eight Trigrams!**



Figure 1.188. Supreme Commander Deng Summoned to rain thunderbolts down on evil spirits

**The Messenger of the Eastern Heaven  
and the Messenger of the Five Directions  
Spring Up Quickly!**

**The Highest Emperor has ordered  
to annihilate the evil spirits  
at the Nine Quarters!**

**Arrest and tie-up  
all those in the Five Mountains  
who do not obey the orders!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

**The Thunder and Fire have all burned out!  
The spirits have fear  
and the divine ones worry!**



Figure 1.189. The "Talisman of the Great Spirit of Crackling Fire."  
 In this talisman, the Thunder God Deng Bowen is positioned above a "Fire-Dragon."

**Beat the ghosts on Kunlun Mountain  
 and all of the hills on the right!  
 And cause the water in the Four Seas  
 to stop flowing!**

**Strike the spirits in the Five Mountains,  
 so that the Heavenly Stars  
 crash down upon the Earth!**

**Pull the Heavens and drag the Earth!  
 With flaming clouds in hand,  
 the Highest Emperor soars  
 over the Six Realms  
 and throughout the universe!**

**When seeing him,  
 all of the dragons tie themselves up  
 and all of the ghosts  
 are completely wiped out!**

**The shining Fire Chariot  
 comes over quickly!**

**And Mars comes to burn the ghosts  
 and dispel disasters!  
 Quickly Quickly!"**

- Next, the priest visualizes flashes of lightning, claps of thunder and fierce fire raging throughout the infinite space of the Wuji.
- The priest then shouts:

**"Go immediately to that site,  
 Burn the shrine  
 and seize the spiritual bandits!"**

- A thunderstorm will suddenly erupt in swift response to this ritual and destroy the shrine.

**Warning:** The Thunder God Deng Bowen is also known as "The God of Scorching Fire" "The Great God of Statutes and Ordinances," and "The Great Immortal of Thunderclap." Anyone who engages in the reckless application of this magical rite not only risks injury to others, but also invites punishment to themselves in return for their violation of the Daoist Ritual Code.

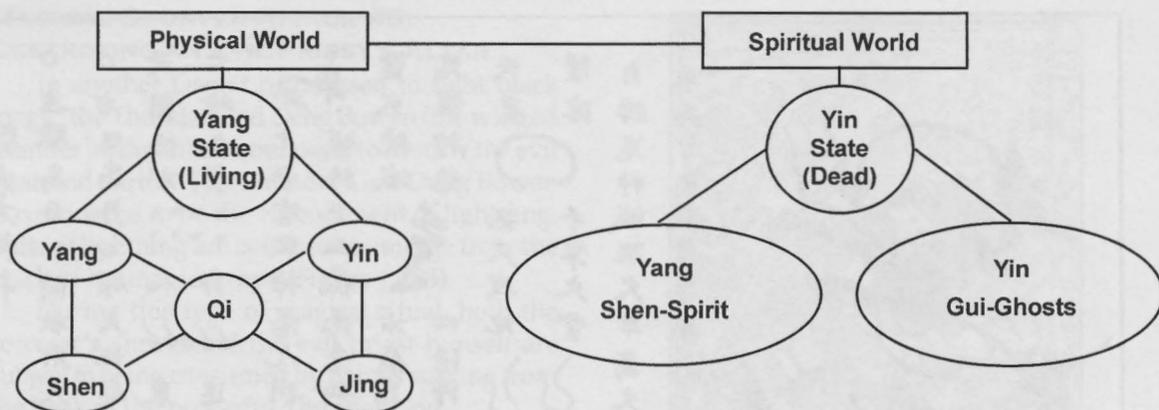


Figure 1.190. The Main Divisions of the Spirit World

## ENCOUNTERS WITH GHOSTS

The ancient Chinese considered death to be a separating of Yin and Yang (Figure 1.190). As a man ages, for example, the Yin increases at the expense of the Yang, and death marks the total separation of the two. Likewise, the Human Soul also contains elements of both Yin and Yang. The Yin aspect of the soul is called a Gui (ghost) the Yang aspect of the soul is called a Shen (spirit).

In ancient China, it was believed that after death, the soul of a deceased individual existed in the spirit world as either a Shen (Spirit, classified as the energetic form of one of our benevolent ancestors), or as a Gui (Ghost, classified as the energetic form of an angry or malevolent ancestor). It was also believed that at death, the ghost (Gui) normally returned to the Earth with the Po (Corporeal Soul), while the spirit (Shen) dwelled within its grave site at the family shrine and within the Underworld. Therefore, if one's soul was not properly cared for, its selfish spiritual nature would exist as a Gui (Figure 1.191) and cause problems for the living for many generations (time is not a factor with ghosts and spirit entities, as they live in a sort of perpetual present).

Spirits and ghosts can also be divided into the two divisions of Yin and Yang, both existing within the subtle realm of the spirit world. A "Gui" or ghost is said to be derived from the untransformed Yin (dark) energy of the Human Soul, manifested from the individual's Po (Corporeal Soul). The formation of a "Shen" or "Spirit" is said to be derived from the transformed Yang (light) energy of the Human Soul, manifested from the individual's Hun (Ethereal Soul).



Figure 1.191. Chinese character for "Gui" (meaning ghost, evil spirit, devil)

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

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

## GHOSTS (GUI)

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

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

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

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

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

antics as making noises, vile smells, strange lights, moving objects, interfering with telephones and electrical equipment, turning lights and appliances on and off, and assaulting animals and people (i.e., pinching, biting, hitting, or sexually assaulting). Since these spirits are Yin, this paranormal activity almost always occurs at night. Such occurrences usually start and stop abruptly and can continue for several hours, several months, or even years.

Most supernatural manifestations that include hauntings and psychic attacks are caused from ghosts that have become earthbound. This is the result of a human spirit that has not "passed on" but has become trapped close to the physical realm, and thereby forced to exist as an energetic vampire. In order to survive, this earthbound ghost must continually replace its fading energy by feeding on the life force energy of the living. This was sometimes accomplished by way of possessing a certain person, place, or item.

In ancient China, it was believed that the longer the earthbound spirit remained without ancestral sacrifices, the greater the chances were that it would extort sacrificial offerings from the living. As long as it remained free, the ghost could potentially become a harmful demon, and torment the family, town, or county. Sometimes existing in the disguise of a "protective spirit" or "spiritual guide," the ghost could also gather more spiritual power and secure its survival. If the ghost becomes established within a sacrificial cult and is worshipped as a "Spiritual Teacher," "Guardian General" or "King," it can transform itself into a powerful deity.

It is important to note, however, that many earthbound ghosts do not realize that they are dead. Such disembodied spirits are simply confused, and exist in a surreal dreamlike state that they do not understand. In many cases, any form of paranormal activity is focused through an "agent" (an individual who acts as a magnet for the activity). Most agents tend to be children and adolescent teenagers who are exceptionally psychic, clairvoyant or otherwise still "open" or susceptible to interactions with Spirit World.

## CLASSIFICATIONS OF GHOSTS

The following are ancient Daoist classifications of ghosts and spirits.

- **Di Gui (Earth Bound Ghosts):** A ghost that is energetically bound to a certain person, place, or thing, and wanders the Earth without rest.

At the time of their death, some individuals either panic or are full of hatred, fear, or attachment. These strong emotions cause the separated spirit to cling to the lower material realm. For example, if the dying person is obsessively attached to a specific person, place, or thing, and all of his thoughts cling to it at the time of his death, then instead of his spirit entering into rest before his next incarnation, it is energetically drawn to the object of his attachment and desire. The spirit of the dead person hovers around the person, place, or thing, existing as a ghost in order to interfere with anyone who subsequently interacts with the obsessed item.

Some of these spirits that died unnaturally, are known as Diào Sǐ Guǐ (Hanged Ghosts), Shuǐ Guǐ (Water Ghosts) and Yuān Guǐ (Wrongful Death Ghosts).

Additionally, in cases of murder, suicide, and sudden death, when no preparations have been made for the dying victim or his consciousness, a priest must always be called in order to perform an exorcism. This is done in order to prevent the victim's energy from transforming into a ghost and haunting a specific person, place or thing, or to remove the ghost once it has energetically formed. This type of ghost usually has a life-span limited to nine years, then it energetically dissolves.

- **Bā Jiāo Guǐ (Banana Ghost):** This is a female ghost, who dwells in a banana tree. She appears wailing, under the tree at night, and is sometimes observed carrying a baby. In certain magic traditions, an evil priest will tie a red string around the trunk of the tree and then stick sharp needles into the tree. Next, the priest will tie the other end of the red string to his or her bed. At night, when the ghost appears, it feels the pain of the needles and the binding of the magic cord. The ghost then begs the priest to set her free in return for providing

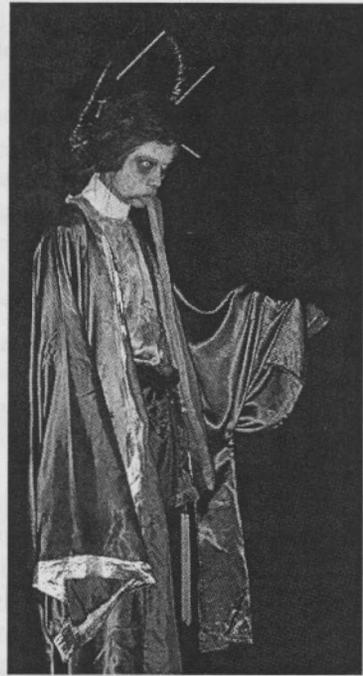


Figure 1.192. Hanged Ghost

information (i.e., winning lottery numbers). If the priest does not fulfill the promise of setting the ghost free after verifying the information, he will meet with a horrifying death.

Additionally, priests who perform exorcisms, sometimes make it a habit of tying ghosts to trees with red cord. If the priest forgets about the ghost, within 10 years the magic wears off, the rope breaks and the ghost can escape.

- **Diào Sǐ Guǐ (Hanged Ghost):** These are the spirits of those who have been hanged, either in executions or suicides. They are usually shown with long red tongues sticking out of their mouths (Figure 1.192). Many times, the cord with which a suicide has strangled himself remains suspended around his neck as part of his ghostly form. According to ancient belief, one thing that excluded a ghost from receiving ancestral worship was suicide.

The ancient Daoists believed that in a "self-murder," the individual's Po returns to Earth on the exact spot where the suicide was perpetuated. For example, the Po of a hanged-

man resembles carbonized wheat-bran, and is observed lying under the strangled individual's corpse. If the victim's Po is immediately dug away, the lingering toxic energy may be destroyed. However, if this toxic energy is not completely eradicated, and it is allowed to sink deep into the Earth, a repetition of the same type of suicide incident is sure to occur in the exact same spot. Because the individual's Po belongs to the Yin realm, the Jing (Essence) of it's spiritual nature is absorbed by the Earth, wherein it changes into a self-destructive type of energetic substance, and remains resonating within the same environmental location.

According to ancient Daoist teaching, if an individual chooses to die before their Heaven-appointed time of death, they disrupt the natural rhythm of their life cycle. Once this happens, it is said that the gods will refuse to grant them entrance into the Underworld.

After a suicide, the individual's ghost is taken prisoner, and returned back to their house on Earth to wait until their allotted life spans have been completed. Once on Earth, they will be forced to see how their suicide has cast a curse on their immediate family. They will be forced to become a silent witness to the degeneration and ruin of their families descendants, and will realize that they are solely responsible for this tragedy.

When their originally appointed time of death finally arrives, the messengers of death will come to take them to the Underworld to face further judgement. But even then the spirits will not be totally free, for after they have been punished in Heaven, they will still have to reincarnate to live out the years they lost by committing suicide. Once reborn, they will only live long enough to complete this period of time, and they will either die in childhood or in their teens.

This is why when performing an exorcism, one of the most difficult types of Earth-bound spirits to clear are usually suicides. In many cases, the people who committed suicide by hanging tend to be the hardest ones to free, as they tend to be extremely unreasonable and sometimes very aggressive.



Figure 1.193. Hungry Ghost

Additionally, in ancient China, when Daoist priests treated a patient using exorcising charms and magical medicines that have been in contact with corpses, the rope used in order to strangle a suicide victim was commonly used to treat cases of sudden insanity. This special cord was first burned, and then its ashes were ground and mixed with Holy Water while speaking special magical incantations. Next, the mixture was consumed by the patient, whereupon he or she would recover.

- **É Guǐ (Hungry Ghosts):** The Hungry Ghosts are phantomlike creatures with withered limbs, grossly bloated bellies, and long thin necks (Figure 1.193). In many ways, the Hungry Ghosts represent a fusion of rage and desire. Tormented by unfulfilled cravings and insatiable demands of impossible satisfactions, the Hungry Ghosts are searching for gratification from old unfulfilled needs whose time has passed. They are beings who have uncovered a terrible emptiness within themselves, who cannot see the impossibility of correcting something that has already happened. Their ghostlike state represents their attachment to the past.

These are the spirits of a person who have committed sins of greed while they were alive, and are condemned to suffer in hunger after death. The ghost has a mouth which is too small for ingesting food and is covered with green or grey skin, sometimes they are seen with a potbelly. This ghost suffers from malnutrition and insatiable hunger. Hungry

ghosts consume anything that can satisfy their hunger, including excreted waste and rotten flesh. There are various types of hungry ghosts. Some of them have fire-breathing abilities while others suffer from anorexia.

- **Nǚ Guǐ (Female Ghost):** This is a vengeful female ghost with long hair in a white dress. According to ancient Chinese folklore, this type of ghost is the spirit of a woman who committed suicide while wearing a red dress. In life, she usually encountered some form of injustice, such as being betrayed or sexually abused. As a spirit, she returns to take her revenge. There are many stories of funeral ceremonies wherein the family members of a murder victim dress the corpse in red, hoping that her spirit would return from the grave to take revenge on her murderer. In ancient China, the color red symbolized anger and vengeance when applied to ghosts. Some ancient writings speak of beautiful female ghosts who seduce men and suck their “Yang” essence, sometimes killing them. This type of female ghost is likened to the Western Succubus. Commonly, a vengeful male ghost (known as a Nán Guǐ) is rarely depicted.
  - **Guǐ Pó (Old Woman Ghost):** This type of ghost takes the form of a kind and friendly old woman. They may be the spirits of women who used to work as servants in rich families. They return to help their masters with housekeeping matters or to take care of young children and babies. Some may have hideous appearances and look hostile like witches in fairy tales.
  - **Zu Guǐ (Ancestor Ghost):** These are the spirits of one’s ancestral lineage. They can cause disturbances during sleep and deep meditations, and can also cause madness.
  - **Zhan Chang Guǐ (War/Battlefield Ghosts):** These are the spirits of dead soldiers who lost their lives on the battlefield during a war. These ghosts are usually seen dressed in military uniforms and carrying various types of weapons.
- The places most haunted by wandering ghosts are battlefields, where priests have failed to perform mass funeral rites for those who have died in a state of fear or anger during combat.



Figure 1.194. Wandering Spirits

- **Shuǐ Guǐ (Water Ghost):** These are usually the spirits of those individuals who have drowned and still continue to live within the water. They attack unsuspecting victims by dragging them underwater and drowning them in order to take possession of the victim’s body. This action is known as a “Tì Shēn” (“Replace the Body”). In a Tì Shēn, the spirit is able to return back to the living in the victim’s body, whereas the victim’s spirit now becomes the new “water ghost,” and must remain trapped within the spirit realm until he or she finds a new victim to take his or her place. This cycle constantly repeats itself.
- **Wú Tóu Guǐ (Headless Ghost):** These are headless ghosts who roam about aimlessly. They are usually the spirits of those who have been sentenced to execution by beheading. In some popular tales, these ghosts approach the living at night and ask where their heads are. Sometimes they are shown as carrying their severed heads on their side.
- **Yóu Hún Yě Guǐ (Wandering Ghost):** The ghosts of victims of violent deaths were known as “orphan souls.” These were souls without any form of connection to their relatives. Having been severed from their ancestral lineages, they roam about the realm of darkness in search of a place to belong to.

Wandering Spirits are the ghosts of deceased individuals who have yet to take proper rebirths (Figure 1.194). Due to a abnormally

strong emotional attachments to a particular person, place, or thing, these spirits do not energetically transform and remain “stuck” between the two realms. These are also ghosts who commonly dwell in abandoned statues and altar images that did not undergo proper consecration to the celestial realm.

Wandering ghosts include vengeful spirits who cannot rest until they take their revenge; spirits who have been hexed by powerful sorcerers of black magic; and “hungry” or “orphaned” ghosts. Some of these spirits have no relatives to look after them after their death, others have no respectable place to go, and some lose their way and are unable to return to the Underworld, so they continue roaming the world of the living.

In ancient China, bringing peace to such ghosts can sometimes require profound commitments. For example, in the case of the ghost of an unwed daughter disturbing her natural family, the family may find a man to “marry” the ghost in a “netherworld marriage” (Ming Hun). In the case of a man who died without a male progeny, the family may have the ghost “adopt” a young male child (such as the son of the ghost’s brother), who will then be obligated to worship the ghost/ancestor.

Some ghosts may become good spirits and powerful Wang Ye (Divine Emissaries). The Wang Ye tour the world of the living on behalf of the Celestial Realm, expelling disease and evil from those who worship them. Wang Ye worship stems from the belief that there are two main categories of supernatural beings. According to legend, both types of spirits were once real human beings. The first category of Wang Ye began as pestilence-spreading spirits (Plague Demons), or the vengeful ghosts of promising young scholars who met violent and untimely deaths. In order to stop the spread of disease, people would pray and make offerings to these spirit beings. As time passed, the Wang Ye gradually became disease-dispelling gods and bringers of good fortune.

The second category comprises of heroes who attained godhood as a result of great acts in their lives.

- **Yuān Guǐ (Wronged Ghost):** Also known as “Revengeful Ghosts,” these are the spirits of those who have died wrongful deaths and their spirits cannot rest or go to the Underworld for reincarnation. They roam the world of the living as depressed and restless spirits who constantly seek to have their grievances redressed. In some popular tales, the spirits would approach a kind living person and attempt to communicate with them in order to lead the person to clues which point out that they have died wrongful deaths. The living person would then help them clear their name or otherwise ensure that justice is done.

These types of spirits include those who perished in water, fire, or at the hands of bandits, those who were driven to death because other men took their possessions, those who starved in hunger or cold, those who died after others had taken their wives or concubines by force, those who died poor upon meeting unjust punishment, who passed away under the rage of pestilence, who were harmed by wild beasts or venomous creatures, and those who were pressed to death when the walls of their homes collapsed.

In ancient China, when a priest encountered a Revengeful Ghost, who had been unjustly tortured, condemned, and executed, in order to rectify this injustice and correct the evil that had been done, the priest would proceed as follows:

Rice wine must first be mixed with the same quantity of Earth taken directly from underneath the courthouse and its front gate (i.e., where the Revengeful Ghost was condemned and executed).

Next, this special mud must then be smeared onto the walls of the main hall of the area of the Yamen (Earth Gate - South West); and the remainder of the mud must be sprinkled about the home and the other rooms of the residence.

Then, the four corners of a large block of granite (weighing 100 pounds) must be chipped, and the four pieces buried at the four sides of the building towards the four cardinal directions (N.S.E.W.).

Next, a tiger's bone and cinnamon must be pulverized and placed, along with powdered amber and Mugwort, under the seat of the judge.

Finally, a mace of cloves, yellow incense, and frankincense resin must all be combined and burned, water mixed with the ashes, and the entire contents sprinkled around the house or temple grounds.

- **Yingling (Fetus Ghost):** These are the spirits of those who have died before birth as a human. They can become Fetus Demons (Xiao Gui) if a priest obtains possession of one and performs certain blood magic rituals.
- **Guǐ Shù (Tree Ghost):** These are spirits which live in trees and haunt mountain passes. They confuse travellers by appearing in random locations, especially in deep forests. Although the spirit does not appear to the living in its human form, the mere appearance of a tree spirit at night can evoke the feelings of fear in a person. A modern variation of the Guǐ Shù is the "Guǐ Lù," where travellers are drawn into an endless journey, along a never-ending road. They like offerings of cakes and fish, tell secrets, and hate doctors and holy people.
- **Jiāng Shī (Stiff Corpse):** This is a type of Chinese "vampire," however, it behaves more like a zombie rather than a vampire. In ancient China, these creatures were believed to be re-animated corpses brought to life by evil spirits, which cause the corpse to move about by hopping. They exist as powerful monsters, kill living beings and absorbing their "life force essence." They are said to be created when a person's corporeal soul (Po) fails to leave the deceased's body, due to improper death, suicide, or simple because they just want to cause trouble. They may also be victims of premature burial.

Their appearance can range from "ordinary" (i.e., a recently deceased person) to downright horrifying (i.e. rotting flesh, rigor mortis, and images commonly associated with corpses that have been in a state of decay over

a period of time). A peculiar feature is their greenish-white furry skin. One theory is that this type of skin is derived from fungus or mold growing on corpses. They are said to have long white hair, huge fangs, and a long tongue, and if they touch you, you will die.

It is also said that the dead man's soul was able to leave the corpse and cause sickness for people in the area.

Ancient legends state that if an evil rooster, dog, or cat approaches a corpse, it can call the Jiang Shi into activity. The corpse will then become a Jiang Shi governed by the evil rooster, dog, or cat ("demon cats" were known for their magical ability of resuscitating Jiang Shi).

The cat must actually jump over the corpse in order to animate it. This causes the deceased to become a violent zombie or evil ghost. Additionally, the cat had to be black, but with white, oily feet.

It is also said that if a dog enters into the cemetery and bumps into the tombstones, then the corpses below are in the process of developing into Jiang Shi.

The Jiang Shi has the power of leaving the coffin, either before or after burial. However, it can only travel in a straight line, and in case it should run into an object and be knocked down, it will be unable to return to the grave.

There are many similarities to the ancient beliefs underpinning Chinese Feng Shui landscape divination. In this secret teaching, homes and ancestral tombs had to be protected from straight roads or other linear landscape features (known as "Arrows"), because troublesome spirits travelled along these straight roads and would bring bad luck to the inhabitants. Because Gui (ghosts), Shen (spirits), and Jiang Shi (zombies) travel in a straight course, the ancient Chinese believed that by twisting the roads they would be able to turn the evil spirits towards some other locality.

It is interesting to note that in ancient Feng Shui, people also built extra wooden screens

behind their doors, thinking that if a demon tries to enter the house, it would bump its head against the screen and leave baffled. For the same reason, the ancient Chinese commonly erected a large wall in front of the main entrance.

One source of the Jiang Shi stories came from the ancient Corpse Magic practice known as "Traveling a Corpse over a Thousand Li." In this magic practice, traveling companions or family members who could not afford funeral wagons or had very little money, would hire a Daoist priest to transport the corpses of their friends and family members who died far away from home over long distances. This was accomplished by using magic talismans to force a spirit to embody the corpse. Then, the priest would teach the corpses to hop on their own feet, back to their hometown for proper burial. The Daoist priests would transport the corpses only at night and would ring bells to notify other pedestrians of their presence, as it was considered to be bad luck for a living person to set eyes upon a Jiang Shi. This magic practice became popular in Xiangxi, where many people left their hometown to work elsewhere. After they died, their corpses were transported back to their rural hometown using long bamboo rods. When the bamboo flexed up and down, the corpses appeared to be hopping in unison from a distance.

In ancient China, when there was danger of a relative becoming a Jiang Shi, the family prepared against such a contingency by placing iron upon the deceased individual's body. Next, the deceased individual's feet were either bound or placed inside a rice measure. Then a magic mirror and a sieve was hung above the casket. The magic mirror was used to prevent the Jiang Shi from rising, and the sieve was used to hold its soul in the Net of Hell.

- **Nie Chu Gui (Evil Curse Ghost):** This is a type of energetically created vengeful ghost, purposely designed by a powerful sorcerer in order to inflict pain, and torment onto a victim. Any sorcerer who possesses advanced psychic powers, and understands how to manipulate the magical forces within himself and the universe, can create powerful forces specifically used to harm others and drive them insane.
- **Gu Hun (Orphaned Souls):** These are the ghosts of humans who had died (sometimes with a violated body), and could not be pacified by means of a Funeral Ritual. This type of victim was commonly known as an "Orphan Soul," a spirit without family, that roamed about the realm of darkness in search of a place to belong. Because the spirit's body was sometimes physically or socially violated (i.e., either physically wounded, not properly buried, or severed from the "flesh and bones" of their ancestral line), it would not or could not, receive ancestral sacrifices within the family shrine. Once the soul became an "outsider" to their own family, the doleful apparitions of these individual's spirits would sometimes be seen dwelling in old tombs (i.e., tombs that had been forsaken, and no longer received sacrificial offerings by the living).

It is believed that in all of these many classifications of ghosts, the spiritual essence that remained lingering after death kept searching for something. Whether it was a substitute body, a substitute family, energetic food, or all of the above, the wandering spirit was likely to interfere with the lives of the living. By imposing its presence upon the living (i.e., through oppression, possession, fear or bribery), the spirit entity could coerce the humans into providing energetic food, as well as a place to "exist." In ancient times, offerings and sacrificial gifts were constantly presented to these types of baleful spirits, in hopes of appeasing their malevolent actions and wrath.

## THE ORIGIN OF A GHOST

Ghosts are developed from the subtle form of the combined spiritual essence of an individual's Human Soul. When the body dies, the energies of the Corporeal Soul (Po) enter into a state of rest (returning back to the Earth), thereby allowing the Ethereal Soul (Hun) to return back to Heaven. The individual's Eternal Soul (Shen Xian) then fuses with the energies, memories, and experiences stored within the individual's Three Dantians (within the Taiji Pole), is projected outside the body, and enters the tunnel of light to return to the Divine. Sometimes, however, unprocessed emotional issues, traumatic death, unfinished business, or extreme attachment to people, places, or possessions, can cause an individual's Human Soul to wander the Earth, becoming a Gui or ghost.

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

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

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

Some malevolent ghosts are trapped between the physical and spiritual realms due to their earthly addictions (sex, drugs, alcohol, etc.). These earthbound ghosts soon learn to enter, hitchhike on, and overshadow the minds of individuals who frequent the areas

and places where the earthbound ghosts are able to best feed their addictions. This is why, when you observe certain individuals who are caught in their addictions, you're only observing the shell of the individual as the ghost has taken over the consciousness and is feeding (sex, drugs, and alcohol addictions are classic examples of this phenomenon).

**Spirit Attachment:** The term "Spirit Attachment" is sometimes used to describe the presence of a ghost or spirit entity living within the energetic field of a person, animal, place, or item. One example of Spirit Attachment can occur when an untrained exorcist tries to remove an entity from a victim, and it is allowed to attach itself onto the exorcist instead. If the exorcist cannot dislodge the spirit entity, there is the strong possibility of serious danger occurring to their physical, mental, emotional, and spiritual wellbeing. In certain cases, people have been known to die, often through suicide, due to severe depression created from Spirit Attachment.

- **Delusion:** The ghosts have become "lost shadows," trapped by a distorted delusional understanding surrounding their death, and are therefore confused and spiritually unable to reach the "other side." This type of ghost syndrome is usually caused by a death that occurred during the life of the individual where death occurred suddenly or under very traumatic circumstances (e.g., via an accident, in war, or through other violent mishaps). Many times the ghost isn't even aware that it is dead. This is because the individual as a ghost no longer has the same awareness that it had as a flesh and blood person, however, its mind is unaffected by the advent of death. This is why, when encountering ghosts who have experienced a sudden death and helping them pass on, the priest needs to convince them that they have died and that they are currently disconnected from their physical body.

## GHOSTS LEAVING THE HELL REALM

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

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

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

- **The individual has not received a proper burial or has received none at all:** Burial represents the first stage in sending an ancestor to the underworld. If the individual was executed, died away from home, or was killed en masse, his or her spirit could be left homeless and wander about as a hungry ghost.
- **Unresolved anger or grief:** If the deceased individual still feels the strong emotional charges of rejection, betrayal, or abandonment towards his or her living family members or special acquaintances.
- **The individual has been violently murdered or unjustly executed:** In ancient China, executioners offered food and drink to their

victims the night before they were killed, so that the hungry spirits would not come back to haunt them (hence the beginning of the customary "last meal"). The executioners understood that not every person who ended up in prison was guilty and that many were actually victims of political persecution or had been framed by their enemies. The executioners also offered spirit money and wrote petitions to the ghosts, asking the ghosts to leave them in peace. These executioners also took the precaution of asking prisoners for forgiveness before executing them. They felt that the best way to avoid incurring the wrath of angry ghosts was to be on good terms with the prisoners during the last moments of their lives. Since the position of official executioner was passed down from father to son, some families could hold on to this post for many generations by paying attention to such seemingly unimportant factors.

- **The individual had died decapitated or dissected:** The ancient Chinese believed that the spirits of the dead could only depart for the hereafter as long as their bodies were buried intact. It was thought that if any part of the body was missing or separated from the corpse during the burial (their heads, arms, legs, etc.) the individual's ghosts would try to find the missing part. Since this happened to those who were born handicapped or lost limbs in accidents, relatives would often choose to bury them with the artificial limbs in order to appease their ghost.

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

The ancient Chinese also liked to take revenge on an enemy by cutting off his or her head and burying it someplace where their

relatives could never find it. This action would disturb the individual's Earthly Soul (Po) still present in the corpse and bring ruin to the person's living descendants.

- **Obsession:** If the individual has become obsessed, jealous or possessive about a certain person, place or thing.
- **Rejection:** If the individual died homeless and dejected, or committed suicide. In ancient China, trees on which individuals have hung themselves and wells in which there has been a suicide were always avoided, especially after nightfall.

### THE THREE POWERS OF GHOSTS

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

- They are able to "Overshadow" an individual, and place specific ideas into his or her mind, causing them to act in unethical ways.
- They are able to obstruct and block an individual's progress (mental, emotional, or spiritual). This can occur either because the ghost has malevolent feelings towards the individual, or because the ghost was summoned and commissioned ("bound into service") by an evil priest who wishes to destroy the individual.
- They are able to frighten weak or fainthearted individuals. When a ghost enters a room, you will feel the temperature of the room drop, and generally experience a chill; this is known as a "psychic cold." If a ghost touches your body or passes through your body, you will also experience a feeling of shock and extreme cold. These tactics are used in order to frighten unsuspecting individuals. When a spirit entity draws thermal energy from the environment, it removes the heat contained within the objects (including plants, animals, and people) in the room as well. Victims who experience this type of "psychic cold," can wrap themselves in a multitude of blankets but, since it is the body's Wei Qi that is being robbed, they will never become warm.

### ECTOPLASM

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

When producing ectoplasm, the priest will feel sensations of tingling and goose bumps. Ectoplasm is also used as the active substance involved in creating all forms of Transfiguration and Materialization, described as follows:

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

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

## GHOST MATERIALIZING

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

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

- **Requiring A Human Presence:** When an earthbound ghost or spirit entity needs a human presence to manifest, it engages in a complex process of energy transference in order to give itself substance. This energetic substance is generally absorbed from an individual's three Wei Qi fields (the energetic discharge of the bodies Jing, Qi, and Shen) and/or from projected ectoplasm stemming from the individual's Ling Shen (magical spirit). In order to materialize, the ghost will draw small amounts of this bioluminescent energy and combine it with the heat and electromagnetic energy contained within the room (this is one reason why the temperature drops).
- **Not Requiring A Human Presence:** Another way a ghost or spirit entity can materialize is through the Qi contained within the surrounding environmental energetic field. For example, on very humid days (when there is lots of rain or fog) or on stormy nights (when there is a large electromagnetic buildup of energy in the air from lightning discharges), a spirit entity is able to construct its physical form from the energy in the atmosphere. When a ghost or spirit entity manifests in this way, there tends to be an intense smell of ozone in the room and the materialized image manifests as a bluish glow.

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

its presence into the physical realm through absorbing human and nonhuman energy.

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

## INTERACTING WITH GHOSTS

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

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

When communicating with a ghost or spirit entity, the priest must use mental telepathy as a form of thought transference. Instead of a thought or idea being projected vocally, it is projected directly by the brain. All thoughts are energetic

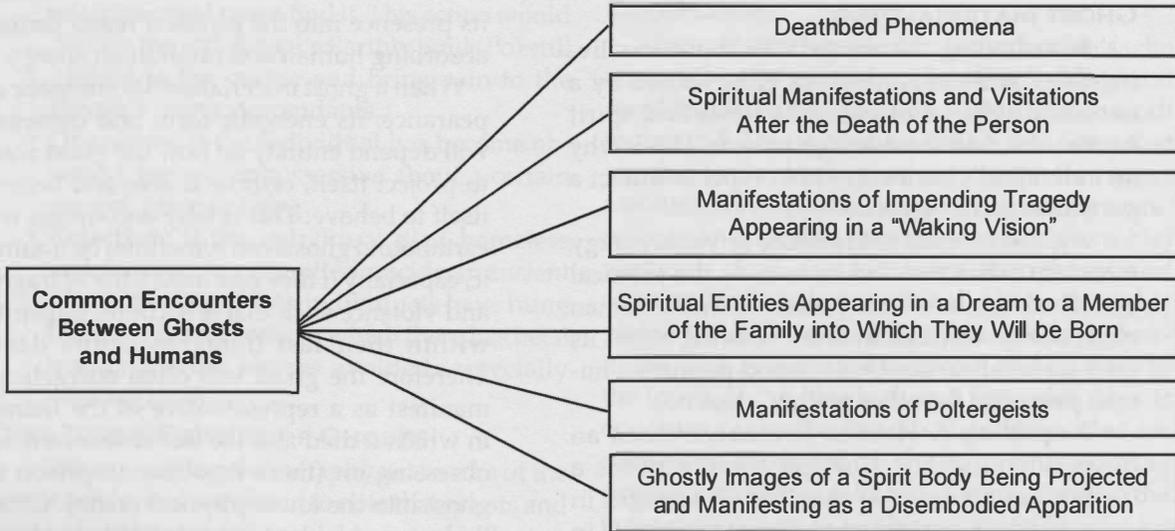


Figure 1.195. The Six Main Categories of Ghostly Manifestations

substance full of vibration and information. The physical body's cells act as specialized receivers that are used by the individual to collect and interpret these vibrations. It is impossible for the human brain to distinguish between a real physical sound and a psychically created impression of the same sound; the frequency is identical. Therefore, when a ghost communicates through telepathy, it is nothing more than the transference of vibrations from one mind to another. This is also why an individual can be haunted in his or her dreams. Although ghosts and earthbound spirits are capable of bringing about strange supernatural activity, they do not possess the incredible mysterious powers of the demonic realm. A ghost is essentially a passive entity with limited powers and abilities. It will usually manifest at random in attempt to communicate, and will then dissipate from view. Traditionally a ghost or an earthbound spirit behaves in a predictable manner, either wanting to communicate its plight or to be left alone to contemplate its misfortune.

### COMMON GHOSTLY MANIFESTATIONS

It is difficult, if not impossible, to be immune to the influence, or encroachment, of the spirit world. Examples of ghostly manifestations are audible sounds, unusual or unexplainable smells, extreme cold, and the displacement of objects. Other phenomena include tactile sensations, visual images, voices, and the apparent psychokinetic movement of objects. Ghosts seem to move through solid matter and can appear or disappear abruptly. They can also cast shadows and be reflected in mirrors; some seem corporeal, while others are luminous, transparent, or ill-defined. Many ghosts have jerky or limited movements, while others are lifelike in movement and speech. Encounters with ghosts can be divided into six main categories, described as follows (Figure 1.195):

1. **Deathbed Phenomena:** These are generally encounters with divine beings, religious figures, or luminous apparitions. Visions of previously deceased loved ones who have come to guide the dying soul into the next level of existence are common occurrences.

**2. Spiritual Manifestations of the Dead:** These generally occur within a short time after the death of an individual. The visitation from the departed spirit is usually to bring comfort, communicate information, announce their role as a guardian, or to complete unfinished business. If an individual's life ends in an untimely manner, or so violently that the soul does not realize the body is dead, the disembodied soul often goes about its daily routines oblivious to the death of its physical body. Occasionally these souls will manifest as mischievous entities, attempting to get the attention of the living; but they lack the malevolence of an evil poltergeist manifestation.

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

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

Several doctrines on the reincarnation of the Eternal Soul into beings of a higher or lower order stress that the type of birth the soul takes depends on the momentum of the acquired merits or demerits obtained during the previous incarnation. In the Buddhist

system, for example, it is believed that souls may be reincarnated into beasts as a form of punishment for their demerits in life, and then later be reborn back into the human body as a reward for their virtuous life and conduct while in animal form.

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

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

If the deceased person's ghost remains longer than seven days after the body's death, the ghost will find it hard to leave the material realm. If the ghost is still wandering within the Earthly plane, the priests who conducted the initial funeral rites must gently force the spirit ghost to depart for the hereafter. The ancient Daoists would accomplish this task by Opening Heaven's Door and escorting the spirit ghost into Heaven. In the Catholic Church, the "requiem mass" is performed for this purpose.

**3. Manifestations of Impending Tragedy:** These are usually "visual" images in which an entity will appear in a "waking vision" or in a dream state at the moment of a crisis. When they appear, these spirit entities often communicate

about the death or severe crisis of a loved one or give warning of an impending tragedy. In ancient China there were numerous tales of spiritual visitations from benevolent spirits who appear with the intention to give useful advice in emergencies, prescribe medicines for the sick, or to help an individual escape misfortune.

According to ancient Daoist teachings, it is considered to be extremely inauspicious for a man to hear a ghost calling him by his proper name. The danger and severity of the ill-omen will depend on the specific 12 Branch Ghost Divination Day calculation, described as follows:

- **Zi Day:** Foretells of the sudden injury to his children and/or cattle.
  - **Chuo Day:** Foretells of the sudden, violent death of an old relationship of his.
  - **Yin Day:** Foretells that terror and fright are going to affect the children of his home.
  - **Mao Day:** Foretells that a great catastrophe, such as a large disastrous fire or overwhelming flood is about to happen.
  - **Chen Day:** Foretells that some woman in the family is going to die.
  - **Si Day:** Foretells that his father or mother is going to die.
  - **Wu Day:** Foretells that evil curses, sorcery, or witchcraft will soon begin to work their wicked effects on his body, mind, and spirit.
  - **Wei Day:** Foretells that catastrophes will soon come upon the younger members of his family.
  - **Shen Day:** Foretells that he will soon die.
  - **You Day:** Foretells that the demise of his father or mother is imminent.
  - **Xu Day:** Foretells the accidental death of somebody
  - **Hai Day:** Foretells that the scourges of war are soon to be expected.
4. **The Spiritual Entity of a Human Soul:** Sometimes an individual's spirit will appear in a dream to a member of the family into which he or she will be born. Such dreams are referred to as "announcing dreams."

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

Additionally, in ancient China it was believed that when a man or woman lives in a chronic state of anger, opposes Heaven or wrongs living beings, then disembodied souls or demon-like entities are immediately drawn to the individual in order to perform "retributive justice," including sending down disasters and misfortunes. It was therefore believed that sometimes such evil conditions were a product of the individual's created Karma.

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

an energetic state in which two people, separated from each other by distance, experience each other simultaneously. It is believed that this type of phenomenon is created by the individuals' strong desire or impulse to see and reconnect with each other.

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

### GHOST FEEDING ON ENERGY

Similar in fashion to humans who drink and eat food in order to replenish their energy, ghosts must also energetically feed their ethereal bodies. This is normally performed by sifting energy through touch, and by absorbing Qi through smells.

It is traditionally taught that spirit entities who exist within the higher spiritual realms can consume energy by simply interacting and partaking in thought, consciousness, and mental fusion with any individual. However, the spirit entities who exist within the lower spiritual realms must consume energy through feeding on the Qi or subtle energy contained within the energetic fields of people, places, and things.

When presenting special food offerings to a particular ghost or spirit entity, it is important to note that these spirit entities tend to prefer cooked

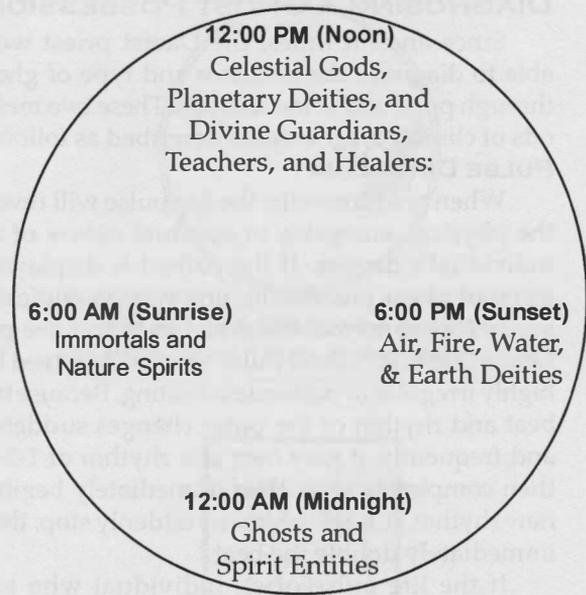


Figure 1.196. The Four Main Time Periods for Presenting Offerings to Spirits

food, imprinted with the loving intention and dedication originating from the heart of the priest.

According to ancient Daoist teachings, food offerings presented to spirit entities are divided into four major times, described as follows (Figure 1.196):

- **Immortals and Nature Spirits:** These food offerings are presented at sunrise (6:00 a.m.).
- **Celestial Gods, Planetary Deities, and Divine Guardians, Teachers, and Healers:** These food offerings are presented at noon (12:00).
- **Elementals (Deities of the Air, Fire, Water, Earth):** These food offerings are presented at sunset (6:00 p.m.).
- **Ghosts and Spirit Entities:** These food offerings are presented at midnight (12:00).

## DIAGNOSING A GHOST POSSESSION

Since ancient times, the Daoist priest were able to diagnose the presence and type of ghost through pulse and urine analysis. These two methods of clinical diagnosis are described as follows:

### PULSE DIAGNOSIS

When read correctly, the life pulse will reveal the physical, energetic, or spiritual nature of an individual's disease. If the patient is displaying signs of ghost possession, one way to clinically verify this abnormal condition is to feel the patient's pulse. A "Ghost Pulse" is characterized by highly irregular or patternless beating. Because the beat and rhythm of the pulse changes suddenly and frequently, it may beat at a rhythm of 1-2-3, then completely stop, then immediately begin a new rhythm at 1-2-3-4-5, then suddenly stop, then immediately double the beat.

If the life pulse of an individual who has become a priest or nun does not beat from underneath the tendons of the wrist, the Guardian Deities of his or her spiritual lineage have left and have been replaced by a demonic spirit. If the individual is not a priest or nun, then it indicates that the individual is currently under a powerful curse, or the manifestation of an evil spirit.

Traditionally, the possessing spirit is categorized according to the specific types of diseased condition it creates. In the four types of demons categorized as In-Between Demons (as opposed to the "Demons from Above" and the "Demons from Below" class) the example of their symptom manifestations are as follows (Figure 1.197):

- The Liver tends to be the favorite domain of the Earth Demons (Nature Spirits) and Ghosts.
- The Heart tends to be the favorite domain of the Royal Demon class and the Guardian Spirits. These types of spirits are also responsible for creating various forms of Spirit-Wind Disorders.
- The Spleen tends to be the favorite domain of the fierce Earth Demons (Nature Spirits) and mischievous/malevolent Ghosts. These types of spirits are also responsible for creating various forms of edema, gout, ulcerous growths, tumors, lupus, and leprosy.

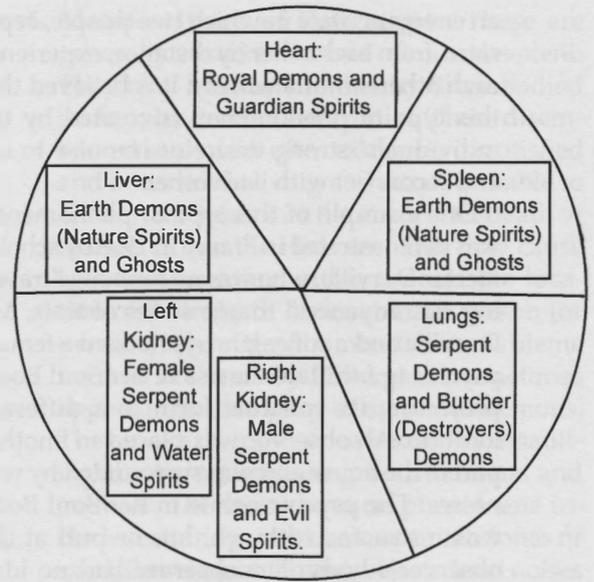


Figure 1.197. The Ghost Pulse reveals where the spirit is currently residing inside the patient's body.

- The Lungs tends to be the favorite domain of the Serpent Demons and violent Butcher (Destroyers) Demons. These types of spirits are also responsible for creating various forms of pulmonary inflammations.
- The Right Kidney tends to be the favorite domain of the Male Serpent Demons and Evil Spirits.
- The Left Kidney tends to be the favorite domain of the Female Serpent Demons and Water/Lake Spirits. These types of spirits are also responsible for creating various form of infectious bile disorders.

The Ghost Pulse is also divided into Male (Yang) and Female (Yin) sides of the body, revealing the type of demonic influence. For example:

- A Male (Yang) Demonic Spirit effects the pulse on the right (Yin) side of the patient's body: The symptoms include a bulky, prolonged, and unclear pulse.
- A Female (Yin) Demonic Spirit effects the pulse on the right (Yang) side of the patient's body: The symptoms include a subtle, short, and unclear pulse.

### URINE ANALYSIS

If the patient is displaying signs of ghost possession, one way to verify what type of ghost is possessing the victim and where it originated, can be determined in the clinic through urine analysis. This type of clinical diagnosis is described as follows:

- Place an empty bowl before the patient, and have them urinate inside the bowl.
- After the urination, there is a special kind of urine bubble that looks like a fish-eye (Figure 1.198).
- When the fish-eye bubble arises in the urine, observe where it goes inside the bowl.

Sometimes the fish-eye bubble is not present, and the priest must take a chop-stick and vigorously stir the urine, and repeatedly say the following magical incantation until the fish-eye bubble appears, using the "Reveal Yourself" Hand Seal (Figure 1.199):

**"Ohm-Ah-Ra-Pa-Tsa-Na-Dhi!"**  
("Reveal Yourself")

- Next, divide the bowl into the nine palace divisions of the Magic Square (Figure 1.200). The specific numbering of each Magic Square Palace, and its association with a particular type of ghost is explained as follows:
  1. The Ghost from a God
  2. The Ghost from a Man/Sorcerer
  3. The Ghost from a Spirit Entity
  4. The Ghost from a Cemetery or Tomb
  5. The Ghost from a House
  6. The Ghost from a Field
  7. The Ghost from an Ancestor
  8. The Ghost from the Victim's Self
  9. The Ghost from an Offspring
- The area where the fish-eye bubble settles inside the bowl reveals where the ghost originated from.
- After determining which type of ghost is harming the patient, the doctor can begin treatment.

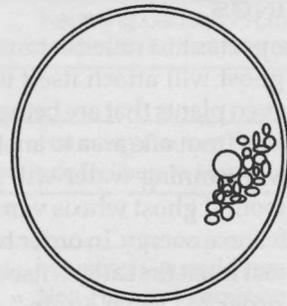


Figure 1.198. Observe the Fish-Eye, and watch where it rests inside the urine bowl.

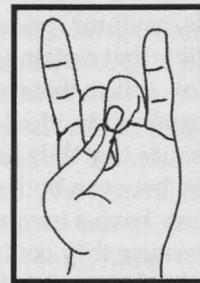


Figure 1.199. The "Reveal Yourself" Hand Seal: The middle (Fire) finger of the left hand touches the center of the palm; the ring finger touches the thumb

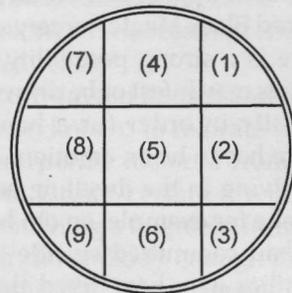


Figure 1.200. Divide the urine bowl into the nine palace divisions of the Magic Square.

## HAUNTINGS

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

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

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

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

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

### Psychokinesis

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

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

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

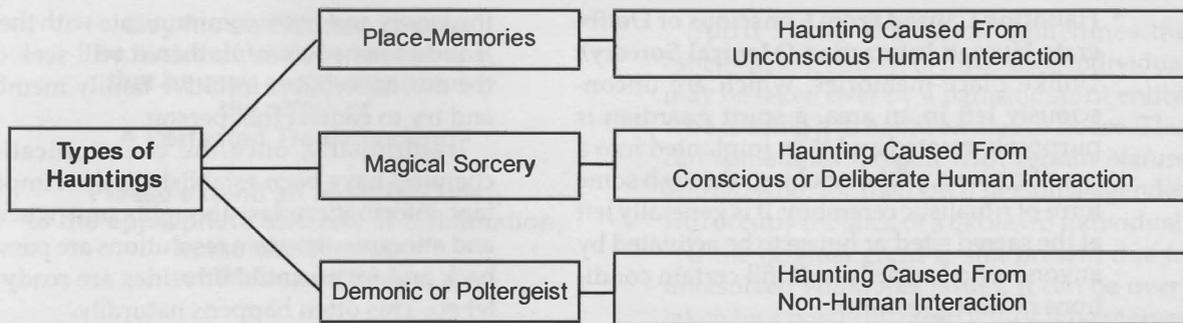


Figure 1.201. The Three Categories of Hauntings

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

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

### TYPES OF HAUNTINGS

According to the *Exorcism Report*, written by Dom Robert Petitpierre, extensive research has confirmed that each type of “haunting” activity reported can be generally divided into one of three categories: Unconscious Human Interaction, Conscious or Deliberate Human Interaction, or Non-Human Interaction. These three categories form a framework through which to study the various types of hauntings and the specific types of energy behind them, described as follows (Figure 1.201).

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

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

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

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

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

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

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

- **Haunting Caused From Non-Human Interaction (Ghost, Spirit Entities, Nature Spirits, or Demonic Activity):** Non-Human Interaction refers to a haunting caused from demonic or poltergeist activity.

In this type of haunting, a ghost, a demonic entity, or a spirit entity is involved.

**Ghost (Poltergeist):** If it is the ghost of a deceased individual, it will usually work through the thoughts, emotions, and dreams of a victim, as well as energetically affect the environment. Unless extremely malevolent and hostile, doing an aggressive exorcism on the ghost of a deceased individual is considered to be an inappropriate action for an exorcist.

In hauntings created by a recently dead spirit, the family will sometimes report dreams, sightings, interactions and feel certain emotional charges that are not their own. The spirit will initially go to the closest members of

the family and try to communicate with them. If this is not successful, then it will seek out the most accessible intuitive family member and try to contact that person.

Traditionally, once the communication channels have been established, then important information, last thoughts and wishes, and attempts at certain resolutions are passed back and forth, until both sides are ready to let go. This often happens naturally.

The spirit must let go of his former life and all those connected to it. By doing so, he releases all of his knowledge, experiences, connections, and emotions back into the world. Once all that has been needed to be said is resolved, the interaction slowly fades as both sides choose to move on.

One special prayer traditionally used in ancient Daoist magic to help a trapped Earth-bound spirit transcend, is performed as follows:

First, the priest will set up an altar, and purify the space:

Then, the priest will present special offerings to either Taishang Lingbao Tianzun or Tai Yi The Heavenly Lord of Salvation From Misery.

After "Opening Heaven's Gate," the priest will present a special petition asking Taishang Lingbao Tianzun to assist the lost spirit in receiving absolution, and to be reborn in accordance with its cultivated merit.

Next, the priest will repeat the following prayer:

**"I, your humble servant  
(Daoist Lineage Name),**

**Beg that,  
After your imperial reading  
of our humble petition,**

**You allow this person  
(Deceased Individual's Name),  
to receive new life again!**

**May his sublimated corpse  
be restored to its former shape,  
that he may eventually obtain  
the office of  
A Perfected Transcendent!"**

**Please extend an Imperial Order,  
to the appropriate officials of Sublimation,  
in the two Bureaus  
of Water and Fire!**

**Allow the Celestial Doctors,  
the Supervisor of Life,  
the Arrestors,  
and other deities to all descend!**

**Divide his potency  
and disperse his shape,  
gather his breaths  
and bring forth his Eternal Soul.**

**May your celestial agents  
secretly help this magical ritual,  
to carry out all of the  
spiritual transformations!**

**And together,  
may they completely restore  
(Deceased Individual's Name)  
spirit body and original appearance!**

**Refine it with  
the Golden Liquid  
of Flowing Fire,  
Casting Po and Molding Hun!**

**Purify it with  
the water of Yellow Splendor,  
Eradicating the pollution  
of the dark!**

**Absolve millions  
of karmic retributions,  
Returning him back to the womb  
to be born again!**

**Absolve and allow him  
to visit the Southern Palace,  
to receive new beginnings  
and Celestial Transformations!"**

**Spirit Entity (Parasite):** Sometimes the "shell" (energy body) of a deceased individual may be taken over by a parasitic spirit entity, who is using it to haunt an area or house. This can sometimes happen with certain Nature Spirits, who, for their own personal agendas will occupy the shell of a deceased individual.

If the original ghost is still present due to unresolved emotional issues, it can be overtaken by a powerful spirit entity, who merges with the dead spirit until they eventually become a composite being. Over time, the old personality of the dead spirit is eventually overshadowed by the more dominant, powerful spirit entity, who continues to grow and become stronger. This energetic combination can sometimes be dangerous.

In such energetic combinations, the spirit entity (energetic parasite) can give the ghost abnormal strength and magical powers. If the ghost is a person who has died a violent death, was involved in some form of violent occupation, is extremely territorial, or was mentally ill in a dangerous way, it can be difficult to get rid of, and must be approached from a variety of ways - all at once. In such cases, the primary exorcist will require the help of several assistants.

Sometimes, there is a situation whereby the individual who died was already overshadowed by powerful spirit entities. The spirit entities retain the shell and begin to instigate the haunting as a way to keep and maintain their energy source. During these types of hauntings, the spirit will inflict his feelings of anger and frustration upon all the occupants of the home, who will usually feel drained from being inside the house, and immediately start arguments once they enter into the house.

Other symptoms can include sudden extreme emotional reactions, suddenly becoming lost in wild sexual fantasies, or suffering from chronic nightmares, depending on the type of spirit involved.

**Nature Spirits:** Other times, the haunting can be caused from a powerful ancient spirit that has been magically bound and trapped within a land area, sacred ground that has become disturbed or built upon, Nature Spirits that have become trapped by modern building projects, an ancient deity that has suddenly become awakened within the land area and is reaching out to humans for some form of recognition, or a spirit guardian of the land area that has suddenly become disrespected.

If everything inside the house was originally "normal," and suddenly the haunting began to occur, then chances are an entity either came in (i.e., was activated through something that was recently brought into the house), or something recently happened inside the house to "awaken" the spirit entity.

Certain powerful Nature Spirits remain "asleep," existing as part of the land for generations. Then, suddenly, something energetically occurs that awakens and activates them. Most of the time, these types of spirit entities come into a house because they are attracted to a particular type of energy (i.e., ritualized magic, psychically sensitive individuals, etc.).

If a powerful spirit guardian is causing all of the trouble, the priest must first determine what type of spirit entity they are dealing with and why. Certain spirit guardians are extremely intelligent, active, and can become very aggressive. Others are from a lower order and exist in the spirit realm as energetic guard dogs. Additionally, certain ancient temple sites can have elaborate and extremely complex spirit guardians, that are magically constructed out of a combination of an Elemental, bound in a Blood Magic ritual, with the Egrores of a magical sect.

**Demonic Entity:** Many times, what people think are attacks from demonic entities are actually interactions from Nature Spirits. However, sometimes, a powerful Demonic entity or a powerful Elemental will inhabit a home. When this occurs, they are usually

drawn into a particular house by natural energetic vortices that exist on the land site, or by ancient power sites that are located nearby. Demonic entities can also be invited into a house through performing certain types of ritual magic, as well as keeping and energetically "feeding" demonic ritual objects, pictures, and statues.

It is important to first identify the source of its origin. This will tell the priest much about what type of demonic entity it is, and what to do with it. If the demon is aligned to a particular magical tradition, religion, or practice, then the priest must deal with it in the confines of that context.

### HAUNTED HOUSES AND SPIRIT PORTALS

Generally haunted houses contain "cold spots" where paranormal activity is centered. These "cold spots" are considered to be interdimensional doorways or spirit portals through which spirit entities travel. Any area that has a powerful static core charge initiated by extreme psychic trauma (such as a death) can facilitate a tear in the subtle veil that separates the various realms, resulting in the formation of a cold spot. Other factors (such as the energetic placement of house, power-lines, ley-lines, geological stress points, underground streams, etc.) can also be involved in creating a cold spot.

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

Additionally, according to ancient Daoist Feng Shui teachings, certain areas of land have powerful energetic currents of Earth Qi. Sometimes located within these powerful currents, are active energetic portals, like acupuncture points existing along an energetic meridian. Spirit beings are commonly known to flow back and forth, through these natural energetic portals, which act as magical doorways into other dimensions.

In these types of situations, because of the location of the house and the spirit portal are one in the same, it would be far better for the occupants to move than to initiate an all-out-war (that you cannot win) against the spirit realm.

### HAUNTED HOUSES AND EVIL ENERGY

When the energy of a land area becomes severely stagnated, it sometimes creates what is known in Daoist Magic as "Sha Qi" (Killing Energy). How this Sha Qi will effect a home or its property depends on the type and manifestation of the energy, its particular power, its location, and the direction of its energetic flow.

If the stagnation or blockage of the lands energetic flow is located around a house, sacred site, swamp land, graveyard, toxic waste site, dump, etc., then all types of powerful Sha Qi can be created. When this happens, the toxic energy can gather all forms of Nature Spirits, spirit entities, ghosts, and large energetic parasites that further contribute towards the land imbalances, affecting all human life living within the vicinity.

Additionally, in ancient times there was a magical practice known as "Pinning." This ancient ritual required the shaman priest to magically Pin the local deity (God or Goddess) of a land area, in order to take control of the magical power of the land. Then, the shaman priest was able to channel and use the energy of the Pinned deity for his or her own personal use and magical rituals.

If a priest is called to a haunted area where there are many disturbances related to the energetic nature of the land and the flow of Sha Qi, one of the first things he should do is map out all of

the sacred areas surrounding the haunted house.

Next, the priest should find out what, if any, magical practices have been performed in these sacred areas.

Because magical Pinning is "trapping land power," if the priest decides to undergo the task of "Unpinning" or releasing the ancestral spirits, land powers, Nature Spirits, etc. trapped by this type of magical ritual, there are several important considerations that he should take into account before proceeding.

- **The Deity:** First and foremost, know what type of magical creature/deity you are about to energetically release. Some ancient spirit entities are extremely malevolent, and should never be released out into the world. These magical powers may have been ritually Pinned for good reason. Other spirit entities may be forms of non-aggressive Nature Spirits, who were magically ambushed, bound, and trapped into service by malicious sorcerers.
- **Its Magical Powers:** Second, what type of magical powers are you about to release into the environment. If the Pinned land spirit is extremely wild, the ramifications could include, wild thunder storms, strange weather, insect infestation, etc. However, if the land spirit is healing in nature, it would be wise to assist it in its original energetic design.

After much consideration, if the priest decides to proceed with the Unpinning Ritual, he must first remove any current spirit entities existing within the land area. Then, the priest should Unpin the land deity, and ask it if there is anything that it needs, in order to get the energy of the land to return back to a healthy energetic flow. Sometimes the solution requires the family living within the house to change or move an external structure.

The primary goal of the Unpinning ritual being to negotiate, compromise, and continue to work in harmony with the land spirit and the people living within the house.

## RESEARCHING A HAUNTED HOUSE

Before seriously considering performing an exorcism on any type of person, place, or thing (i.e., house), it is advisable to first conduct extensive research surrounding the item in question. Because in an exorcism safety is paramount, the more details that can be gathered before starting an exorcism, the better the chances for success. If not adequately prepared, the exorcist can run the risk of being seriously physically, mentally and/or emotionally harmed.

The more information gathered about the case, the better prepared the exorcist will be. This important knowledge also allows the exorcist and his or her team to prepare for any possible negative consequences that can occur from the encounter. Sometimes haunting can occur due to misguided magical practices (i.e., the individual did not understand how to control the magical ritual they were performing), or be brought about through malicious intention.

The following are some examples of information that should be gathered before an exorcism is initiated:

- Before exorcising a haunted area (i.e., a haunted house), the local history of the house and the land surrounding the area in question should all be taken into consideration. All surrounding areas that contain any form of supernatural history should be noted and flagged. For example, it is very useful to have advanced knowledge that the place you are about to enter into is centered in the middle of an ancient burial ground (Figure 1.202). It is also extremely important to know if the individual seeking your help has inadvertently offended a Guardian Spirit of a sacred site, an Elemental, or a Nature Spirit.

Another important thing for the exorcist to note is the energetic patterns of the area's Feng Shui, especially energy traveling along the area's ley lines and water lines. These areas are common energetic pathways used by certain spirit entities for travel and "feeding."

If an area has been deliberately cursed, the symptoms need to be neutralized and the cause of the curse discovered and removed.



Figure 1.202. 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.

Sometimes an area can be accidentally cursed. This can happen when amateur priests perform poorly-executed shutdowns of the Magic Circle after completing their magical rituals. When High Magic (i.e., Deity Magic) is not performed properly, the gathered magical energy can leak into the surrounding environment and create all forms of problems. In mild cases, the energy can create "cold spots" within a room, a house or an outdoor area. As the amount of energy increases within these areas, spirit entities begin to take advantage of the situation and feed off the energy. If left unchecked, the magical effects of the release can eventually manifest into a full-blown "feeding-frenzy," resulting in demonic infestation. This is one reason why, when visiting the area in question, an exorcist will be careful to note any unusual animal behavior (e.g., the lack of birds singing is a clear giveaway that the energetic field is toxic and destructive) or unusual sounds in and around the surrounding area.

Sometimes "Thought-Form Entities" are created inside a room, house, or outside area after high levels of psychic energy have been released due to strong emotional trauma (i.e., a hideous crimes committed in the privacy of the home, such as forced robbery, brutal assault, rape, or even murder). Spontaneous Thought-Form creations are usually born out of extremely negative emotions. Eventually, these negative Thought-Form creations learn

to energetically survive by further creating and feeding off of the negative emotional states of individuals living within certain homes. Since these are artificially created entities, they are traditionally captured and immediately destroyed.

If a murder has been committed inside the house and the body of the victim has been secretly buried somewhere on the property, the ghost may stay at the scene of the crime seeking resolution, even if the property changes hands. In this special case, a magical ritual must be conducted for the soul of the deceased victim. This important ritual is performed in order to bring peace to the victim's spirit, and to ensure that the new owner of the house or property is not punished for crimes that he or she did not commit. Without this important resolution, the ghost may continue to haunt the house, street, or property, continuing to seek revenge on the living.

- Before exorcising a possessed individual, all information relating to his or her physical, mental, and spiritual health, as well as family lineage containing shamanic and paranormal skills should be immediately noted and flagged. It is important that a complete picture of the individual's mental health be ascertained before treatment begins. Is the individual taking medication or recreational drugs? Do they have a history of mental illness (i.e., any psychological disorders)? Are they, or were they ever involved in any form of occult magic?

During the interview, it is important for the priest to watch for subtle changes in the individual's breathing, voice, eyes and skin color, as well as monitor his or her mental and emotional state.

#### BEFORE BEGINNING A HOUSE EXORCISM

After the research has been compiled and a treatment plan formulated, next the priest will perform a purification ritual in order to prepare his or her body for the encounter. Depending on the type of spirit entity involved, the preparation can

take from several hours to as long as three days. In certain encounters with powerful demonic entities, three days of continual purification prayer and fasting on Holy Water is mandatory, especially before the exorcist is allowed to encounter the possessed person or place.

According to ancient Daoist Exorcist teachings, this cleansing and purification process was crucial for priests, who must first become "pure and unadulterated yang" before he could absolve gloomy "cloud-spirits" and deliver stagnant "bone-spirits." According to the *Daofa Huiyuan*, "If a priest wants to liberate the dead, he must first liberate himself; if a priest wants to absolve the dead, he must first absolve himself. If the priest does not liberate and transform himself, then the ghosts and human spirits cannot ascend."

After the purification ritual has been performed, the exorcist will begin to increase his personal energetic field. Only after the exorcist feels fully energetically charged should he attempt the exorcism. According to ancient Daoist Exorcist teachings, it is through the purified manifestation of the Divine Light radiating from the priest inner core that others can be transformed and purified.

According to the *Daofa Huiyuan*, when the exorcising priest assist an Earth-bound spirit to leave the physical realm, he will direct his thoughts onto the following prayer:

**"I Refine the Other's Yin - With my Yang;  
Create the Other's Soul - With my Soul;  
Restore the Other's Qi - With my Qi;  
And Transform the Other's Ignorance -  
With my Sage-hood!"**

When performing an exorcism, usually a team of three well trained priests combine their energies and enter into the target area (the seat of paranormal activity) as a single unit of focused magical power. Before arriving at the area in question, it is important that the team of exorcists first determine if the encounter will require gentile negotiation tactics, or if fierce magical techniques and psychic combat are to be expected. The goal is to minimize the amount of energy expended in order to get the job done quickly. It is also important not to

allow a hostile spirit entity time to react, marshal its defences, or begin attacking first.

- If the exorcists are dealing with a benign entity, one of three things can transpire: If the entity is the confused spirit of a deceased individual, the priest will explain that the individual is dead and encourage him or her to move on. If the spirit refuses to leave the area, the priest can explain to the spirit that he or she is causing distress on the living and try to persuade the spirit to stop. Sometimes, the peaceful coexistence between a benign spirit entity and the current residents of a place is the only safe and healthy resolution to the problem.
- If the entity is found to be extremely hostile, another approach is taken. If the entity has a history of violent behavior and continues in this pattern even after death (if the spirit is capable of telekinetic activity, there will usually be some kind of physical violence evident), extreme measures must be taken in order to remove it from the premises. Depending on the circumstance (i.e., if the entity is stable or mobile), the exorcist can choose to trap, bind, and remove the spirit (i.e., by placing it inside a storage container, like placing a "Genie in a bottle"); create a energetic portal and then return it to where it came from, or banish it to a more suitable dimension (e.g., in cases where a rogue Elemental is involved); or in extremely malevolent cases, completely destroy it.

### REMOVING A SPIRIT ENTITY

In Daoist Exorcism, if the decision has been made to trap and remove the entity, then the area is first made extremely inhospitable for the spirit.

Techniques such as shaking clanging cymbals, ringing gongs, lighting firecrackers, spraying Holy Water, burning sacred herbs, and sometimes reading sacred scriptures out loud are all used in order to drive the spirit out of certain areas of the house and lead it into a containment cell (i.e., a ball of Jet or Obsidian is used as a securing medium). This is similar in effect to the ancient hunting techniques used in China to lead a tiger into the direct path of a hunter's trap.

An energetic vortex is created within the center of the ball of Jet (or Obsidian) and placed in the middle of the containment area. The energetic field of this swirling vortex extends 360 degrees outwards into the room, moving in a clockwise direction. As the spirit entity is driven into the containment area, it becomes trapped within the magical orb's energetic field. As the exorcist approaches, he or she increases the magical power and speed of energetic vortex. Eventually the spirit entity is spiralled into the center core of the magical orb, and contained. The exorcist will then use magical incantations and hand seals in order to seal the trapped spirit inside the magical orb (sometimes magical gourds are used in this process).

After the exorcism has been completed, it is important for the team to search for and remove any energetic residue that may have been leftover from the encounter. In order to finish the ritual, the exorcist will energetically purify the area before leaving.

It is important to also note, that if the exorcist has discovered the entity haunting the house to be a frustrated Nature Spirit, he should summon the Celestial Immortals and request that the spirit be taken to a place that is appropriate for its survival, and that this area be somewhere from which it cannot return back into the physical realm to cause itself and others further harm. At this point, it is important not to simply apprehend the spirit and banish it out of the house through an open door or window. This action will merely cause the spirit to attach itself onto an unsuspecting person or animal passer through the area.

### REMOVING A COMPOSITE SPIRIT ENTITY

When dealing with a composite spirit being (i.e., the combination of both ghost and spirit entity), the parasitic spirit entity must be removed first, before the exorcist directs his attention onto removing the ghost. The exorcist should proceed as follows:

- If it is a lower level parasitic spirit entity, perform a mild exorcism in order to separate the ghost from the parasitic spirit entity. Then, send the parasitic spirit back to the Underworld.

- Next, direct a divine blessing to the ghost's spirit, and send it towards the celestial realm.
- Then, clean up the haunted space.

If the haunting is created by a strong, intelligent, and extremely aggressive composite spirit, then proceed as follows:

- Perform the Clearing A Space Ritual - Stage #1, (located in the back of the book), in order to draw it from its hiding place.
- After paralyzing the parasitic spirit, call in the Thunder Generals to apprehend and remove the evil spirit from the body of the dead person. Depending on the type of evil spirit entity, and its current malevolent actions, it should either be destroyed or sent to the Judgement Courts of the Underworld.
- Next, focus your attention on the ghost. It is important to assist the dead person to sojourn into the Underworld so that he may have the opportunity to reincarnate.
- After working with the ghost, if he refuses to leave the physical realm, pray to the Jade Emperor and ask him to dispatch the "Yin and Yang Escorts of the Underworld" to remove the spirit of the dead person.

Do not be surprised if the Yin and Yang Escorts transform and change their appearance. They will be dressed in a way that the dead person expects them to look, and may appear as a relative or religious figures. The two escorts will instinctively choose an image that is the most likely to have the most positive effect on the dead person.

#### CLEANSING A HAUNTED HOUSE

After an exorcism, it is important to cleanse and change the energetic structure of a house in order to avoid re-encountering any earthbound ghosts or spirits that have been attracted to the area. One technique used to assist individuals in this process, is to remove all outside bushes that block the windows, allowing more sunlight to penetrate the dwelling. Inside the house, paint the walls white, yellow, or light blue (these colors interfere with the ghost's vibrations). Remove all furniture, pictures, mirrors and mementos from

any previous owner. Make the physical environment light, bright, and cheery.

Check the Feng Shui of the house's structure for anything that would make a haunting easier. For example, in certain houses, an uncapped well located inside or under the house could act as a energetic tunnel into the Underworld. Such an energetic structure needs to be properly capped, both physically and ritually (certain magical traditions will use a swirled and protected magical seal, with a seal located on the underside, as well as the outer side.

Check where the house is located. Is it on or near a particular area where an ancient battle was fought? Is it located near an old insane asylum, hospital, or prison? Is there a retirement home, slaughter house, land fill, toxic dump, power station or substation, cave, etc. located on or near the property? Once the exorcist has this information, he should then determine what energetic affect the location of this place has on the occupants of the house? For example, did they usually have nightmares, experience conflict, or feelings of exhaustion, etc. before moving into the house?

Is the house built on or near a grave site or a sacred burial ground? Certain ancient burial sites can become extremely haunted, while others can be jealously guarded by powerful spirit entities, that can cause all sorts of problems, especially if they are disrespected or mishandled. If the house is "trespassing" on the sacred site, and the occupants are in the wrong by being there, not much can be done to help the violators. It is both a dangerous and difficult situation to rectify. The interaction with this type of composite spirit entity (i.e., the collective ancestral spirit fragments of the dead and the ritually created spirit guardians) can have a powerful demonic overtone to it, which makes it difficult to remove.

Additionally, ask if the house is built on or near a large deposit of granite. Granite often contains very large and powerful spirit guardians, that can either become trapped in the stone by ritual magic, or naturally exist within the structure as a protector of the land area.

## EXAMPLES OF EXORCISTIC INCANTATIONS

There are many branches, varieties and lines of magical exorcisms. Each exorcism will vary according to their own unique cultural tradition. The following are several magical incantations used during an exorcism, for more information see the *Daoist Magical Incantations, Hand Seals and Star Stepping* book.

- **Daoist:** The following is an example of an exorcism incantation performed by a Daoist priest. It is traditionally spoken in a somber voice, and repeated to remove evil spirits:

**“Under the direct order  
of Tai Shang Lao Jun,  
I sincerely invite the Five Thunder General!  
His thunder strikes the sky!**

**He leads 30 Thousand Spirit Soldiers,  
And rides the clouds in the dark!**

**The red clouds fly-  
they are my general!  
The black clouds fly near -  
they are my soldiers!**

**My soldiers travel up the mountains  
to drive away fierce tigers!  
My generals go down into the waters  
to kill the dragons!**

**Thunder Soldiers and Thunder Immortals  
come to my altar.  
The power of Heaven and Earth are moving!**

**Evil ghosts have their own powers,  
they come to confront my magic!  
But my magical power is so strong,  
that ghosts cannot confront its divine light!**

**The God of Thunder is shining his light  
and kills all of the evil spirits!  
If you don't submit to my order,  
the Thunder God will kill without mercy!**

**I act under the order of  
Tai Shang Lao Jun  
and order the Heavenly soldiers  
to quickly do it as law!”**

- **Daoist:** The following is another example of an exorcism incantation performed by a Daoist priest. It is traditionally spoken in a somber voice, and repeated to remove Nature Spirits from a Haunted House:

**“The original purpose of this magic ritual  
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  
both inside and outside!**

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

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

**Therefore the Thunder Gods  
protect the Law  
and follow the King of Spirits!**

**All who guard  
the tradition of the Dao,  
assume this responsibility of protection!**

**By chanting the holy scriptures,  
All things return back  
to the Great Dao!**

**I act under the order of  
Tai Shang Lao Jun!**

**Leave now,  
be at peace,  
and attain great benefit!”**

- **Christian:** The following is an example of an exorcism incantation performed by a Catholic priest. It is traditionally spoken in a somber voice, and repeated as follows:

**"I command thee,  
thou unclean spirit,  
O Serpent of Old.**

**By the Judge of the living and the dead!  
By the Creator of the world  
who hath the power to cast into hell,  
tell me thy name or give some sign  
and depart forthwith from this house!**

**I enjoin you under penalty,  
every unclean spirit, each devil,  
each part of Satan, begone in the Name of God!**

**Yield to God!  
It is not men you are disobeying.  
God the Father commands you!  
God the Son commands you!  
God the Holy Spirit commands you!**

**Hear, therefore and fear Satan!  
Enemy of the human race!  
Source of death! Root of evil!  
Seducer of men! Cause of discord!  
Creator of agony!**

**Behold the Cross of the Most High God!  
I command thee, obey and begone!  
Tell me thy name or give some sign  
and depart from this dwelling!"**

After a sign has been given and the demonic spirit has departed, the Catholic exorcist then reads a concluding prayer of thanksgiving, ending the ritual with a final statement:

**"The sign of departure has been shown to us,  
I commend the safety of these people,  
the \_\_\_\_\_ family,  
and their dwelling into your hands,**

**Oh Lord, Hear us, and hear their prayers;  
Allow them to live in peace and contentment  
from this day forward.**

**In the name of the Father,  
the Son, and the Holy Spirit. Amen."**



Figure 1.203. 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.

### SHA GUI QI (EVIL/KILLING GHOSTS)

According to ancient Daoist teachings, a house can actually inherit the infestation of noxious ghosts and spirit entities from the Earth upon which a dwelling was built (Figure 1.203). 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 1.204) 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 bamboo stick should only contain the Nine Phoenix Purification Talisman and the Postnatal Nine Palace Magic Square Star Pattern.

- **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 (see Figure 1.204). 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 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

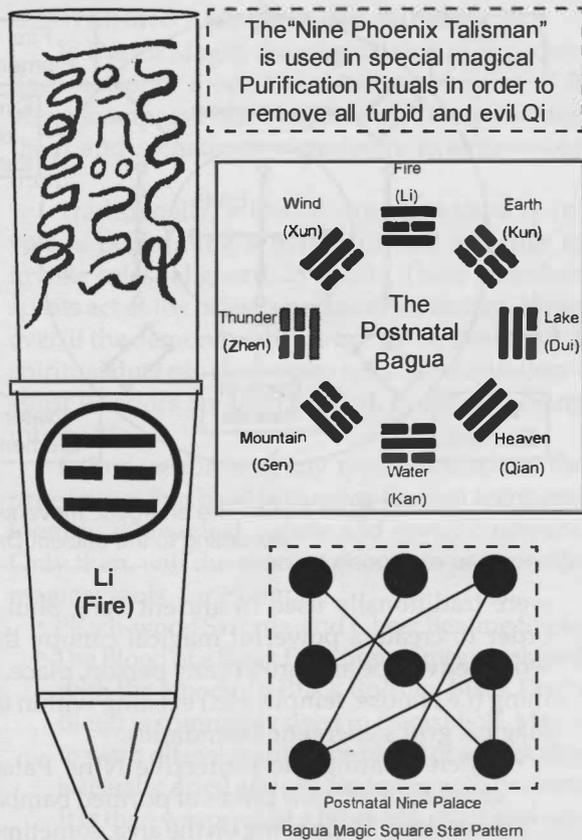


Figure 1.204. For Removing Sha Gui Qi - Draw the magic talisman on the top of 9 Green Bamboo Sticks, and draw a Bagua Trigram just below it

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. 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

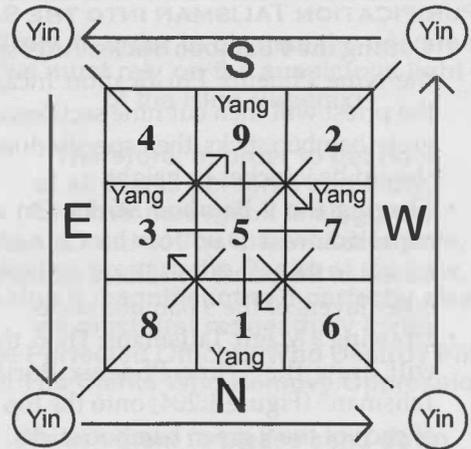
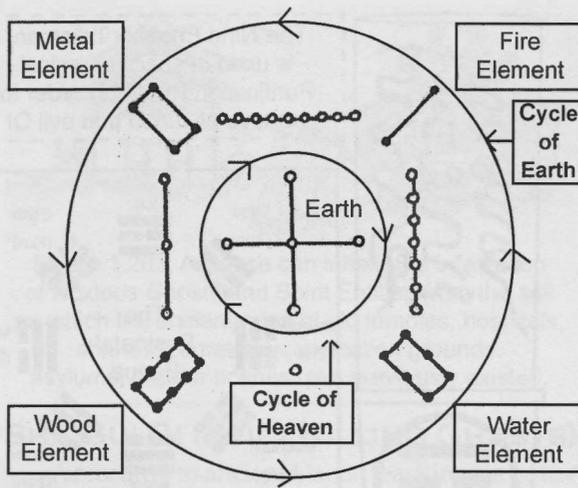


Figure 1.205. The energetic movement of the Nine Palaces of the Magic Square, according to the ancient Daoist design of the Luo River Graph

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 1.205).
- 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 energy of the Number Five position to the

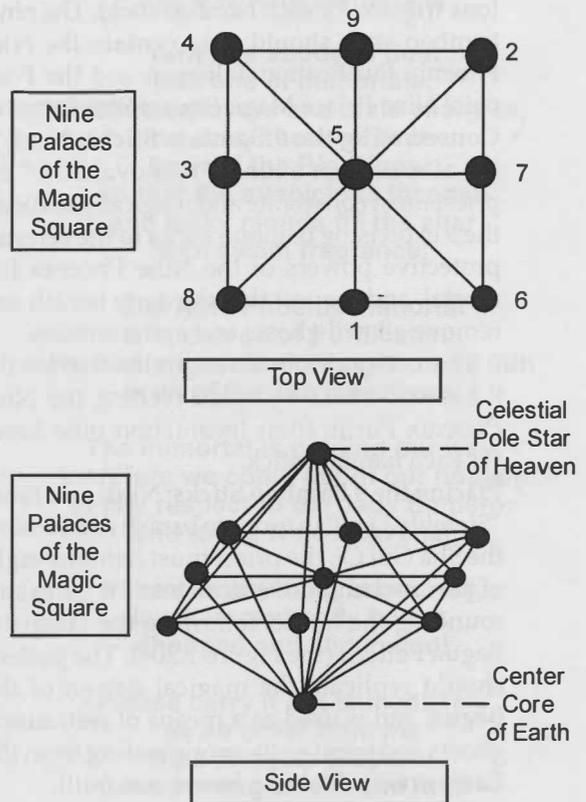


Figure 1.206. The energetic canopy of the Nine Palaces of the Magic Square

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 (Figure 1.206).
- 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.

### 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.

### CONTAINING AND SEALING THE SHA GUI

In Daoist Magic, the magical skill of Exorcism does not only mean "banishing evil spirits." It also encompasses the magical skill of imprisoning them and sometimes completely exterminating them.

Traditionally, a Daoist exorcism usually involves performing a magical ritual in order to invoke celestial guardian spirits. These guardian spirits act as the priest's personal protectors. However, if the demonic entity is extremely powerful, a spiritual duel can sometimes result, and additional spirit warriors are then needed, in order to bring into battle.

Before performing any type of exorcism, the priest must first be able to sense the evil spirit and identify its magical nature and specific powers. Only then, will the exorcist choose to use specific magical tools, for example:

- Peach-wood Swords and Ghost Beating Sticks
- The Blood of a Black Dog. Sometimes combined with the blood of a Black Rooster, Black Dog's Blood is commonly used in Daoist Folk Magic to ward off evil spirits. The blood of a black dog is usually dried and chanted over with prayers. It is then wrapped in a black silk cloth and carried in order to ward off evil spirits.
- Spells and Incantations (used to bind and remove evil spirit, or to command the powerful Thunder Generals),
- Magic Charms and Magic Seals (used for protection),
- Magic Flags (used for direction the battle formation of the celestial soldiers)
- An Altar (used to bridge the gap between the Three Realms)

In ancient China, it was believed that powerful demons were hard to exterminate, especially by mortal priests. Therefore, certain ancient Daoist priests developed the unique strategy of luring demonic entities into deep caves with special Feng Shui magic. Once the powerful demon was inside the dark portal, the priest would immediately seal off the exit by using heavy iron chains and large boulders, that had been imprinted with powerful binding incantations. Then, magical containing charms were attached to the outside of the cave entrance.

## 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.

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

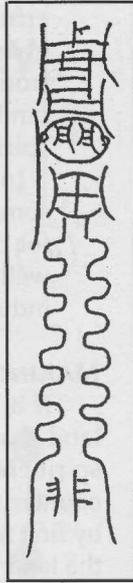


Figure 1.207. The Five Sacred Mountain Talismans were specifically used by ancient Feng Shui masters to guard and protect Yang Houses (houses of the living) against evil spirits and Sha Qi.

### THE 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.

### 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 1.207). 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 individual's 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

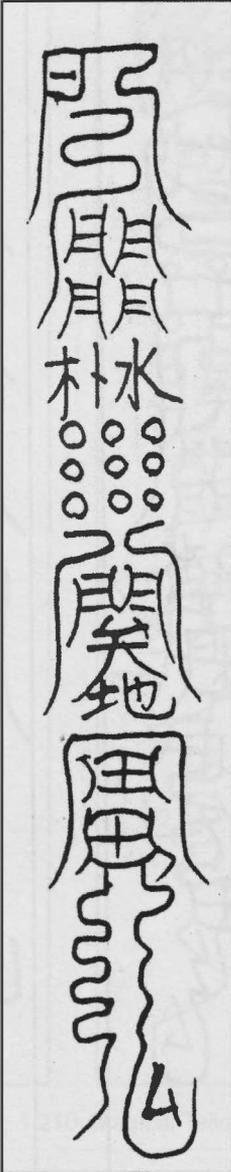
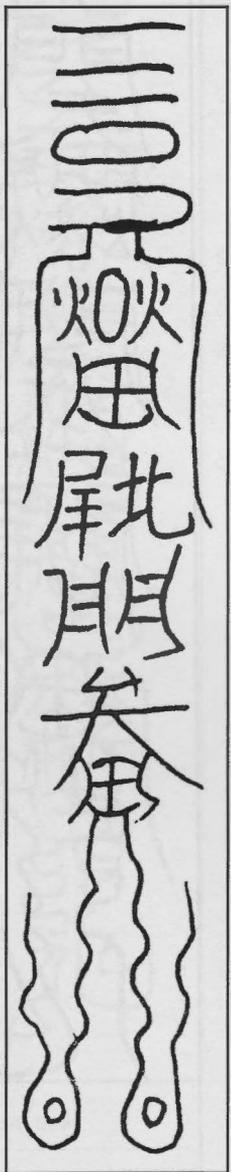
	Hai Branch Talisman 符年亥	Yin Branch Talisman 符年寅	Chou Branch Talisman 符年丑	Zi Branch Talisman 符年子
<p>These 12 Magical, Earthly Branch Talismans (Figure 1.208-1.210) are specifically used in order to report to the Celestial Office of Crimes, all wrongful offenses and evil deeds created against man by cruel and evil spirits.</p> <p>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.</p> <p>These special Vermilion Book Talismans must be magically activated by a Daoist priest through ritual sacrifice.</p>				

Figure 1.208. 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

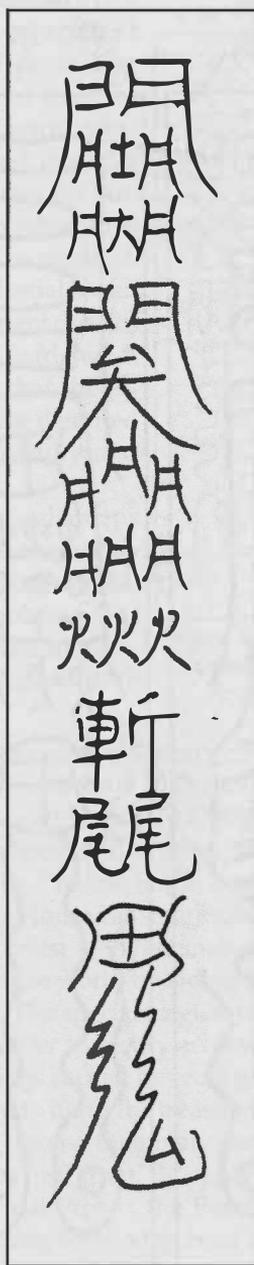


Figure 1.209. Magical Talismans used to Expel Malicious Earth Gods from the soil

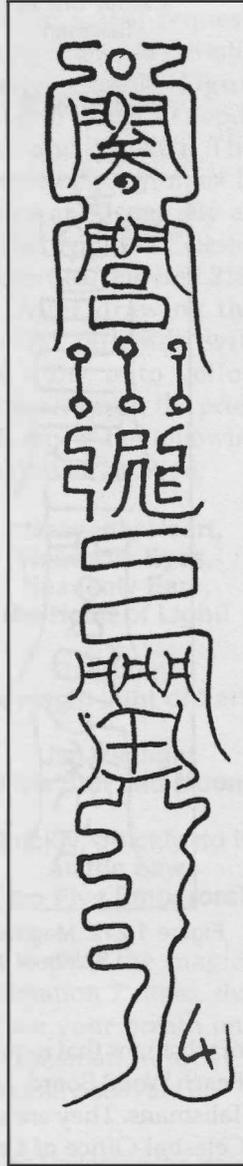
Xu  
Branch  
Talisman

符年戌



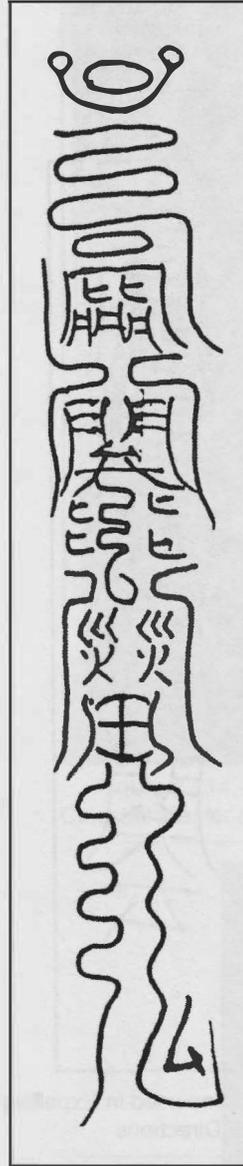
You  
Branch  
Talisman

符年酉



Shen  
Branch  
Talisman

符年申



Wei  
Branch  
Talisman

符年未



Figure 1.210. 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

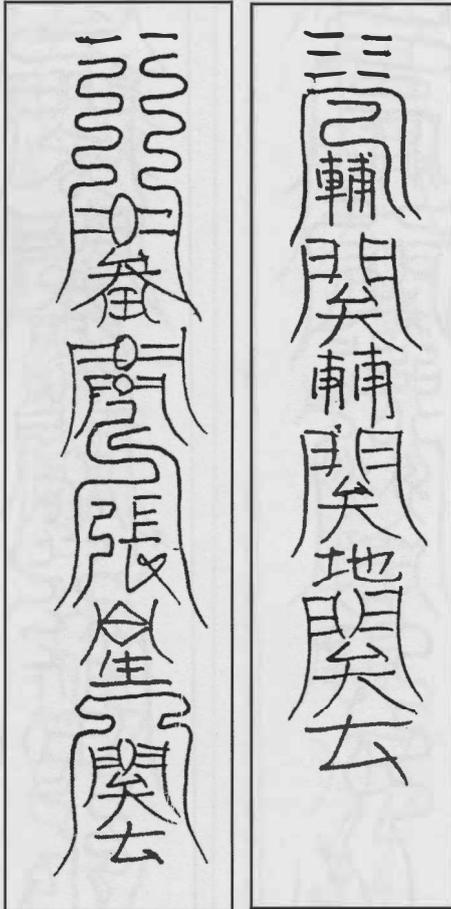


Figure 1.211. Magical Talismans used in Expelling Spirits of the Four Directions

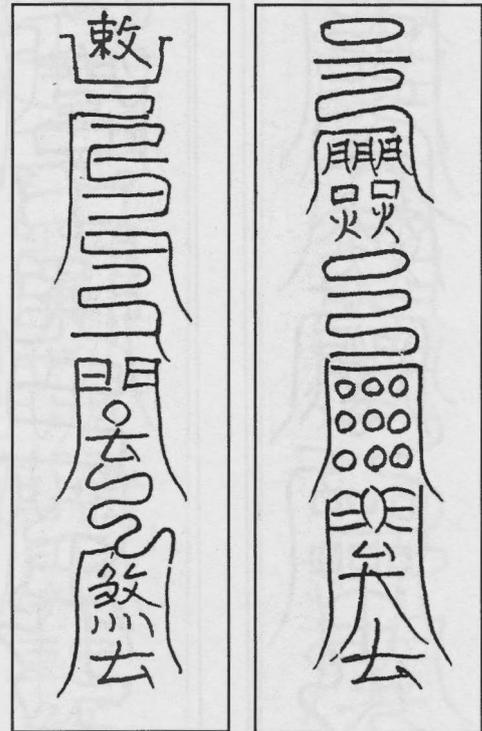


Figure 1.212. Magical Talismans used in Expelling Spirits of the Four Directions

These magical talismans (Figure 1.211 and Figure 1.212) are used in order to subdue, restrain, and expel evil Earth Spirits from the Four Directions. These special talismans belong to the group

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 1.213) requests the assistance of Celestial Master Zhang (Figure 1.214) to dispel all floods, fire, and Evil Qi. This special talisman must be sealed and magically activated with the Celestial Master Seal (Figure 1.215).

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 1.214. Zhang Daoling, the first Celestial Master of the Zheng Yi Daoist Sect



Figure 1.215. Stamp the magic talisman with the Celestial Master Seal

Figure 1.213. Write the Six Jia Protecting the House Talisman in black ink on yellow talisman paper

## 2 FENG SHUI TALISMANS USED FOR SUPPRESSING EVIL QI AND REMOVING GHOSTS WHO ARE MAKING TROUBLE IN THE HOUSE



Figure 1.216. Supreme Commander Deng (The Leader of the Five Thunder Gods)

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 1.216) in red cinnabar ink, onto yellow talisman paper, and then place it onto the altar.



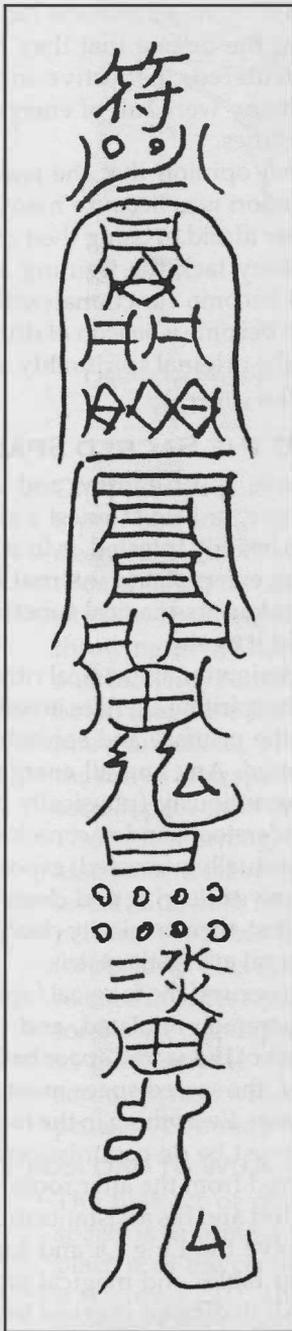
Figure 1.217. Draw the magic Talisman onto a Spirit Tablet Constructed out of Cypress Wood

On a 1 foot high Spirit Tablet, constructed out of cypress wood (Figure 1.217), write the following magical talismans (Figure 1.218) 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 1.219) 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



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 1.218. Draw the following Magic Talisman onto a Spirit Tablet Constructed out of Cypress Wood

Figure 1.219. Draw the following Magic Talisman onto a piece of Yellow Talisman Paper

## HAUNTED CHURCHES AND SACRED ALTAR SPACES

Any magical/spiritual place that has not been energetically constructed properly, dedicated to the magical powers flowing from a specific spiritual lineage, and magically activated for spiritual service can quickly become full of spirit entities. This is especially true if the area is consistently being used in magical/spiritual rituals, and the priest does not fully understand the principles of magically "opening" and "closing" (i.e., dispersing the energy after the magic ritual has been performed inside a ritual space).

When a temple area is full of energetic holes, it tends to become a feeding ground for all sorts of parasitic entities. As these spirit entities gather and energetically feed off of the people in the congregation, the individuals within the worship hall will begin to experience various types of symptoms, manifesting according to each of their own spiritual walks (irritation, anger, illness, etc.).

For example, several years ago, a colleague of mine was in a Catholic church with his family participating in Mass. He explained to me that while in worship, he felt an energetic shift, and looked above the altar space where the crucifix was positioned. A spirit entity had entered into the church and had positioned itself above the crucifix. It was beginning to energetically vampire the energy of the congregation, especially whenever they directed their attention towards the cross.

The moment my friend spotted it, the spirit entity immediately responded and turned to face my friend. Because of its location, my colleague had to wait for the right moment to exorcise it.

Within a few minutes the priest instructed the congregation to close their eyes and bow their heads in prayer. This was the time that my friend responded. He immediately enveloped the spirit entity and blasted it out of the church, banishing it from the premises.

We spoke of this incident in great detail. I explained to him that one of the Jesuit priests with whom I had studied under informed me that just because people are "religious" does not mean they are "spiritual." He further explained

that, "he had observed many Christians hiding in religious dogma, to the degree that they had become spiritually neutered, ineffective in the spiritual realm, and many were full of energetic parasites and spirit entities.

It was his personal opinion that the reason for this type of infestation was because many of the Christians are either afraid of using their own spiritual powers, or they lack the training and sensitivity needed to become functional within the spirit realm (i.e., to become a beacon of divine light, and to embody the original spirituality and design of that lineage).

### RECONSTRUCTING THE SACRED SPACE

One way to remove spirit entities and de-parasite a church, temple, or Daoist priest's altar space that has become heavily infested, is to strip down both the existing external and internal energetic fields that maintain its magical function, and completely rebuild it again.

The purpose and design for all magical rituals and applications, and the spiritual energies invested and directed towards the primary and secondary deities must be addressed. Any and all energetic weaknesses must be consciously (physically observed and mentally understood) and unconsciously (energetically and spiritually perceived) exposed and corrected. This involves clearing and cleaning the external structures first, then magically clearing and exorcising the internal energetic matrix.

A real problem can occur if the magical/spiritual space has been extremely violated, and the internal energetic matrix of the sacred space badly damaged. At this point, the sacred space must be completely stripped down. Everything in the room used in magic rituals must be de-commissioned, and temporarily removed from the altar room.

- First, the senior priest and his assistants must energetically dissolve the Ling Qi and Ling Shen of all the altar tables and magical tools inside the room. All dedicated magical tools must be de-commissioned by ritual cleansing and exorcism.
- Next, the senior priest and his assistants must physically remove everything within the sacred space.



Figure 1.220. "Spraying the Holy Water to purify the Altar Space"

- Once the room is completely cleared, from top to bottom, it should then be magically cleansed, purified, and consecrated. The priest should begin the cleansing and purification ritual by spraying Holy Water (Figure 1.220), throwing Five Thunder Magic Exorcist Salt, and blowing Banishing Incense (see back of book) into the 6 Directions (i.e., the four primary directions, plus Heaven and Earth) of the sacred altar space. The priest will leave the sacred space clean until the following evening.
- The next morning, the senior priest and his assistants must bring the Earth Altar and Celestial Altar back into the altar room, and then perform the Purifying the Altar Space Ritual (see below). This special magical ritual is performed in order to consecrate the sacred space for Daoist worship and magic ritual practice. In the Purifying the Altar Space Ritual, the senior priest will reconstruct the magical protective boundaries of the altar space.

#### FROM DAO TO WUJI

- The first act of rebuilding the sacred altar space, is to bring a unused Red Candle and place it in the center of the room, and light it (Figure 1.221). This sacred light is used to represent the Divine Light of Shang Di (Figure 1.222) that shines and radiates within the Three Worlds (Heaven, Earth, and the Underworld).

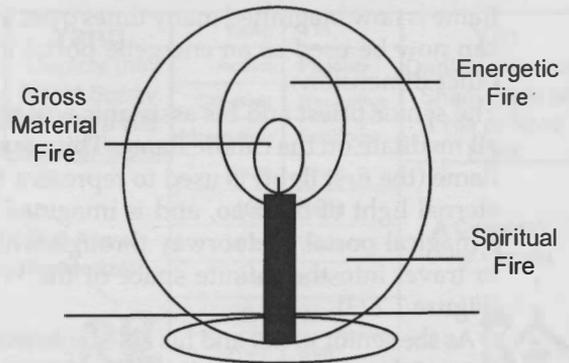


Figure 1.221. The sacred light represents the Divine Light of Shang Di, that shines and radiates within the Three Worlds.

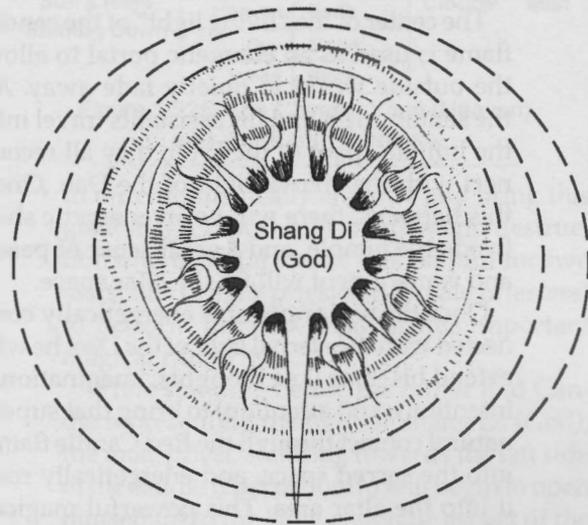


Figure 1.222. Shang Di (God or Supreme Being)

Before lighting the Red Candle, the senior priest will place his attention onto his heart, and then connect to and feel his Heart Fire (Imperial Fire burning within his center core Taiji Pole).

When lighting the Red Candle, the senior priest will imagine taking a small fragment of this inner heart flame and extending it through his hand onto the Red Candle flame. In this manner, both the internal flame of the candle and the internal flame of the senior priest are connected, fused, and pulsating as one. The magical power of the Red Candle

flame is now magnified many times over, and can now be used as an energetic portal into other dimensions.

- The senior priest and his assistants will now all meditate on the candle flame. This candle flame (the first light) is used to represent the eternal light of the Dao, and is imagined as a magical portal or doorway through which to travel into the infinite space of the Wuji (Figure 1.223).

As the senior priest and his assistants relax, they sink, energetically dissolve, and reach into the stillness of the “space within the space” of the candle flame.

The center of the “living light” of the candle flame is used as an energetic portal to allow the outside world to quietly fade away. As the senior priest and his assistants travel into the infinite space of the Wuji, they all reconnect with the eternal light of the Dao. Once this happens, there will be an energetic shift inside the temple, and a great sense of peace and contentment will fill the altar space.

Once the senior priest is energetically connected with the eternal light of the Dao, he will extend his Shen (i.e., thoughts, imaginations, intentions, and attention) to bring that supernatural contact through the Red Candle flame into the sacred space, and energetically root it into the altar area. This powerful magical connection opens up spiritual communication existing between the celestial realm and the various realms of matter.

Once the magical pathway has become opened, the senior priest may consistently use the Red Candle flame as an energetic gateway and magical portal. Through this magical light, the senior priest may access anywhere through time and space, and travel into the various dimensions existing within the Three Realms (Heaven, Earth, and the Underworld).

Without this inner access to the deeper spiritual realms, the magic rituals are worthless. The external magical ritual must mirror the priest’s internal magical ritual. It is through



Figure 1.223. The Candle Flame is used to represent the eternal light of the Dao

this internal-external interaction that all magical powers, contacts, and actions come into manifestation.

When rebuilding the magical foundation of the sacred altar space, it is therefore important that the senior priest understand that he is responsible for mirroring the energetic manifestation of the world, through the reconstruction of the temple space.

In order to bring anything from the inner to the outer, it must first pass through the priest, who acts as a mediator or doorway for the magical power to manifest. Therefore, as a vessel of the Divine, called upon to re-create the ever-changing universe within the altar space, it is essential that he has spent several days in prayer and fasting before beginning this sacred process.

#### FROM WUJI TO TAIJI

- Next, from the infinite space of the Wuji, the senior priest and his assistants must re-create the magical interaction with the creative and destructive forces of Taiji, and the magical powers of Yin and Yang.

The term “Taiji” can be translated as “the Great Ultimate,” and represents the infinite,



Figure 1.224. The Chinese Characters for “Taiji,” The Supreme Ultimate: The Yang is represented by white, Yin is represented by black, and the center of the circle represents the Eternal Dao within the Wuji.

ultimate state of transformation (Yin transforming into Yang and Yang transforming into Yin). Both Yin and Yang represent opposite yet complementary energetic qualities (Figure 1.224).

There is an ancient Chinese saying, “the Dao governs the real, and Yin and Yang are transitory manifestations of it.” The reunion of Yin and Yang is necessary for the unified existence of a human being. Therefore, energetically, Taiji is considered to be the origin of change or movement, which initiates “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 1.225). 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 the body’s life-force energy. This ever changing balance of power creates friction and tension, allowing all matter to manifest and grow, or to dissipate and dissolve.

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 constantly gather or disperse to balance the forces of nature.

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

Figure 1.225. The Chinese Yang (Heaven) and Yin (Earth) Symbols

- In order to magically embody and bring this great magical power of creation and destruction into the altar space, it is helpful for two assistants (a male priest and female priestess) to perform the next stage of this important magical ritual:

While standing before the center Red Candle representing the light of Shang Di (God), the male priest, standing towards the left side of the candle (East or South) will begin to open himself up to the Yang energetic aspect of the Dao. It is important that the priest direct his focus onto the candle flame, and imagine out of the stillness of the candle flame all of the magical powers of celestial Yang flowing out of his body and filling the altar space.

Next, while standing before the center Red Candle representing the light of Shang Di (God), the female priestess, standing towards the right side of the candle (West or North) will begin to open herself up to the Yin energetic aspect of the Dao. It is important that the priestess direct her focus onto the candle flame, and imagine out of the stillness of the candle flame all of the magical powers of celestial Yin flowing out of her body and filling the altar space.

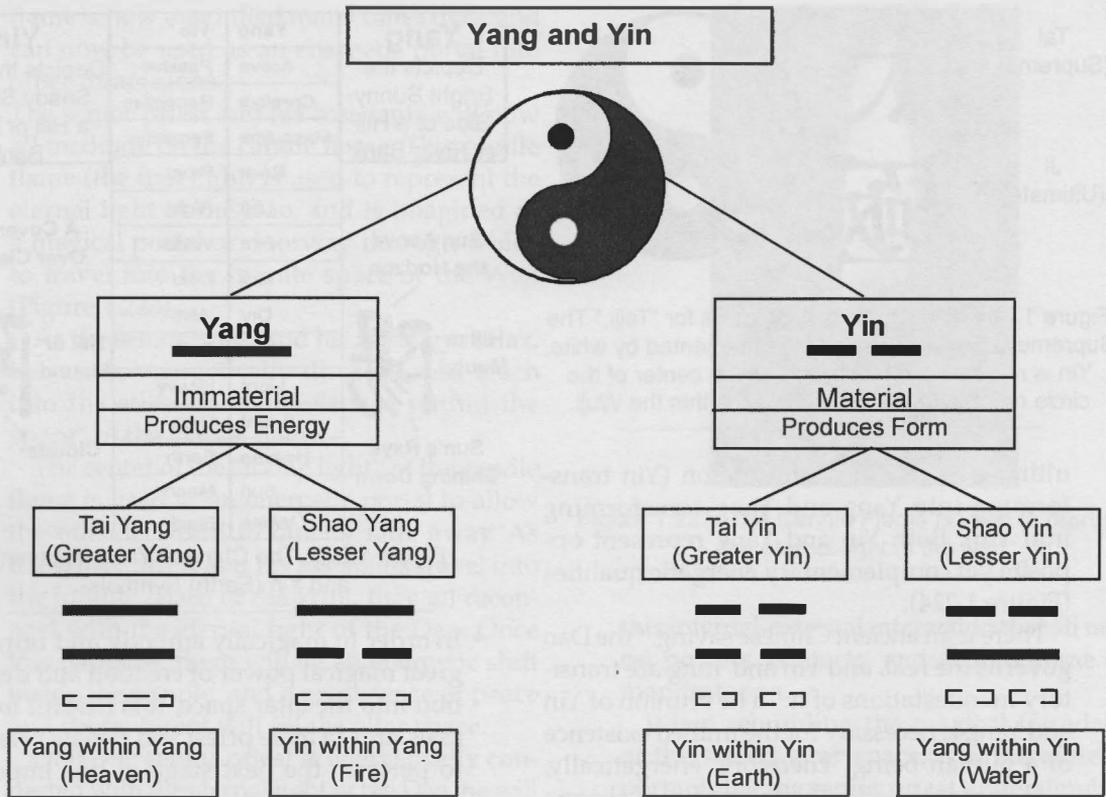


Figure 1.226. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy.

**FROM TAIJI TO THE FOUR DIRECTIONS**

- 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 (Figure 1.226). Therefore, after the creative and destructive magical powers of Celestial Yin and Yang have filled the room and established residence within the sacred altar space, the senior priest and his assistants will then need to perform a magic ritual to invite and establish a magical connection with the Masters/Rulers of the Four Directions.

Energetically connecting to these four important deities, and the magical gates associated with these supernatural realms is essential. It allows the senior priest to safely

experience the spiritual interactions and magical influences of the specific deities associated with the Daoist sect and who are responsible for overseeing, counseling, and assisting the magical order.

- The senior priest and his assistants must re-open the energetic portals of the Masters/Rulers of the Four Directions (Figure 1.227) by performing a magical ritual. According to ancient Daoist teachings, after creating the magical Bagua circle (performed during the Purifying the Altar Space Ritual), the priest will then invite the celestial powers of the Gods of the Four Directions (East, South, West and North), and celebrate them into the sacred altar space. In each of the four directions, there is traditionally placed a statue or magical talisman of one of the honored Four Direction

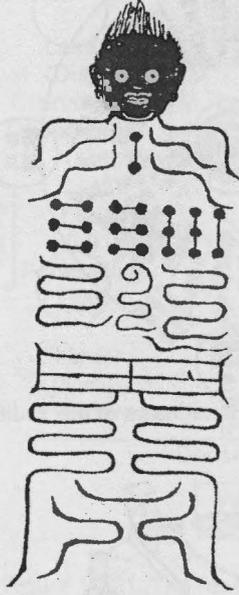
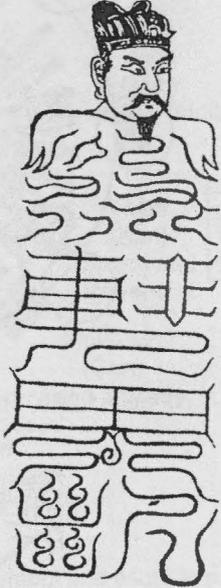
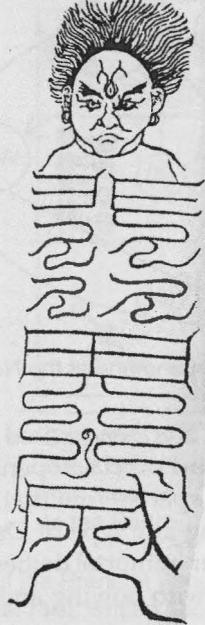
<p>Talisman Used to Summon Hei Lin (Black Magic) Protector of the North</p>	<p>Talisman Used to Summon Bai Lin (White Magic) Protector of the West</p>	<p>Talisman Used to Summon Chi Lin (Red Magic) Protector of the South</p>	<p>Talisman Used to Summon Qing Lin (Blue/Green Magic) Protector of the East</p>
			
			
<p><b>Black Turtle/Snake (Guardian of the North)</b> 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><b>White Tiger (Guardian of the West)</b> 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><b>Red Phoenix (Guardian of the South)</b> The magical light of Linguang 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><b>Green Dragon (Guardian of the East)</b> "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 1.227. In certain Daoist traditions, these four magic talismans are used in order to nullify the effects of psychic attacks, black magic, hexes, and curses, and are also used to magically rebuild the sacred altar space.

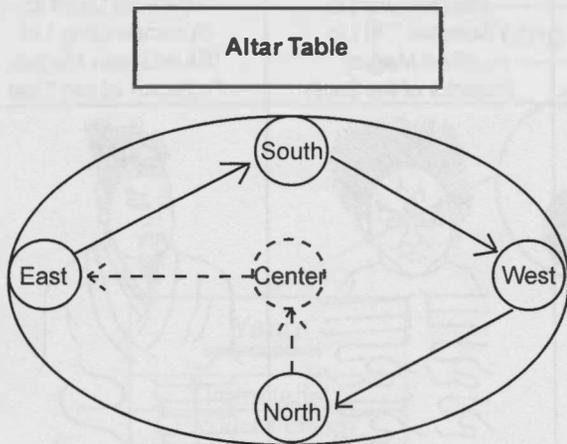


Figure 1.228. Start at the East and end at the North

Gods. The four deities are then invited and asked to participate in the official "opening" of the new sacred altar space. From that day on, whenever beginning any type of Daoist magical ritual, these four immortal deities are always shown respect with bowing and the offering of incense.

The names of these four gods are Qing Lin (Blue/Green Magic) of the Eastern Direction, Chi Lin (Red Magic) of the Southern Direction, Bai Lin (White Magic) of the Western Direction, Hei Lin (Black Magic) of the Northern Direction.

When inviting and asking the Masters/Rulers of the Four Directions for their help and assistance (not commanding or binding them to help), the senior priest will begin by facing East, and magically reconnecting the sacred space to this Eastern celestial guardian (Figure 1.228). Then, the priest proceeds to follow the celestial movement of the Sun, magically reconnecting the remaining three directions (i.e., East, South, West, North, and finally Center).

**FROM FOUR DIRECTIONS TO EIGHT TRIGRAMS**

It is important to note that these four important directional deities also govern the four

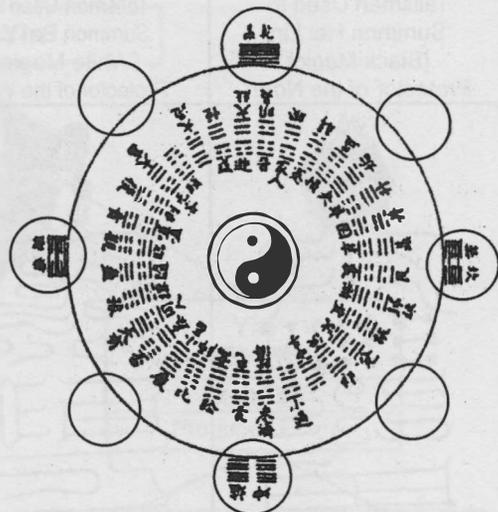


Figure 1.229. The 64 Hexagrams of the Yi Jing



Figure 1.230. "Spraying the Holy Water to purify the Altar Space"

phases of universal energy that gave birth to the eight natural forces of the Bagua (Heaven, Thunder, Water, Mountain, Earth, Wind, Fire and Lake). They also form the energetic basis of the prenatal and postnatal transformations, manifested in the form of eight energetic actions. These eight energetic patterns are symbolized by joining combinations of Yin and Yang lines, known as a Yao. Traditionally, a Yin Yao is represented as a broken line (- -), and a Yang Yao is represented as a solid line (---). In Daoist Magic, these eight prenatal and

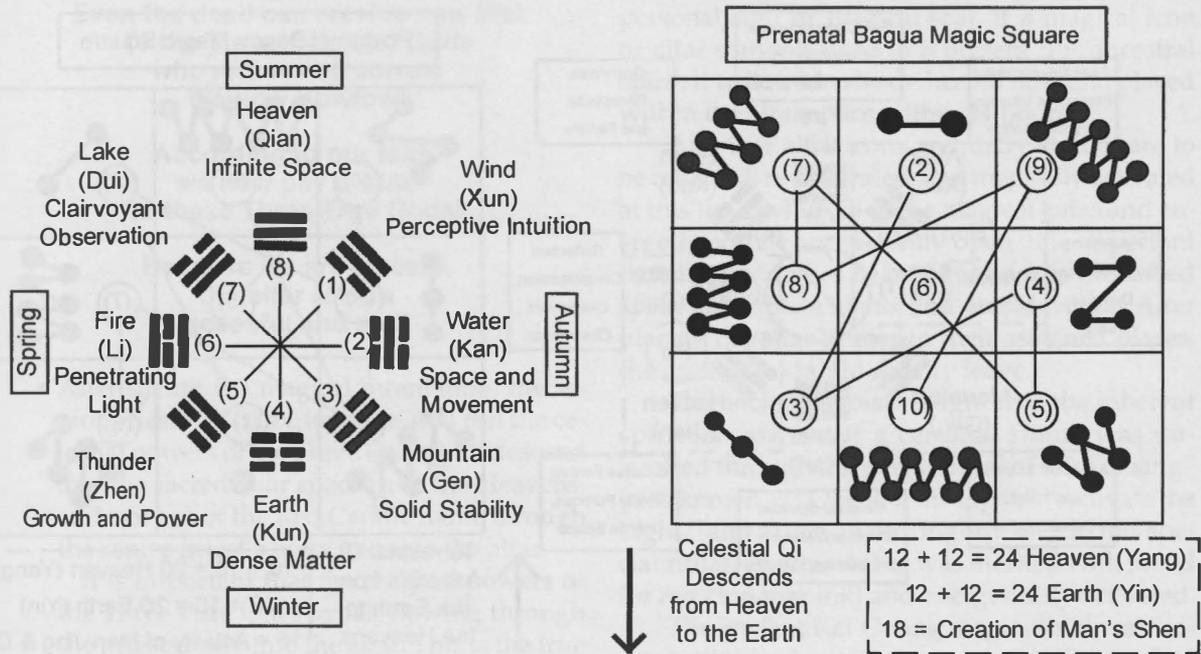


Figure 1.231. The magical symbol and esoteric pattern of the Prenatal Bagua Trigrams (Yin - Spirit Realm) is constructed within the sprayed Holy Water mist; written above the altar table. The Eight Dimensions or Phases of Prenatal Energy represent Polar Opposites (Yin and Yang Manifestations): The Yin Energetic Manifestations (1-4: Wind - Water - Mountain - Earth), are positioned across from the Yang Energetic Manifestations (5-8: Thunder - Fire - Lake - Heaven). This Cycle of Harmony Relates to the World of Thoughts and Ideas. The Opposition of Energetic Forces is Responsible for the Creation of All Phenomena. This Celestial Qi descends from Heaven into Earth, and represents the ever changing energies of balance and harmony, continually occurring between the Five Elements.

postnatal energetic actions act as a magical template for all creation and can be further combined in order to form the ever-changing energetic patterns of the 64 Hexagrams of the Yi-Jing (Figure 1.229).

Therefore, at this time in the reconstructing ritual, the senior priest will spray Holy Water in the air (Figure 1.230), above the Altar Table, and draw the esoteric pattern of the Prenatal Bagua Magic Square with his Magic Peachwood Sword (Figure 1.231).

Next, the senior priest will spray the Holy

Water onto the floor, below the Altar Table, and draw the esoteric pattern of the Postnatal Bagua Magic Square with his Magic Peachwood Sword (Figure 1.232).

As a side note, if the sacred altar space is not badly damaged, then the Daoist priest can contact the celestial guardians and ancient teachers that are still operating through the sacred space, dedicated to promoting the divine work established by the Daoist sect's original lineage. These celestial guardians will guide the priest in magically reconstructing the ritual area and worship space.

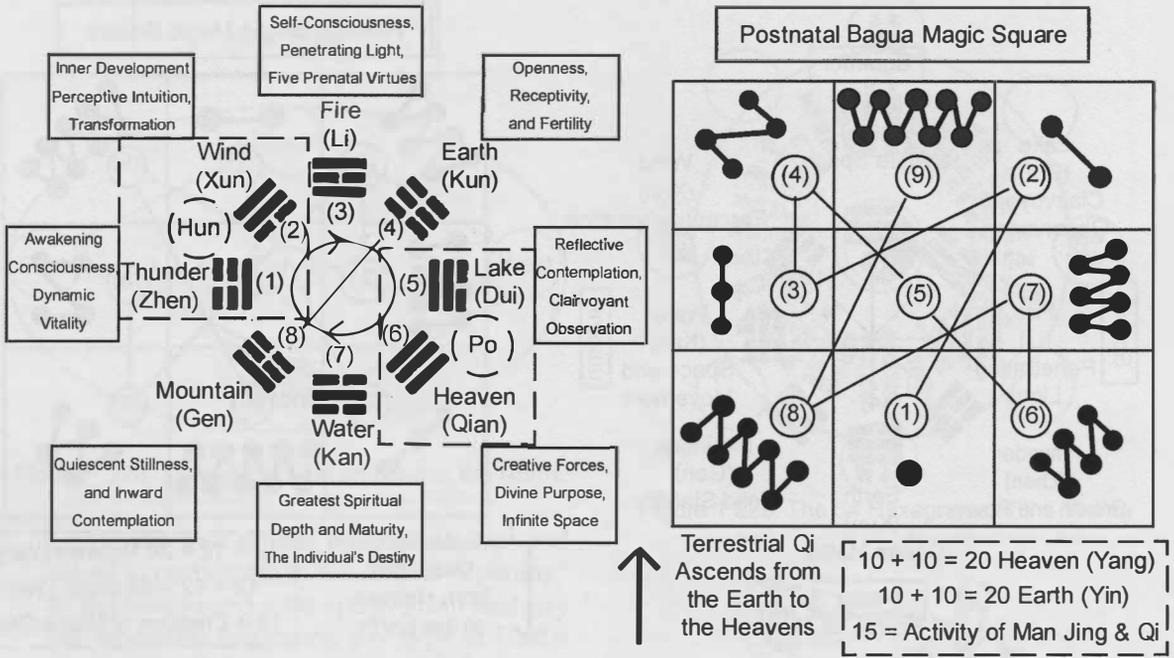


Figure 1.232. The magical symbol and esoteric pattern of the Postnatal Bagua Trigrams (Yang-Human Realm), is constructed within the sprayed Holy Water mist; written on the floor, beneath the altar table:  
 The Energetic Cycles of Forces are the External Manifestations of Divine Thought  
 (The World of Phenomena or Senses). The terrestrial Qi ascends from the Earth towards the Heavens.  
 It denotes the energetic destruction and transformation continually occurring between the Five Elements.

**RETURNING THE MAGICAL POWER BACK TO THE ALTAR**

After all of the energetic portals have been opened, the four directional deities have been re-connected and re-dedicated to the magical powers created within the altar room, the magical powers of the altar itself must be re-kindled.

- The senior priest will begin by placing the Red Candle (currently located in the center of the altar room) onto the Celestial Altar Table, which should have been brought in before the Purifying the Altar Space Ritual.
- Next, senior priest lights three incense, kowtows three times, and places them into an incense burner that is placed in front of the Red Candle.
- The senior priest will then place his hands above the burning Red Candle and focus his imagination and intention onto feeling the

powerful Divine Light flowing through his three bodies (physical, energetic and spiritual), filling the altar room.

- While experiencing and maintaining this powerful vision, the senior priest will speak the following magical incantation out loud:

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

**Today we pay tribute to the Jade Emperor,  
 and the Three Pure Ones!  
 We kowtow three times,  
 to pay respect to the Gods of Heaven!**

**All of the people  
 who come to this altar  
 will receive endless blessings!**

**Even the dead can receive new life!  
To the Three Celestial Gods  
who remove all sorrow  
We now Kowtow!**

**According to our faith,  
we now pay tribute  
to these Three True Gods!**

**Because we are sincere,  
the altar is now  
peaceful and still!**

- After saying the magical incantation, the senior priest will relax, imagine, and feel the celestial powers of the Three Pure Ones descend into the sacred altar space from the Heavens, and exit out of the Red Candle flame through the senior priest's body and into the altar.

It is important that the magical powers of the Three Pure Ones be felt flowing through the priests body into the altar. This is the true magical foundation, used by priests, to establish all Daoist Temple Altars.

- Once this magical connection has been bridged, the senior priest will announce to all of his assistants:

**"The Reconstruction  
of this Sacred Space  
Shall now begin!"**

### **RETURNING THE ALTAR DEITY STATUES**

Next, the senior priest will then need to re-establish the magical connection of the various celestial deities associated with the altar space. This re-connection will allow the senior priest to govern and oversee the magical effects that the altar space has on the physical, energetic and spiritual realms of existence.

If there are personal ancestral spirits associated with the senior priest, they will need to be called upon now. The ancestral spirit must be asked to pass through the threshold of the North and to come and to take residence within the temple at this time.

When performing this magical ritual, a magical doorway can be created by facing the direction of the North, and drawing the ancestral spirits

personal sigil or magical seal. If a magical icon or altar statue is used to represent this ancestral spirit, it will need to be dedicated now and placed within the altar space within 24 hours.

All other altar icons and deity statues are to be returned, re-dedicated, and magically activated at this time, while all of the magical gates and energetic portals are currently open. It is important that all altar deities be brought back to the sacred space in complete silence and deep devotion. After placing the altar deities in their assigned places, the assistants should quietly leave.

The ancient Daoists taught that the inherent spiritual powers of a celestial statue was unleashed through the magic ritual of "Kai Guang" (also known as "Opening the Light," "Activate the Light," and "Turn on the Brightness"). In this special ritual, an altar statue was marked with blood (or red cinnabar ink) and energetically activated.

The ancient Kai Guang magic ritual was traditionally used in order to energetically activate and magically empower the statue of a particular celestial deity, and to invite or "call down" the divine spirit of the altar statue to inhabit the carved image or wall hanging.

Traditionally, the Kai Guang magic ritual is only performed when an altar statue is venerated for the first time. However, since the altar statue has been de-commissioned, and temporarily removed from the altar room, its spiritual powers should again be unleashed through the magic ritual of Kai Guang (see *Magical Tools and the Daoist Altar* book).

### **RETURNING THE MAGIC TOOLS**

- After all of the altar deities have been replaced, since all of the energetic gates are still open, the senior priest and his assistants will begin the process of re-dedicating all of the magical tools. All of the ritual implements must again be fully consecrated, and then spiritually activated according to the original design of that magical lineage. Each magical tool must be energetically activated on all the levels (physically, energetically, and spiritually) simultaneously. The specific activation incantations needed for all of the Daoist magical tools are written in the "Magical Tools and the Daoist Altar" book.

## PURIFYING THE ALTAR SPACE RITUAL

Every magical tradition teaches its disciples a form of spiritual defense and banishment. This important principle of spiritual defense is extremely powerful, and it would be dangerous for any priest to ignore such training. With more advanced magical activities, the issue of spiritual defense becomes critical for the priest, as sojourning into deeper spiritual realms will ultimately reveal both friendly and hostile spirit entities.

Energetically clearing an altar space of unwanted influences and creating a sacred space for desirable influences to inhabit normally requires the priest to fill the surrounding environment with divine light. Additionally, when working with certain powerful spirit entities, the priest must also create a secondary energetic sanctuary via the construction of a divine "Magic Circle." In ancient Daoist sorcery, the act or "rite" of creating a Magic Circle was always performed before initiating any type of spirit travel, soul travel, deep meditation, or "High Magic" ritual (contacting Celestial Immortals, powerful spirit entities, demons, or ghosts). By creating a Magic Circle constructed out of divine light, the Daoist priest quiets the chaotic energy surrounding his or her mind and brings about a harmonious state of inner peace (initiated from within the infinite space of the energetic circle). One way of performing a "Purifying the Altar Space" ritual is described as follows:

1. Begin by facing the Earth Altar. The Earth Altar should be placed on a small hill or mound, facing East. The East is the energetic direction attributed to the "Growth of Yang" and the "Realm of the Living" (Figure 1.233). It is important to note that certain Daoist schools will sometimes face the Southern direction when performing this ritual. The Southern direction is considered to be the realm of "Pure Yang."
2. Perform the "One Through Ten Meditation" in order to energetically fuse your three bodies (physical body, energy body, spirit body) between Heaven and Earth.

Then perform the "Three Invocations" in order to energetically fuse your three bodies with the celestial powers of the Divine. These



Figure 1.233. Face the East and stand before the Earth Altar

"Three Invocations" are used to "Invoke Divine Presence." For example:

- In the first invocation, the priest will say something to the effect of: "Thy Will is My Will, and My Will is Thy Will"
  - In the second invocation, the priest will say something to the effect of: "From Holy Place to Holy Place, make this thy Holy Place."
  - In the third invocation, the priest will say something to the effect of: "The Powers of the Three are now contained within the One."
3. After performing the last Invocation, light the two altar candles. Begin with the left red altar candle, then immediately proceed to light the right red altar candle. This magical ritual is performed in order to "Open the Eyes of God." It allows the spirit world to observe the priest and the altar space.
 

It is important to note, that if the senior priest is performing a special magic ritual used for consecrating a sacred altar space, then, he should proceed from #2 immediately to #7 (i.e., skip the stages described in #3 through #6).
  4. Next, take three incense sticks and light them in the left and then the right red altar candles. Then hold the three incense sticks level with the Yintang (Third Eye) area and Kowtow three times. After Kowtowing, place the three incense sticks into the incense burner.
  5. Pivot, and turn your body to face the West. With your back to the Earth Altar, take three

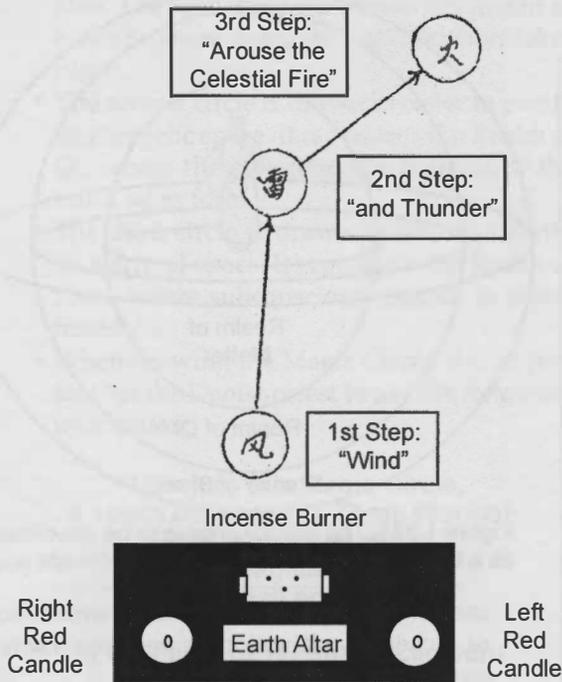
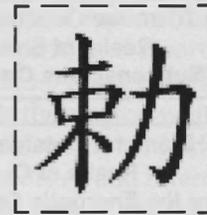


Figure 1.234. Turn your back to the altar and face the West, then perform the “Wind and Fire” Star Stepping

steps towards the center of the altar space. As you step, perform the “Wind and Fire” Star Stepping (Figure 1.234).

- In the first step, the priest will say, “Wind”
  - In the second step, the priest will say, “and Thunder”
  - In the third step, the priest will say, “Arouse the Celestial Fire”
6. After saying the Wind and Fire Star Stepping Incantation, write the following magical character “Chi” (meaning “Imperial Order”) in the air with your Right Sword Fingers Hand Seal (Figure 1.235). This magical seal is used to infuse and empower the priest with the magical power of Celestial Fire. Encircle the magic seal with an energy ball (created in a clockwise direction), and embrace the energy ball, absorbing the powerful Qi and Shen of Heaven.
  7. Next, pivot the body and turn to again face the altar and the Eastern direction. Again perform

To Bind  
to a tree



Strength,  
Force,  
Power!

Figure 1.235. Draw the Chinese character “Chi” - to infuse and empower (Imperial Order)

the Three Invocations. However, these second Three Invocations are used to “Invoke a Divine State.” Therefore, this time as the divine light flows into the body through the top of the head via the center core Taiji Pole, imagine and feel the following:

- During the first invocation, imagine and feel the divine light penetrating the core and filling the entire body, so that the body now becomes a living Taiji Pole.
  - During the second invocation, imagine and feel the divine light penetrating through the core and filling the body’s entire Wei Qi field, expanding its energetic circumference to that of 9 feet.
  - During the third invocation, imagine and feel the divine light descending the center core and becoming a magical white light pearl, which pulsates within the center of the Lower Dantian.
8. Next, begin to draw the Magic Circle (Figure 1.236). All of the ancient magical circle patterns used in Daoist magic utilize the hidden powers of three secret energetic circles. These three circles act as a magical barrier of protection for the priest, and represent the energetic manifestation of three states of matter (Jing, Qi, and Shen), and correspond to the “Stars of the Three Terraces,” as well as the Three Realms (Heaven, Earth, and the Underworld). The combined energies of these three circles create the fusion of the Celestial Yang of Heaven with the Terrestrial Yin of Earth, resulting in the formation of the divine wall of Celestial Fire. This divine energetic wall is essential for the protection of the Daoist priest, and is

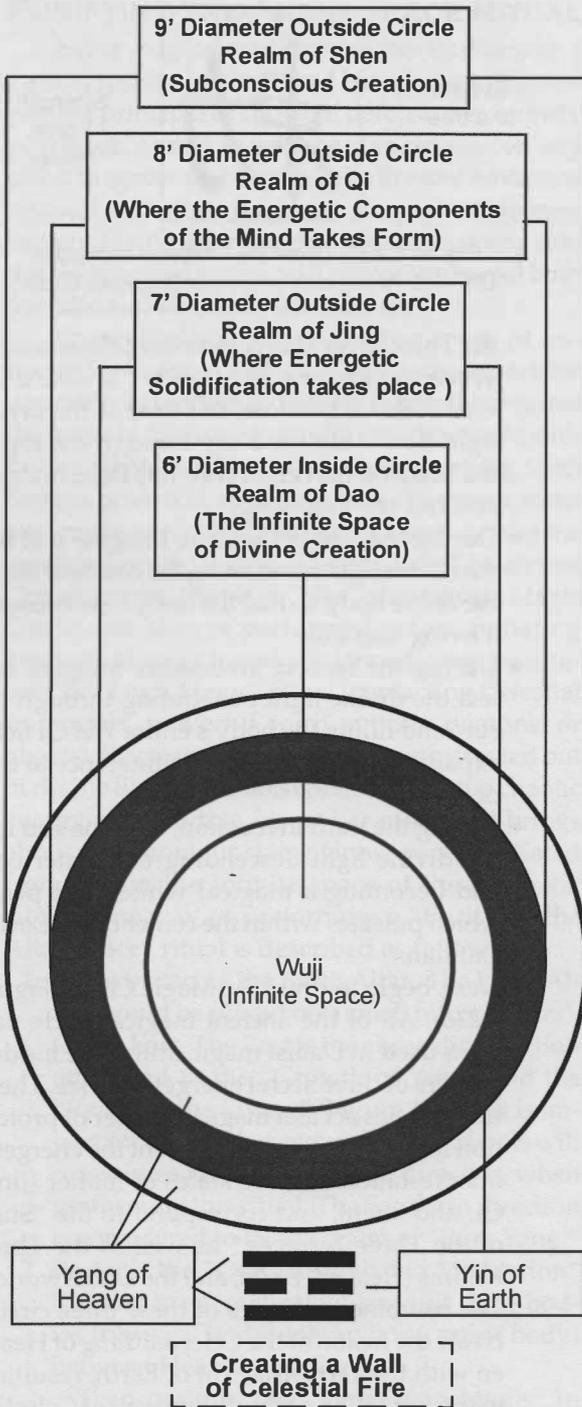


Figure 1.236. The Daoist Magical Circle

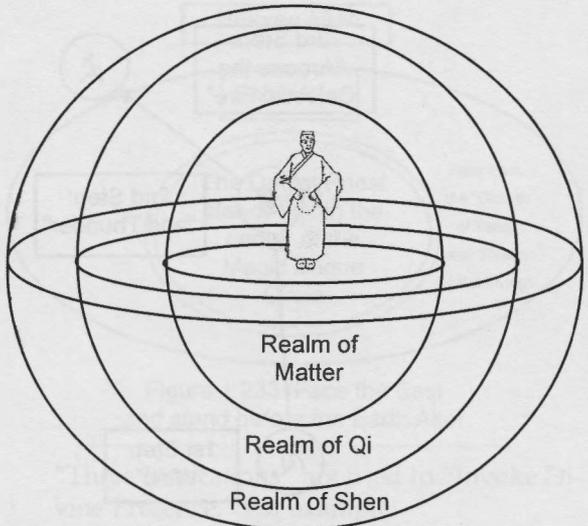


Figure 1.237. The Magic Circle is to be visualized as a three dimensional bubble that surrounds you

used when he practices advanced meditations of alchemic cultivation or performs esoteric summoning rituals.

- Before casting the Magic Circle, first visualize the energetic boundary that you are going to create as a three dimensional bubble that surrounds you and not as a flat circle (Figure 1.237). The center of the circle represents the infinite space of Divine creation.
- Then, begin and end your circle facing the East (Green Dragon). The energetic pattern of the Magic Circle should be drawn either in a clockwise direction to attract something or increase the priest's magical power; or drawn in a counterclockwise circle in order to banish something or dispel Evil Qi. Traditionally, the Daoist priest will use the Thunder Block, Magical Sword, or Sword Fingers Hand Seal in order to draw the Magical Circle (some magical traditions use Magic Chalk, Magic Red Rope, a Staff of Power, Holy Water, Magical Herbal Powder, Salt, etc., to draw and materialize the Magic Circle).
- The Magic Circle should be drawn three times. The first circle is drawn pointing outward and/or upward, and is used to delineate the circle's basic energetic shape and consecrate its infinite space to the celestial powers of the

Dao. The first circle represents the Realm of Matter, where energetic solidification takes place.

- The second circle is drawn in order to purify its energetic space. It represents the Realm of Qi, where the energetic components of the mind takes form.
- The third circle is drawn in order to purify its spiritual space. It represents the Realm of Shen, where subconscious creation is manifested.
- When drawing the Magic Circle, it is important for the Daoist priest to say the following incantation:

**“I conjure this Magic Circle,  
a space between the Three Worlds!  
That it be a guardian  
of the magical powers  
that I shall now raise!**

**In the name of Tai Shang Lao Jun!  
According to Heaven’s Mandate!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

9. Now begin to visualize powerful rays of divine light emitting from the magical white light pearl, still pulsating within the Lower Dantian. Imagine and feel the magical white light pearl rising from the Lower Dantian, moving upward through the Taiji Pole to the center of your solar plexus and Yellow Court area.
10. As the magical white light pearl enters into the Yellow Court, imagine and feel the five energetic vapors of the Prenatal Wu Jing Shen (i.e., the magical power of the original Five Yin Organ spiritual states) converge upon and fuse with the energy of the magical white light pearl in the following manner:
  - The green magical vapor from the priest’s Hun (Ethereal Soul) and Liver “Orb” (its cells, tissues, fluids, energy, and spiritual states) impregnate the magical white light pearl with the spiritual virtue and energetic power of unconditional love and compassion.
  - The red magical vapor from the priest’s Shen (Original Spirit) and Heart “Orb” (its cells, tissues, fluids, energy, and spiritual states) impregnate the magical whitelight pearl with the spiritual virtue and energetic power of tranquility, order, and internal-peace.
  - The golden yellow magical vapor from the priest’s Yi (Intention) and Spleen “Orb” (its cells, tissues, fluids, energy, and spiritual states) impregnate the magical white light pearl with the spiritual virtue and energetic power of honesty, truthfulness, and faith.
  - The white magical vapor from the priest’s Po (Corporeal Soul) and Lung “Orb” (its cells, tissues, fluids, energy, and spiritual states) impregnate the magical white light pearl with the spiritual virtue and energetic power of righteousness, integrity, and dignity.
  - The midnight blue magical vapor from the priest’s Zhi (will and determination) and Kidney “Orb” (its cells, tissues, fluids, energy, and spiritual states) impregnate the magical white light pearl with the spiritual virtue and energetic power of perception, confidence and wisdom.
11. As you focus on combining the spiritual energies of the Prenatal Wu Jing Shen into the magical white light pearl, imagine and feel the energetic powers of the five virtues transform the Qi of the Yellow Court into a bright indigo light. Direct your focus on this light and transform it into a bright indigo pearl.
12. Imagine and feel the indigo pearl continuing to grow brighter and hotter, until it transforms into a bright red ball of flame.
13. Imagine and feel the vibrant red ball of flame traveling up the Taiji Pole and entering into the Upper Dantian. Once the red ball enters into the center “Crystal Chamber,” it immediately activates all of the Upper Dantian’s nine energetic chambers.
14. Next, imagine on the Yang (left) side of the body that the left eye is radiating like a bright luminous Sun. On the Yin (right) side of the body, the right eye is radiating like a bright luminous Full-Moon (Figure 1.238). Both the Sun and Moon join together at the Yin Tang

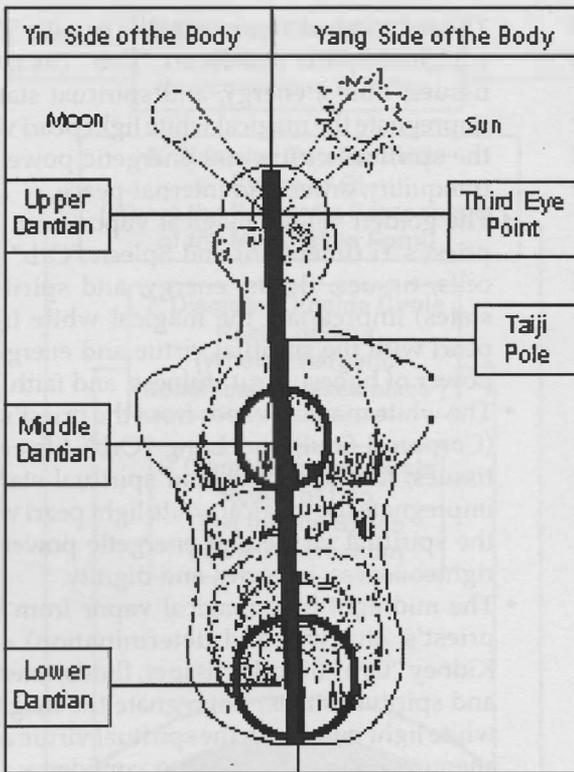


Figure 1.238. The Sun and Moon Combine

(Third Eye) point. As these two energies come together, the Divine Light stored within the Lower Dantian rushes up the Taiji Pole and unites the energies of the Sun and Moon forming a pulsating bright ball of white light. The left eye pertains to the Wood Element and the energy of the body's Hun (Ethereal Soul). The right eye pertains to the Metal Element and the energy of the body's Po (Corporeal Soul). Focusing both eyes combines the spiritual powers of the Hun and Po into the Crystal Chamber, causing the divine light that is enveloping the Eternal Soul (Shen Xian) to be accessed and directed into one specific area (Figure 1.239). This magical light gathers around the pituitary gland, illuminates the optic chiasm, and fills the occipital lobes (used for internal perception and vision) and the thalamus (used for oculomotor control) gland.

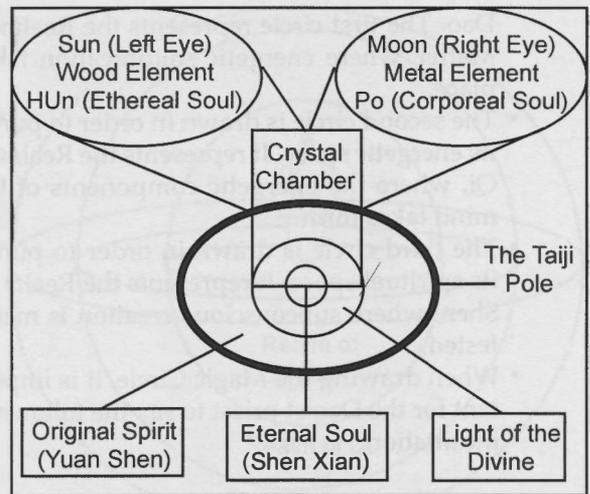


Figure 1.2399. The Body's Spirit Energies Fuse

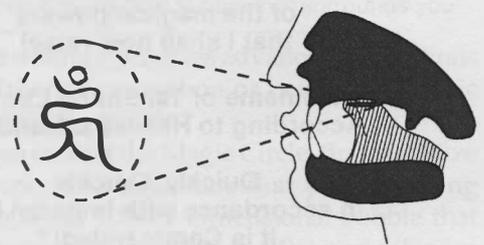


Figure 1.240. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

15. While still focusing on the pulsating energy of the brilliant ball of white light in the Crystal Chamber, use your tongue as a magical talismanic brush and write your personal Daoist Talismanic Heart Seal (see *Magical Tools and the Daoist Altar*) on the middle of your upper palate (Figure 1.240). This area of the mouth is located at the tongue Wood Element position and is related to the Liver and the spiritual powers of the Hun (Ethereal Soul). When combined with the rolling of the left and right eyes upwards, it is used to fuse the body's Three Powers (Jing, Qi, and Shen).
16. As you roll both eyes to the Yin Tang (Third Eye) area, imagine that the pulsating bright

ball of white light combines with the red ball of flame still burning in the Upper Dantian area. The energetic fusion of the red and white energy balls creates a powerful white flame that immediately bursts out the Baihui area at the top of the head. Focus your mind on feeling this powerful divine light emanating as an indestructible white flame, positioned above your head (Figure 1.241).

17. Next, imagine and feel the powerful energy of the divine white light flame descending around your body and begin activating the three Magic Circles as follows:
  - When activating the first Magic Circle, imagine the energy of this magical circle beginning to flow in a clockwise circular rotation, surrounding your body in a seven foot circumference.
  - When activating the second Magic Circle, imagine the energy of this magical circle beginning to flow in a clockwise circular rotation, surrounding your body in a eight foot circumference.
  - When activating the third Magic Circle, imagine the energy of this magical circle beginning to flow in a clockwise circular rotation, surrounding your body in a nine foot circumference.
18. When activating the three Magic Circles, imagine and feel the energy of the divine white light drilling and penetrating its powerful energy deep into the ground (certain schools will imagine ultraviolet flames of lightning descending from the white flame positioned above the head). This image represents the power of the Eternal Divine active within the infinite space (Wuji) of the Bagua circle. Imagine and feel this protective circle descending several feet into the Earth.
19. Next, extend your arms in front of you (palms facing outward), and again begin to redirect

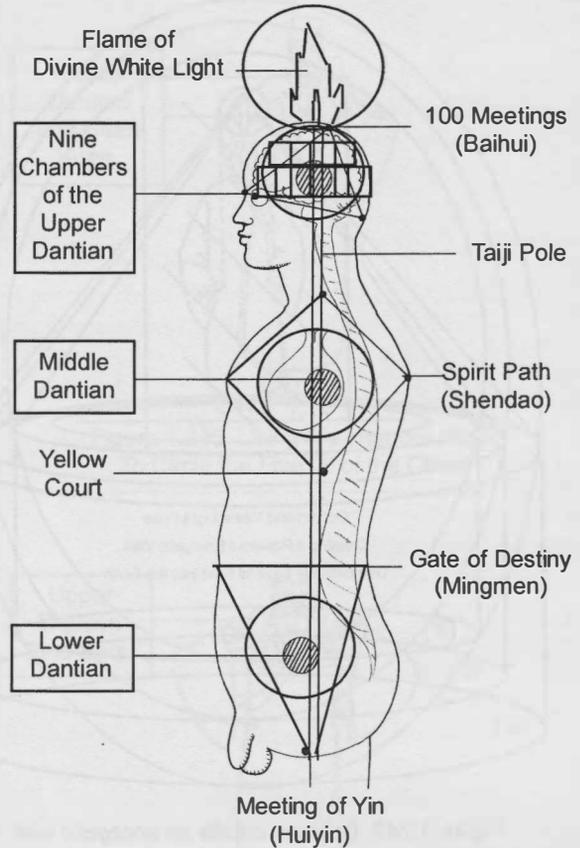


Figure 1.241. The Three Dantians and the Taiji Pole

your focus onto the divine white light flame burning above your head. Focus and concentrate on the divine flame, and slowly begin to emit golden light from your palms. Imagine and feel the divine white light and projected golden light fusing in front of your body, forming a powerful energetic wall (Figure 1.242). Imagine, see, and feel this magical wall immediately forming and becoming activated behind the Heavenly Altar (the altar closest to the wall).

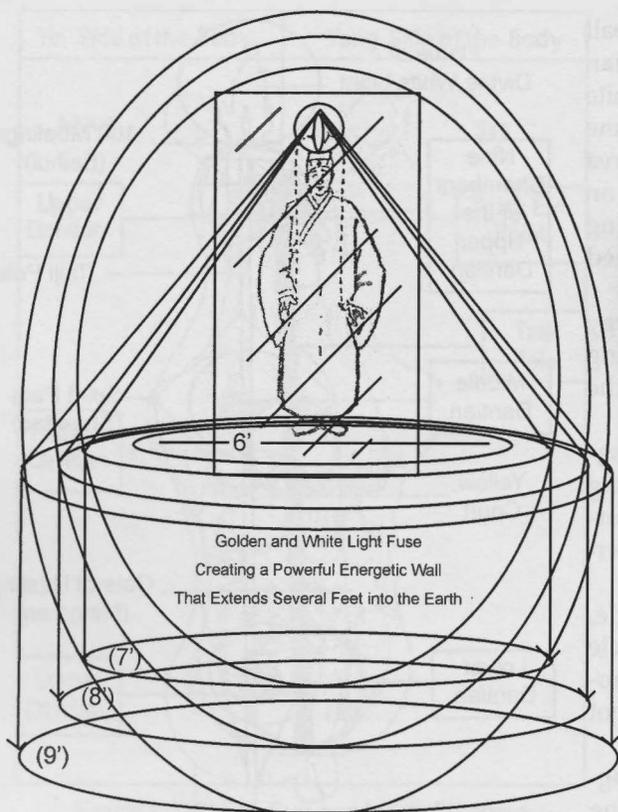


Figure 1.242. Begin to create an energetic wall constructed of white and golden light

20. Begin to turn in a counterclockwise rotation (180 degrees), and visualize a powerful magical wall of divine white light forming from beyond your palms, following the outlined altar walls. In your mind's eye, see this wall constructing itself out of the divine white light from the top of your head and golden sparkles emitted from your palms. This image represents the creation and activation of a spiritually empowered wall, one that has been constructed out of Divine White Light and Golden Light.

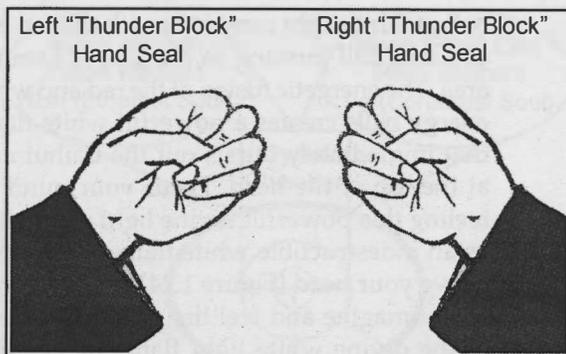


Figure 1.243. The Left and Right "Double Thunder" Hand Seal.

Imagine and feel this powerful energized wall extending along the walls of the altar room as you move your hands along the circumference of the magic circle. After completing one-half of the circular rotation, and creating half of the energized wall, you should be facing the Western direction (this is the energetic direction attributed to the "Growth of Yin" and the "Realm of the Dead"). Certain Daoist schools will end facing the North (considered to be the realm of "Pure Yin") in order to "speak the thunder of Heaven and bind evil spirits."

- Immediately form Double Thunder Hand Seal (Figure 1.243). On the left hand, fold the first two fingers (i.e., the index and middle fingers), and then touch the first crease of the ring finger (i.e., the Qian Trigram and Zi Earthly Branch activation point) with the thumb and lock it into position with the ring and little fingers.

On the right hand, fold the first two fingers (i.e., the index and middle fingers), and then touch the first crease of the ring finger with the thumb and lock it into position with the ring and little fingers.

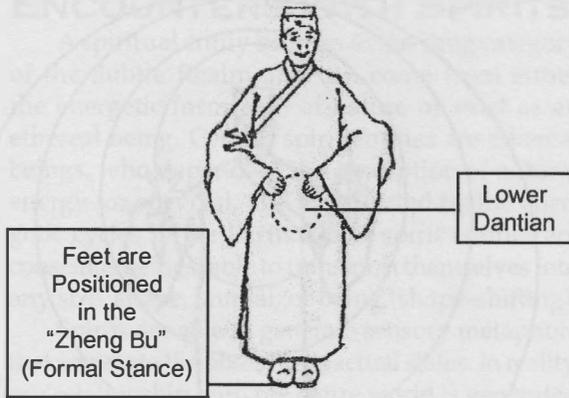


Figure 1.244. Using The Thunder Block To Circle The Ancestral Palace (Lower Dantian)

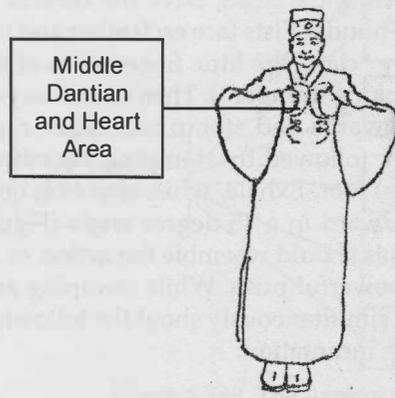


Figure 1.245. Using the Thunder Block To Circle the Five Qi of the Chest

- Inhale, close the mouth and hold the breath. It is important to note, that if you exhale the breath before you finish releasing the banishing incantation shout used to disperse evil spirit entities, you will lose the magical power of the application.
- Both Thunder Fists will touch the outside of your jaw and follow the Stomach Channel down your body to the lower pubic bone, ending at your Lower Dantian.
- While at the lower abdomen, circle rotate the Lower Dantian three times in a clockwise rotation, gathering its Jing, Qi, and Shen (Figure 1.244).
- Then circle rotate the gathered energy counterclockwise five times, using big circles, following against the direction of the body's large intestine organ. End the circle rotation at the center of the Lower Dantian.
- Next, bring both Thunder Fists along the Belt Vessel towards the lower back and Mingmen area. Follow the Governing Vessel up the spine, through the armpits, and towards the center of the heart and Middle Dantian area.
- While at the chest, circle rotate the Middle

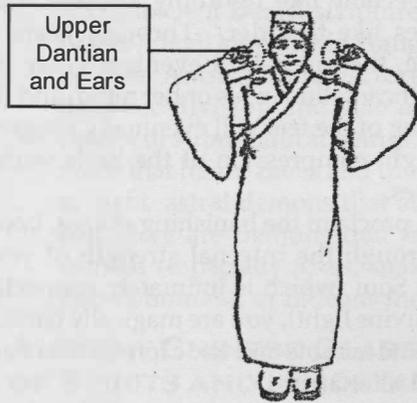


Figure 1.246. Using the Thunder Block To Circle the Ears and Hear the Sound of Thunder

Dantian three times in a clockwise rotation, gathering its Jing, Qi, and Shen (Figure 1.245).

- Next, bring both Thunder Fists along the Stomach Channel up towards the head, and begin to circle rotate the Upper Dantian three times, gathering its Jing, Qi, and Shen (Figure 1.246).

- After circling the head, have the centers of the two Thunder Fists face each other and immediately “clap” the little finger sides of the fists (“making thunder”). Then crouch as you step backwards and stomp with your right (Yin) foot, followed by stomping your front left (Yang) foot. Exhale, while shooting both palms forward in a 45 degree angle (Figure 1.247). This should resemble the action of issuing a powerful push. While stomping and pushing, simultaneously shout the following banishing incantation:

**“Yi Kai Huai Gui”  
(Away Evil Ghosts!)**

When speaking the banishing incantation, the ancient Daoists taught that the priest’s “eyes become like lightning and his voice becomes like thunder.” Through years of practice, the priest will eventually say the Breath Incantation in his or her mind, and the stomping of the feet will eventually progress to a slight compression of the heels within the shoes.

- As you proclaim the banishing charge, know that through the internal strength of your Eternal Soul (which is intimately connected to the divine light), you are magically banishing all undesirable and toxic forces from your magical altar area.
21. Next, again extend your arms in front of you (palms facing outward), and again focus and visualize the divine white light flame above your head. Begin to emit golden light from your palms and imagine the white light and golden light fusing and creating a powerful energetic wall. Finish by continuing your counterclockwise circle to face the Earth Altar, having imagined the magical wall has now completely surrounded the altar area.
  22. Perform one Pulling Down the Heavens, and then raise your hands once more. This time

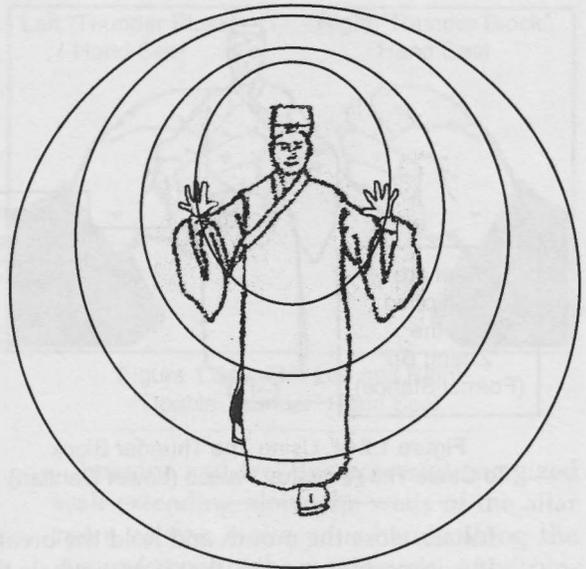


Figure 1.247. Stomp the Back Foot, Shoot Both Palms Forward And Shout the Banishing Incantation!

imagine that the Divine White Light flame above your head is expanding outwards and radiating 360 degrees within the circle. As the energy of the divine white flame expands outward, visualize and imagine rivers of vibrant blue light (representing pure energy) with silver sparkles (representing the Yin) emitting from your hands. Imagine the white light and blue light fusing and creating a powerful energetic medium that fills the entire area within the golden and white light wall completely (like blue water filling the space between the golden walls of an aquarium). This image allows the energetic space within the altar room to become impregnated with powerful magic.

- This completes the creation and formation of the magic circle and the purification of the altar room. At this time, the priest will begin his work.

## ENCOUNTERS WITH SPIRITS

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

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

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

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

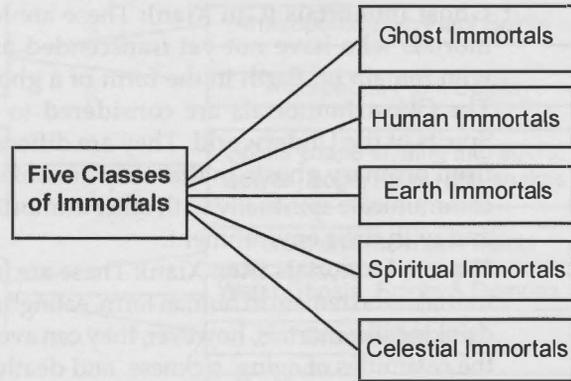


Figure 1.248. The Ancient Chinese "Five Classes of Immortals"

spirit entities can oppress or even possess an individual, becoming extremely territorial.

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

### ANCIENT CHINESE CLASSIFICATION OF SPIRITS AND IMMORTALS

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

During the Qin Dynasty (221- 206 B.C.), the ancient Chinese further expanded the list of spirit classifications to include five categories of "Immortals." These five classes (Wu Deng) were divided as follows: Ghost Immortals, Human Immortals, Earth Immortals, Spiritual Immortals, and Celestial Immortals (Figure 1.248).

- **Ghost Immortals (Gui Xian):** These are Immortals who have not yet transcended and who remain on Earth in the form of a ghost. The Ghost Immortals are considered to be Spirits of the Underworld. They are different from ordinary ghosts in that they are able to communicate spiritually with other immortals and with their environment.
- **Human Immortals (Ren Xian):** These are immortals who remain in human form, eating and drinking like mortals, however, they can avoid the calamities of aging, sickness, and death.
- **Earth Immortals (Di Xian):** These are immortals who remain in the physical realm forever, as they cannot transcend or permanently project their spirits into the next realm. However, they are not affected by cold or heat, nor by hunger or thirst.
- **Spiritual Immortals (Shen Xian):** These are immortals who are capable of supernatural powers and transformations. They can come and go at will, transform from being into non-being (dissolve into energy or solidify into form), create duplicates of their bodies, and are capable of spirit travel. Spiritual Immortals can assist mankind in their spiritual transformation (Figure 1.249).
- **Celestial Immortals (Tian Xian):** These are the immortals who have progressed the furthest in their spiritual transformation, and who are therefore able to transcend into the highest spiritual dimensions and worlds. The Celestial Immortals were believed to be able to fly, travel between the various realms of existence (physical, energetic and spiritual realms), perform miracles, levitate, bi-locate, heal, cast out Demons, and teach hidden esoteric knowledge to qualifying individuals, enabling them to ascend to higher spiritual attainment. The Celestial Immortals were also believed to be able to appear in either human or animal form when interacting with mankind. The spirit beings that are commonly called "Angels" in most Western traditions were known in ancient Daoist traditions as "Celestial Immortals."



Figure 1.249. The Spiritual Immortals can assist mankind in their spiritual transformation

## SPIRIT ENTITIES AS PARASITES OR GUARDIANS

Spirit beings can be categorized into the following three main types:

- **Parasites:** These are spirits that feed off of the energy of a person, animal, place, or thing. These types of spirit entities can include Emotional Parasites (i.e., rage-aholics and chronic victims), Sexual Parasites, parasites that target the sick, mentally ill, and terminally ill, etc.
- **Guardians:** These are spirits that energetically protect an individual. These types of spirit entities are known as "guardians."
- **Neutrals:** These are spirits that simply exist within an individual's dwelling place, but do not normally interact with the individual.

The type of interaction that an individual will encounter with a spirit, and its energetic intensity, will correspond proportionally to the energetic intensity of the individual's personal denial system. Individuals with very deep traumas often carry around psychotic spirits. These spirit beings are

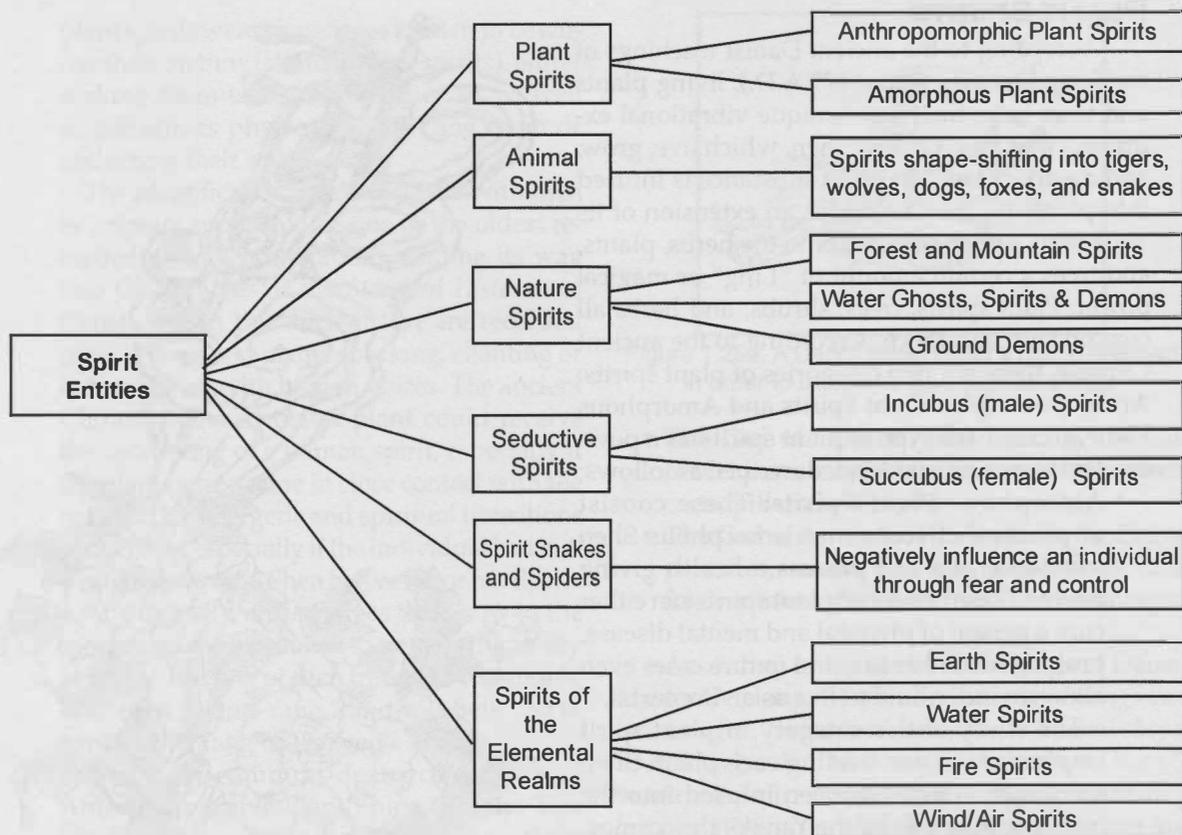


Figure 1.250. The Classification of Spirit Entities

considered to be energetic parasites, and are not as intense as a powerful demonic entity.

Energetic parasites feed off of the energy discharged from an individual's unresolved traumas. In order to continue feeding, these spirit entities spiritually and energetically encourage the individual to continually repeat and relive similar traumatic experiences.

Many social, cultural, religious, and family dynamics are the result of energetic spiritual patterns. These unique patterns involve and depend on the presence of various spirit beings. These spirit entities can be a major contributing factor in the continuation of the individual's physical, energetic, and psychological imbalances.

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

Encounters with spirit entities can also include powerful interactions with benevolent, neutral, or hostile spirits. Spirit entities can be classified into six main categories, described as follows: Seductive Spirits, Animal Spirits, Plant Spirits, Nature Spirits, Elemental Spirits, and Spirit Snakes and Spiders, described as follows (Figure 250).

## PLANT SPIRITS

According to the ancient Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have their own unique vibrational expressions of Jing, Qi, and Shen, which live, grow, and die like Man. The Shen substance is infused into plants by the Cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants, and trees a certain amount of "Ling" or magical power. Plant spirits, trees, shrubs, and herbs all contain soul substance. According to the ancient Chinese, there are two categories of plant spirits: Anthropomorphic Plant Spirits and Amorphous Plant Spirits. Each type of plant spirit has a powerful influence on mankind, described as follows:

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

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

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



Figure 1.251. Anthropomorphic Plant Spirit

doses of the universal Shen contained within the plant kingdom, the individual could indefinitely invigorate magical components of his or her own Ling Shen.

- **Anthropomorphic Plant Spirits:** These consists of plants which are possessed of spirits in human or animal form (Figure 1.271). The Anthropomorphic Plant Spirits are generally protective, and if approached properly and with respect, they can be very useful to the individual seeking botanical understanding. However, when disrespected these plant spirits can also be malicious, and in some cases they may even cause physical and mental anguish or disease. In ancient China, demonic

plant spirits were sometimes known to bewilder their victims (similar to fox spirits), either making them to become mad or ill, as well as sometimes physically abducting them or abducting their souls.

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

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

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

If, while in human form, the tree spirit is wounded, the wound would show itself on the corresponding part of the tree. Once the tree was chopped down, the ancient Chinese believed that the tree demon could appear as various types of monsters (generally huge snakes), often in gigantic black forms.

## ANIMAL SPIRITS

According to the ancient Daoist text *Nuqin Guilu*, there were three main types of evil spirits and demons. These three special categories of Gui (devils, ghosts and spirits) were categorized as follows:

- **The Gui of Houses:** This includes the Gui of lavatories, wells, hearth (i.e., the floor of a fireplace), and beds.



Figure 1.252. A Daoist priest using a magic talisman in order to transform his body into a tiger.

- **The Gui of Objects:** This includes the Gui of weapons, musical instruments, old bones, carts, pillars, and clothes.
- **The Gui of Animals:** This includes the Gui of parasites, insects, tigers, leopards, dogs, cats, foxes, snakes, tortoises, birds, and monkeys.

According to the ancient teachings of Daoist Master Ge Hong, "As for all ten thousand things that become aged, their spirits can assume human shape. At 800 years, the "Mi"- monkey becomes a "Yuan"-monkey; and after an additional 5,000 years eventually becomes a "Kuo"-monkey. The tiger and deer can live for 1,000 years; at 500 years their coats turn white. When a bear is 500 years old, it can transform itself. Foxes and wolves can live to 800 years, and at 500 years they can assume human shape."

The ancient Chinese also believed that, since an individual's energetic body and spirit body could be transferred into the shape of other human bodies, it could also, in certain cases, be transferred into the form of various animals, birds, fish, or insects (Figure 1.252). This magical phenomena could also occur before and after an individual's death.

During the Han Dynasty (206 B.C. - 220 A.D.) the belief in transmutations of men into beasts was maintained and well documented by certain Daoist monks, and was recorded in the *Standard Histories*. Additionally, the belief maintained that after many years of existence the essence of an ancient animal could be transformed, assuming a human shape in order to bewilder and beguile the minds of men and women, tempting them



Figure 1.253. Tiger Spirit

continuously. Such energetic transformations commonly included the shape-shifting into tigers, foxes, wolves, dogs, and snakes.

### TIGER SPIRITS

According to many ancient Chinese texts, "the king of the were-beasts is the tiger (Figure 1.253). According to ancient Chinese history, the ancient sorcerer Lin Chun turned into one, established the tiger tribe, and set up his worship.

When a man has been killed and devoured by a tiger, his soul becomes a demon, called a "Chang Gui" (Wild Ghost/Demon). The demon is then associated with the tiger, as his servant, and its duty is to entice victims within the reach of its master.

When a tiger transforms itself into a man, its tail does not change. Even if he is transformed into the image of a man, if the tiger looks into the mirror, he will see his image for what it really is. This powerful image will startle and frighten him, to the degree that he will immediately leave the area. So for protection, Daoist monks commonly wear a mirror some place on their body.

According to Chinese mythology, the hair from a tiger's tail had powerful magical qualities. It was said to be endowed with the magical power to bring the soul back into any human body which lies in a coma. In ancient China, this magical hair was known as "Hui Hun Mao" ("hair that causes the soul to return"). Like human bones, tiger bones are considered to contain soul substance and are therefore highly valued (especially if taken from the head). Even the small bones of a tiger's foot were used in magical charms and amulets.



Figure 1.254. A Nine-Tailed Fox Spirit

### FOX SPIRITS

In ancient China, the most widely known of the seductive spirits were the "fox spirits" who were believed to live high in the misty mountains (Figure 1.254). The fox spirits could take on a human form by transforming themselves through the aid of human bones (especially the skull).

Foxes are associated with Yin and the Earth Element. They are associated with deceit, trickery, slyness, cunning, and craftiness. Documents dating back to the dawn of China's civilization identify the fox as a demonic creature, upon whose back spirit entities often ride. According to the famous Daoist scholar Ji Yun,

"Humans and things are different species,  
and foxes lie in-between humans and things;  
Darkness and light take different paths,  
and foxes lie in-between darkness and light;  
Gods and demons follow different ways;  
and foxes lie in-between gods and demons."

According to ancient Daoist teachings, there are two major characteristics used to describe the magical transformational abilities of a fox (Hu-li). The first characteristic is that they are able to live to a very old age; and the second characteristic is its great preponderance of Yin (the female element of all things).

The fox's accumulation of Yin is due to its nocturnal habits, which enables the fox to easily assume the guise of a woman. As the fox naturally wishes to have a well-balanced constitution, it looks to gather Yang (the male element of all things), wherever it can. Thus is created the powerful myth that the fox-spirit must prey on the life-force of men in order to achieve longevity.

## MAGICAL TRANSFORMATIONS

According to ancient Daoist teachings, before a fox can magically transform itself into a human being, it must first enter into a graveyard at midnight, wear the skull of a human, and worship the Big Dipper. It is therefore taught, that a fox will frequent ancient burial tombs in order to exhume the bodies of the deceased. In order to perform its magical transformation, the fox will proceed as follows:

- At midnight, a fox will enter into an abandoned graveyard.
- It will then locate and place the skull of a deceased individual on its head.
- Next, it will shake its head in order to make sure that the skull fits tight. If the skull falls off, it chooses another one. It will sometimes try 4 or 5 different skulls, until it finally finds one that fits snugly.
- The fox will pick up leaves and flowers in order to cover its body. These leaves and flowers are used to magically transform into the various clothes that the fox spirit will wear, depending on the specific image and form the fox chooses (i.e., either that of a man or woman).
- Finally, the fox will turn its head towards the North Star and Big Dipper Stars, and speaks a magical incantation.

It is important to note that, according to ancient Daoist cosmology, the Big Dipper is suspended above Mount Kunlun, believed to be the location of Daoist Paradise. In Daoist Magic, both of these sacred areas are viewed as the "Center of the Universe." They are the supernatural places where the magical powers of both Yin and Yang unite and determine the Cosmic Order. The Fox, Midnight, Darkness, and the Graveyard, are all considered to be Yin, and are therefore associated with the supernatural realm of the dead. The Skull is energetically considered to be Yang. When all of these various components were combined, the worship of the Big Dipper served as a magical ritual that united the supernatural powers of both Yin and Yang. This special magical ritual allowed the fox to gain the vital energy needed to transform into human form.

- After speaking a magical incantation, the fox spirit will bow to the celestial stars three times. If the skull does not fall down while it is performing its prostrations, the fox will magically transform into a beautiful man or woman.
- Once the transformation is completed, the Fox Spirit (generally in female form) would travel throughout the countryside looking for individuals to seduce. When the Fox Spirit connected with an unsuspecting individual, it would then become an energetic parasite, absorbing the victim's life-force energy.

It was believed that a fox, through its cunning ability, was able to extend its life up to 1,000 years; and could even achieve immortality. As a result, many small temples and shrines were built to Fox Spirits.

According to the *Shanhaijing*, a fox could only magically transform its features after acquiring powerful Ling Qi, gathered through performing the following number of years via energetic cultivation:

- **Fifty Years of Magical Cultivation:** After 50 years of energetic cultivation, a fox could magically transform itself into a woman.
- **One Hundred Years of Magical Cultivation:** After 100 years of energetic cultivation, a fox could magically transform itself into a beautiful young maiden, a spirit medium or sorceress (with all the power of magic at its command), or an adult male (capable of having intercourse with many women). Such magical beings were able to know things that happened within a thousand miles. They could easily overshadow the minds of weak men by sorcery; or possess and bewilder them so that they lose their memory and forget their knowledge.
- **One Thousand Years of Magical Cultivation:** After 1,000 years of energetic cultivation, a fox could magically transform itself into a Celestial Fox. A 1,000 year old fox is said to have nine tails, its color changes to gold, and it serves in the Palace of the Sun and Moon. Because it is well versed in all the secrets of nature, it is noted for its extreme sensuality, and can produce fire by striking the ground with its tail.

## MAGICAL ENCOUNTERS WITH FOX SPIRITS

An encounter with a Fox Spirit could either be considered positive or deadly, depending on the type of interaction, and temperament of the spirit entity. For example, the victim could end up either having intercourse with a demonic vampire, or having a romantic interlude that ended up in marriage. Because Fox Spirits could either appear as men or women, and transform themselves into the images of individuals who are sometimes young or old, each interaction was uncertain.

Historically, Fox Spirits could sometimes act like malevolent ghosts, haunting and bewitching people, causing sickness and even death. Other times, they could assume the positive role of a benevolent loving spouse, or act like a compassionate Ancestral Spirit, granting an individual health, wealth, and fame. Therefore, in relationship to humans, an interaction with a Fox Spirit could either be benevolent or vindictive, according to the treatment that the fox received. For example, one of the positive attributes associated with magical Fox Spirits, is that they retain the knowledge of hidden or buried treasure. They could either use these riches for their own personal gain, or they could reveal these treasures to their human friends.

Ancient Chinese history is full of hundreds of stories that talk about how a powerfully seductive beautiful woman appears one night to a scholar while he is studying. She entices him and he makes love to her. She disappears in the morning, only to come back each consecutive evening thereafter. The scholar gets weaker and weaker until a Daoist Monk informs him that the girl is really a fox-spirit who is sucking him dry of life-force energy in order to create the spirit entity's "Essence of Immortality" (a standard aspect of esoteric Daoist sexual training known as "vampirism").

It is said, that the Fox Spirit quite often takes the form of a beautiful woman, marries, and makes a home. However, it will most always cause its husband and/or children to go insane. This was because the Fox Spirit, a master of Mind Magic, creates powerful illusionary visions for those they possessed. The siphoning off on life-force Qi

eventually causes their victims to go insane (i.e., talk nonsense, laugh and wail uncontrollably).

According to ancient teaching, a Fox Woman can be distinguished from ordinary women by the fact that they never change their clothes. However, the clothes never look soiled. A creature of erotic symbolism, the fox has also been associated with venereal diseases for over 2,000 years in China.

Additionally, similar to a Tiger Spirit, the Fox Spirit does not have the power to change its tail. This often leads to its discovery. An ancient saying states: "Talk of demons and they will appear; talk of a Fox Spirit and his tail will be seen."

## THE FOX SPIRITS MAGICAL PEARL

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

It is interesting to note, that it is said that within the mouth of the fox is a bewitching pearl. If you get this special pearl, you will become a favorite of the whole world. The female fox spirit transforms into a woman and seeks after a man who will make love to her. She then kisses him and this magical pearl is projected into his mouth, and he immediately becomes wise.

## HEALING FROM THE MAGICAL EFFECTS OF A FOX DEMON'S SUPERNATURAL POWERS

As a healing antidote, it is said that any form of Fox-disease (i.e., physical, mental, emotional, or spiritual) may be cured by swallowing the ashes of a burned fox, either with or without water.

Additionally, the snout and skin of a fox, together with an ounce of ashes taken from burning and powering a fox's head, must be cooked and eaten in order to free a victim from the powerful bewitchment caused from Fox-demon possession.

The ancient Chinese also believed that the powerful magical spells of a Fox Demon could be averted by burning a Magpie's nest. Similar in fashion, it was also believed that placing the head of a Magpie above the entry of a door could unmask the hidden presence of a Were-Fox.

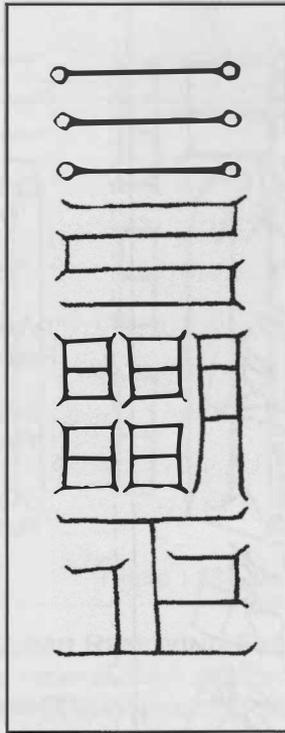


Figure 1.255. Magic Talisman used for Summoning Fox Spirits

### MAGIC TALISMAN TO SUMMON FOX A SPIRIT

The following magical talisman originates from the *Gaoshang Shenxiao Yuqing Zhenwang Zishu Dafa* ("The Great Rites in the Purple Script By the Perfected Lord of Jade Clarity of the Most Exalted Divine Heaven"). It was traditionally used in magic ritual for Summoning a Fox Spirit (Figure 1.255).

It is said that, without knowing the personal affairs of a man, the powerful Fox Spirits will gather and consume great measures of his Primordial Qi.

In order manifest the Fox Spirit, the priest must first perform a special magical ritual, using the Seven Star Dipper Stepping Methods. Additionally, the magic talisman must be written in black ink on yellow paper, and a special incantation must be spoken before it is burned at the altar table.

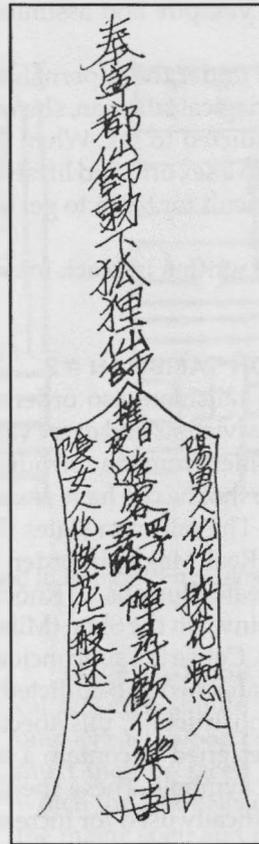


Figure 1.256. Fox Spirit Talisman #1

### FOX SPIRIT POSSESSION TALISMAN #1

There are two popular magical talismans commonly used in Maoshan Overshadowing Sex Magic. In the first talisman (Figure 1.256), the sorcerer requests the Ning-Dao Master (one of the Mao Shan lineage deities) to summon a Fox Demon. The Fox Demon is then requested to overshadow victims and draw various types of attractive women from the surrounding area to the sorcerer, so that he can have sexual relationships with them.

This special Sex Magic talisman is commonly used in China and throughout all Asia by actors, actresses, prostitutes, and owners of brothels. It is sometimes also used by Maoshan Daoist priests when performing Sex Magic Rituals that require the use of young women who contain strong Yin

"Order of the Ning-Dao Master to summon the Fox Master!"

"To do the Following"

"Non-stop, aggressively, day and night!"

"Attract people from all directions, to come in formation to find happiness and have sex!"

"Attractive Women turn into flowers and are brainwashed in their minds!"

"Men turn into flower pickers who are brainwashed in their minds and hearts!"

Closing Seal

Essence (i.e., in order to vampire and assimilate her Yin Jing).

Once a victim comes under the supernatural control of this powerful magical talisman, she will become obsessed and addicted to sex. When the victim becomes driven into a sex oriented lifestyle, it becomes extremely difficult for them to get out of that cycle.

The talisman is to be written in black ink on yellow paper.

**FOX SPIRIT POSSESSION TALISMAN #2**

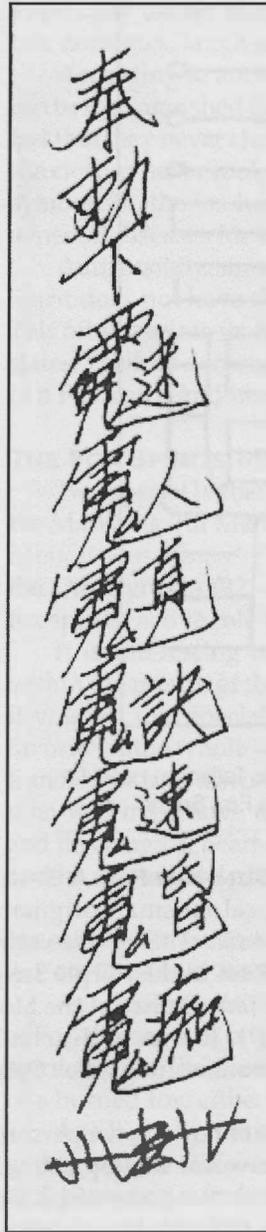
This second magical talisman also orders a Fox Demon to overshadow victims and draw various types of attractive women from the surrounding area to the sorcerer, so that he can have sexual relationships with them. The talisman states the following: "Bring down Real Magic, in order to brainwash people and create illusions." "Knock-out, overshadow, and brainwash the Shen (Mind, Thoughts, and Emotions). Cause the subconscious mind to insanely become attached and addicted!"

During its magical construction, this special talisman is specifically designed to contain a set of 7 empowering esoteric symbols. These special esoteric symbols are specifically used for increasing the magical effects and supernatural powers released by the talisman (Figure 1.257).

The final incantation that is spoken when the sorcerer completes the construction of the talisman's "Bladder" (i.e., the Closing Seal, located at the bottom of the magical talisman), states the following:

**"Maoshan Power Work Quickly!  
Be Empowered to work and operate  
in all Eight Directions!"**

**Quickly, Quickly  
In Accordance with Imperial Law  
It is Commanded!"**



- Command Order,
- "To bring down Real Magic" -
- "Brainwash People" -
- "Create Illusions!"
- "Knock-out" -
- "Overshadow" -
- "and Brainwash the Shen" -
- "Cause the Subconscious Mind"
- "To Insanely Become" -
- Attached and Addicted!"
- Closing Seal

Figure 1.257. Fox Spirit Talisman #2

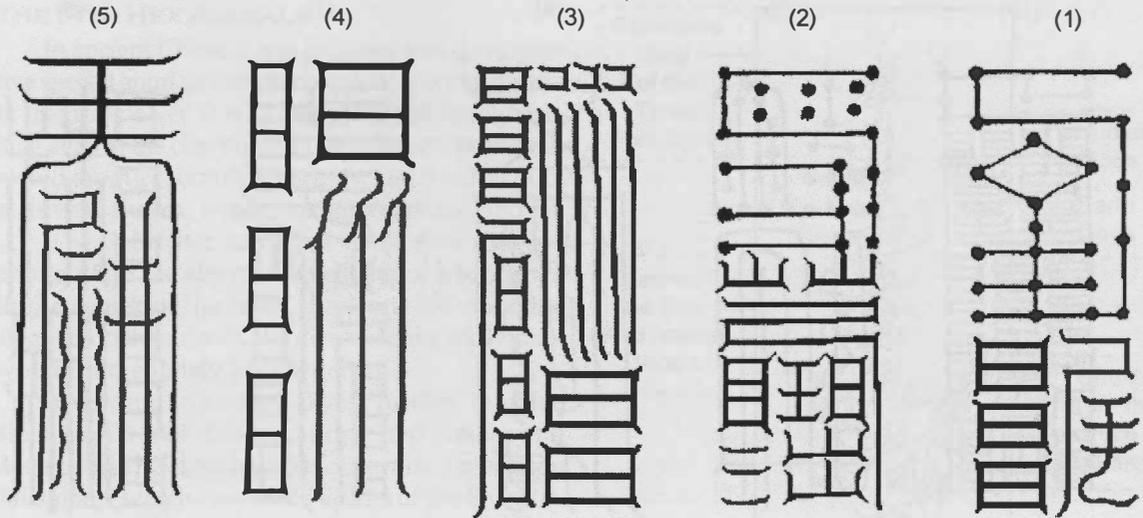


Figure 1.258. Magic Talismans used to Remove Fox Demons (1-5)

### TALISMANS FOR REMOVING FOX DEMONS

The next series of magical talismans are traditionally used by Daoist priests in order to remove the harmful effects of a Fox Demon (Figure 1.258 and Figure 1.259). These special magical talismans originate from the *"Taishang Laojun Hunyuan Sanbufu"* (*"Three Sets of Talismans from Taishang Laojun"*). The heading in this special section on Fox-call exorcism is entitled, "The Ten Ways of the Fox Demon Talismans." For easier identification, I have labeled the various magical talismans "one through ten," beginning at the right sides of the page. The ten talismans are described as follows:

**(1) Fox-Calls and Wild Beasts:** This is the primary talisman used to break the magical spells of Fox-calls and Wild Beasts. In order for it to be successful and return the Auspicious Qi, it must be first drawn and then placed in the specific direction from which the evil sounds originated.

**(2) Fox-Calls and Wild Insects:** When wild insects and/or Fox-calls threaten entry into the homes and residences of men, hang this magic talisman onto a tree or pole overhead. This will remove the magic spell and return the Auspicious Qi.

**(3) Peach-Wood Board #1:** This special magical talisman should first be written, and placed onto a Peach-wood Board. The Peach-wood Board must then be faced towards the direction from which the Fox-calls originated. This will remove the magic spell and return the Auspicious Qi.

**(4) Peach-Wood Board #2:** In order to eliminate the magic spells of Fox-calls and extinguish cruel disasters, draw and place the following magical talisman onto a Peach-wood Board. Next, face the magic board towards the direction from which the Fox-calls originate. This will remove the magic spell and return the Auspicious Qi.

**(5) Peach-Wood Board #3:** This magic talisman is used for "Crushing the Fox Spirit." The talisman is first to be drawn, and then place onto a Peach-wood Board. The Peach-wood Board must then be faced towards the direction from which the Fox-calls originated. This will remove the magic spell and return the Auspicious Qi.

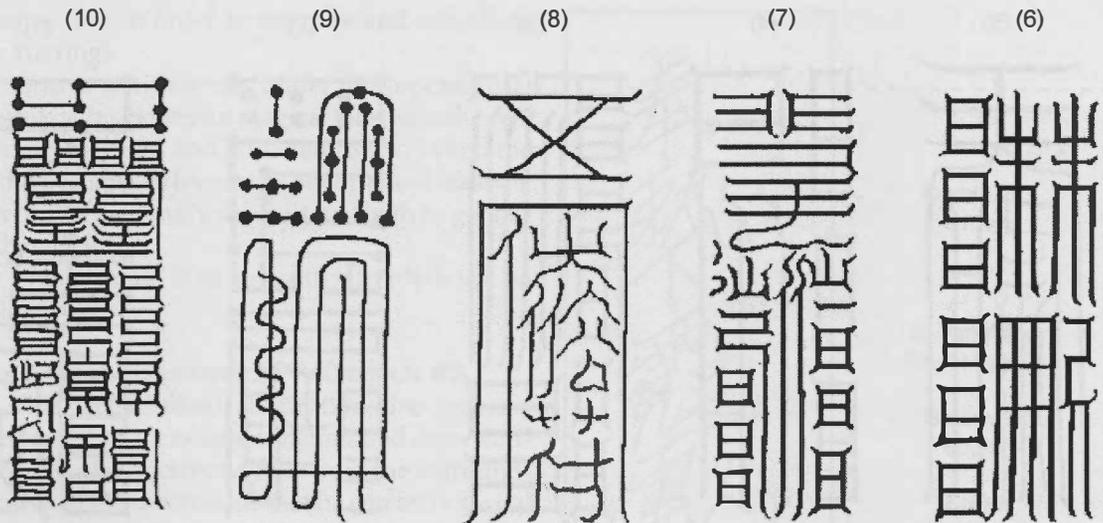


Figure 1.259. Magic Talismans used to Remove Fox Demons (6-10)

(6) **Magic Knife:** A Magic Knife should be inscribed with the following “Fox-call script” in Red Cinnabar Ink. The knife should then be placed towards the direction from which the Fox-calls originated. This will remove the magic spell and return the Auspicious Qi.

(7) **Phoenix-Wood Board:** This special magical talisman should be written in the following “Fox-call script,” and placed onto a Phoenix-wood Board. The Phoenix-wood Board is then faced towards the direction from which the Fox-calls originated. This will remove the magic spell and return the Auspicious Qi.

(8) **Peach-Wood Board #4:** The following “Fox-call script” should be inscribed onto a Peach-wood Board, and then placed above one’s front door. After hanging the Peach-wood Board, the owner of the house should repeat the following magical incantation:

**“The Fox-calls Alarm the Heavens!  
The Earth Door is locked!**

**The 7 Stars of the Northern Dipper  
Drink the Blood of the Fox!**

**Quickly, Quickly,  
In accordance with the Law -  
It is Commanded!”**

(9) **Fox Killing Talisman:** Draw this special magical talisman in Red Cinnabar Ink onto yellow paper. The magic talisman should then be placed towards the direction from which the Fox-calls originated. Then repeat the following magical incantation, and this will remove the magic spell and return the Auspicious Qi:

**“The Talisman for Great Auspiciousness  
Travels ten thousand miles -  
To the place where  
Demons and monsters howl,  
Bringing immediate death!”**

**Quickly, Quickly  
In Accordance with Imperial Law  
It is Commanded!”**

(10) **Foxes and Wild Birds:** This is the primary talisman used for crushing foxes and wild birds that have moved into a person’s home. It is to be written in Red Cinnabar Ink, onto yellow paper.

### THE FIVE HEX ANIMALS

In ancient China, it was believed that there were five special animals that produced insanity by the use of magical power. It was also said, that simply rubbing against the claws of any one of these five animals would produce turbulent insanity. The Five Hex Animals were the fox, weasel, hedgehog, snake, and rat.

It was further said that these five magical animals had the objectionable habit of lying down in the center of the road. If anyone intentionally stepped on their claws, the disrespecting individual would immediately be bewitched.

According to ancient Daoist history, the Mao Shan Daoist took this belief one step further and developed the dreaded "Five Animal Possession Talisman," which caused the spirits of the Five Hex Animals to be summoned in order to possess an individual, causing the victim to go insane. The Five Animal Possession Talisman is described as follows:

### FIVE ANIMAL POSSESSION TALISMAN

This powerful talisman is an example of ancient black magic, that originated from sorcerers' of Maoshan Daoism. The magical application of this special talisman was used in order to cause a victim to go insane (Figure 1.260).

In this type of magical ritual, a sorcerer first uses black magic in order to summon the powerful spirits of the Mountain Gods and Earth Spirits.

Next, the sorcerer requests that the gods overshadow a specific victim, remove the Three Hun Souls from his physical body, and replace them with the five wild spirits of the Five Hex Animals.

The Five Animal Possession Talisman is used as the main magical tool for creating this type of possession hex. When the magic is cast onto the victim, he will first begin to experience chills or feel a sudden breeze invade his physical body. The victim will then begin to feel empty, and his mind will start to go blank. Soon, the victim will begin to act like a wild beast, and growl like an animal.

This type of black magic is equivalent to capturing a wild spirit, pushing it inside a jar (the human body) and then sealing it up. If the spirit does not leave the victim's body, or cannot leave because it has been bound into service, then it will eventually begin to take over the victim's body, energy, and mind.

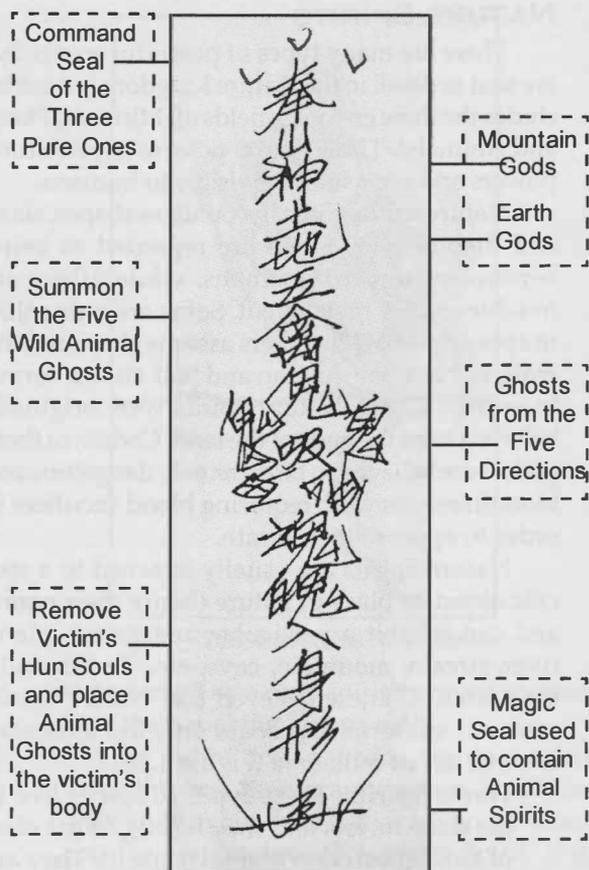


Figure 1.260. The Five Animal Possession Talisman

This type of magical possession may end within a few hours. However, if the magic is cast by a master level sorcerer, the possession can last longer than a day, which could inevitably be used to kill the victim and his family. The magical incantation used to activate the Five Animal Possession Talisman is translated as follows:

**"I pray and worship to all the Earth Gods and Mountain Gods! Send the ghosts of the Five Wild Beasts! Allow them to come and follow \_\_\_\_\_, Remove the Hun Souls from his body, and replace them with the souls of the Five Wild Beasts!**

**Overshadow, Frustrate and Confuse them! Cause them to go insane without knowing it! Quickly Quickly obey this Order!"**

## NATURE SPIRITS

There are many types of powerful spirits that are said to dwell in the Nature Kingdom (which includes the three energetic fields of: Minerals, Plants and Animals). These spirits possess supernatural powers and are usually invisible to humans.

Nature spirits come in countless shapes, sizes, and dispositions. Some are regarded as being benevolent towards humans, while others are mischievous or malevolent. Some are humanlike in appearance, while others assume shapes of animals, or have half-human and half-animal forms. In ancient China, Nature Spirits were originally believed to be the gods of the land. Certain of these gods were believed to be extremely dangerous and bloodthirsty as well, requiring blood sacrifices in order to appease their wrath.

Nature Spirits are usually attached to a specific object or place in nature (hence their name) and can inhabit a particular forest, tree, plant, river, stream, mountain, cave, etc. Traditionally, the ancient Chinese believed that Nature Spirits were not immortal and could only live a number of centuries or millennia (Figure 1.261).

- **Forest Spirits:** These types of spirits live in the deep forests and they belong to the class of Gui (ghost) and Mei (evil spirit). They are believed to be tree dwellers. Although these spirits generally have a human shape, they can also take other forms (e.g., a one legged demon whose hands and feet have nails as sharp as hooks). When attacked, the Forest Spirits can cause their assailant to drop into convulsions and experience hot and cold fevers.
- **Mountain Goblins (Shan Xiao):** These are a special type of one-legged demon, who live deep in the mountains. Although these spirit entities generally have a human shape, they can also take other forms (for example, they are generally believed to be nine feet long). In China, Mountain Demons are notorious for playing dangerous tricks on people. They have been known to transform themselves into various objects for evil purposes, employ tigers to kill men, and set fire to cottages and houses. Mountain Demons are also believed to cause drought and the destruction of crops, resulting in hunger and famine.



Figure 1.261. Various Nature Spirits  
(Air Spirits, Water Spirits, Rock Spirits, Tree Spirits,  
Spirits of the Animal Realm, and Spirits of the Deserts)

- **Water Ghosts:** These types of spirits live in the shallow brooks, pools, mires, marshes, quagmires, and muddy bogs. According to the ancient Daoist Gwan Chung, who lived during the Zhou Dynasty (1028-221 B.C.), "*Water is the lifeblood of the Earth. It courses through the ground like arteries, resonating its energetic pulse. Sometimes the things that mankind sees produce Xing Qi (energy of shape, form, and substance) and the things that remain unseen engender Gui*

(ghosts). When the bed of a quagmire has not been disturbed for centuries, and its waters have stagnated for a very long time, it produces Xing Qi. This Water Ghost's energy takes the shape, form, and substance of man (but with one head and two bodies). These are the energetic forms of shallow brooks, produced by the Water Ghosts." In the Han Dynasty (206 B.C.-220 A.D.), it was believed that stagnant water contained poisonous vapors. The ancient Chinese believed that the Water Ghosts were curious in nature, and were always searching for human lives.

- **Water Spirits:** These types of spirits inhabit the seas, rivers, and streams. The common belief is that they are mostly the souls of drowned victims. Because such victims are not usually given a proper funeral, the water must serve as their coffin. These ghosts roam the seas, cold and fearful, and can cause problems for the living unless they are exorcised. Of Water Spirits, it is said that having spent some time in their wet abode in servitude and bondage to the water-god, they can only be redeemed by substitution and therefore lie in ambush, waiting for victims to draw into the water to take their place. Therefore, Water Spirits are believed to cause individuals to fall into and drown in rivers, lakes, and streams, or to sink and drown into quicksand or muddy marshes. Additionally, they are believed to be the cause of water paralysis (swimmer's cramps) and drowning swimmers.

In Southern China, it is believed that if anyone drops a personal article of clothing or jewelry into an enchanted river, one of the river spirits can come looking for you. If the individual who dropped the article into the river was a woman, the "river king" (an Incubus) will come; if it was a man, the "river queen" (a Succubus) will come (Figure 1.262).

These Water Spirits approach the victim via their dreams, and begin to seduce them. In the beginning, the sexual spirit encounter only occurs once or twice a month. Then it progresses to once a week. Within a few years, they begin to occur every night. It is said that you can know when someone in your family



Figure 1.262. Seductive River Spirits

is possessed by a river spirit, because you can hear them making love at night.

If the victim does not send the river spirit away the first time it approaches, it will be difficult to avoid their sexual advances. Once you have made love to a Water Spirit, it is extremely easy to fall into their magical seductions and sensuality. They fulfill your every romantic and sexual desires in a way that no human can possibly compare. However, this type of energetic vampiring drains the victim's life-force energy. Within about seven years of continually growing energetically weaker, the victim eventually goes insane or dies.

- **Water Demons:** These are very powerful types of spirit entities. In ancient China, there are many tales of Water Demons who possessed supernatural powers and created much evil (e.g., capsizing ships and drowning their crews). It is interesting to note that the most powerful class of Water Demons is said to be made up of aquatic animals such as otters, crocodiles, tortoises, and fish.
- **Ground Demons:** Also known as Di Shen (Earth Spirits) and Tu Shen (Ground Spirits), these spirit entities exist within the dark con-

finer of the Earth. In the Han Dynasty (206 B.C.-220 A.D.), the author Han Ying wrote a compilation of material concerning strange incidents that occurred during the period, entitled *"Han's extra traditions concerning the Odes."* In these writings were several encounters with Ground Demons. These demonic influences sometimes haunt or harass mankind. These beasts seem to be connected with grave sites and were believed to be devourers of the buried dead. They also reside in any object attached firmly to the ground (in the corners of dwellings and buildings). The ancient Chinese believed that if the soil is disturbed or big rocks moved, the Ground Demon would arise and cause turmoil and evil effects upon the breath and soul of the unborn fetus, resulting in deformities and miscarriages.

#### INTERACTING WITH NATURE SPIRITS

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

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

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

In Daoist magic, it is taught that certain Nature Spirits are placed at specific locations on the planet's surface by the Jade Emperor, in order to ensure that the natural life-force energies of that area flow smoothly, in an organized, orderly pattern. These highly evolved spirit entities and guardians receive the energy of the environment, and add their own special energies to it. These combined energies are then directed to flow through the environment's energetic web of influence, effecting entire mountain ranges, miles of forests and deserts, and various rivers, lakes and seas.

For example, the energetic field of a guardian spirit of a certain Daoist mountain monastery can be powerful enough to contain the entire mountain, and expand its energetic influence for miles. Every mineral, plant, insect, bird, animal, and human that makes its home within the mountain range are under its energetic influence. The Mountain Spirit overshadows the entire subtle ecosystem of the mountain range, including the various energetic pathways of the wind, the precipitation of rain, and all forms of erosion that occur within the mountain range. Also included within this energetic influence is the subtle Qi (energetic) and Shen (thoughts and emotions) the mountain spirit has on all life-forms currently residing within its landmass.

In Daoist Magic, the Guardian Spirit of a sacred mountain is an extremely powerful entity. Its energetic influence descends deep into the continental plate from which the mountain emerges, and towers hundreds of feet above the mountain's highest peak. Through the powerful vortices of its body, the Guardian Spirit draws energy up from the planet's center core, and cascades this energy like a living fountain throughout the entire mountain range. This living energy penetrates and is absorbed within the various minerals, plants, insects, birds, animals and humans that make their homes within the mountain range.

The various colors of the mountain's energetic field will constantly vary according to the energies being focused on at the time of its release (i.e., Solar, Lunar, or Seasonal Energies).

## SEDUCTIVE SPIRITS

On occasions, individuals may encounter seductive spirits. The erotic unions occurring between humans and spirit entities have been recorded in history since ancient times. In different cultures, these spirits are sometimes known as Incubus (male), Succubus (female), Dakinis, Gandharvas, Apsaras, etc. They tend to manifest primarily in dreams and during the hypnagogic state (the state between waking and dreaming). These encounters can range from pleasant, romantic, and seductive dream-like states, to encounters of rape and sodomy. Although these energetic encounters do not usually occur during the individual's waking state, the physical sensations can be powerful and are always a large part of the sexual encounter. Often, once the individual has awakened, the physical sensations can continue for some time.

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

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

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

## ENCOUNTERS WITH A SUCCUBUS OR INCUBUS

One of the most common and well known types of psychic attack is an encounter with a Succubus or Incubus. These were already known in ancient times as spirit entities that initiated sexual pleasures. An Incubus is a spirit in masculine form that preys on living female victims; a Succubus is a spirit in feminine form that preys on the living male victims. It is generally believed that both are the same, as in truth the Incubus and Succubus are only manifesting the appearance of male or female spirit entities. Normally they are not seen, only felt; however, they are excellent at providing the illusion of having a solid physical body to suit the victim's sexual preference. These entities are generally considered to be a lower form of demonic being. Although they are not considered evil, they "feed" by forcing victims to release sexual energy during orgasm. Their approach is different from most psychic attacks and sexual assaults initiated by more powerful demonic beings. The victims are instead seduced into becoming semi-willing participants.

Both Succubus and Incubus are spirit entities that visit a person while they are sleeping and induce extremely powerful sexual stimuli. Both seduction and sexual assault are devices used by negative spirit entities during psychic attacks. If the victim wakes up during this encounter, however, they can sometimes experience a hag syndrome (the feeling of heavy weight pressing down on the chest), making it difficult to breathe. This type of attack usually includes some form of physical paralysis or difficulty in moving. When this occurs, the victim feels incredibly weak and his or her vitality is extremely drained. An entity induced seduction is accomplished by a form of hypnotic telepathic energetic projection that captivates the victim's mind. During this subtle assault, the spirit entity applies direct energetic stimulation to the victim's genitals and lower chakra gates. At this time, erotic thoughts and images are telepathically broadcast into the victim's mind while the reproductive organs are being stimulated. As the victim's energy body responds to the stimuli his or her natural defenses begin to weaken. Generally some form of permission is sought after and the sexual energy is then drained. Many spirit

entities seem to illicit permission or submission from their victims which seems to enhance the encounter. By complying with this type of psychic seduction, the victim gives emotional permission to the spirit entity for further encounters, and that can develop into a long term relationship.

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

Spirit Entities that directly come to sleeping men and women and arouse them during the night, or indirectly possess a mate, are considered spirits of rape (in the sense that the individuals involved in such acts of love making have never had the opportunity to give their consent).

It is important to note, that there are also Earthbound Human Spirits who are known to have sex with living people. This may also be the spirit of an ex-partner, or an opportunistic earthbound spirit who continues to want sex and locates an easy prey.

#### METHOD OF APPROACH

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

- While sitting up in bed in the middle of the night, the victim has an eerie feeling that something is not right. When glancing around the dark room he or she may notice two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor (Figure 1.263).
- The victim may then notice streaks of light flashing away from his or her body. This is the electromagnetic energy being drawn from the victim's Wei Qi field. Within a short time period (after enough life force energy has been collected), these two balls of light merge into a larger grapefruit sized orb.
- The energy ball then suddenly elongates into a tall cylinder shaped energetic form, reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow (Figure 1.264).

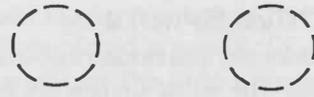


Figure 1.263. Two small, golf ball sized, bluish orbs of light, hovering near each other about five feet off the floor

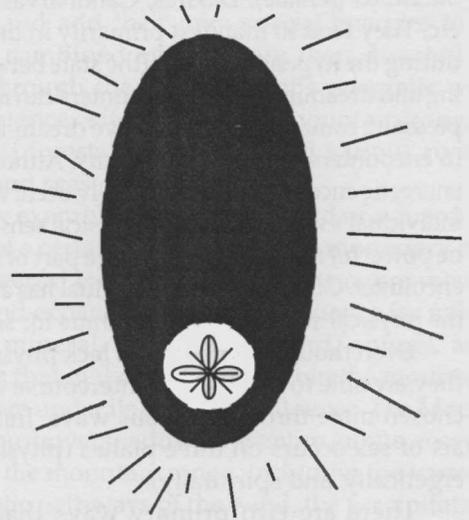


Figure 1.264. The two small balls of light transform into a tall cylinder shaped energetic form reflecting hundreds of tiny pinpoints of light within the cluster that make the large cylinder glow

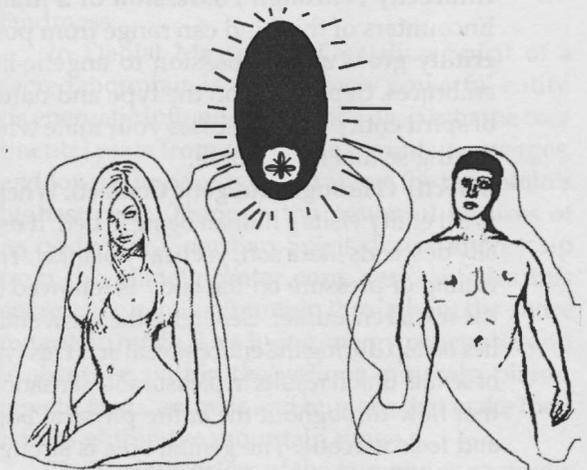


Figure 1.265. Because it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female)

- Within this bioluminescent glow, the definable features of a person begin to emerge until the spirit has manifested as much as it possibly can. Since it is an energetic form, the spirit entity can transform itself into either a seductive Incubus (male) or Succubus (female) depending on the needs and desires of its victim (Figure 1.265). Since spirits have no gender on their own, it is possible for a Incubus (male) to transform itself into a Succubus (female) and vice-versa. Because gender is an attribute of the physical body and spirits have no physical body, they are able to assume either male or female forms at will in order to suit their purposes for energetically feeding through the act of sexual encounters. Sexual energy feeds the spirit entity with a very powerful type of energetic nourishment. This form of energetic nourishment is more concentrated than the everyday charges of thoughts and emotions.
- In the early stages of an Incubus or Succubus approach, the victim succumbs to a form of semi-waking state paralysis that is induced by the spirit entity in order to disable the victim while it carries out its feeding attack. Often a beautiful face and body will be seen and felt by the victim as the victim succumbs to the charms of the seductive spirit. As the victim's defences drop, he or she often becomes so enamored with the spirit entity that a long-term relationship is established wherein the victim invites and wishes the spirit back every night.

I know of an individual who carried on a relationship with a Succubus for several months, not understanding that he was actually sacrificing his life force energy willingly in order to feed a delusional fantasy. Once the individual understood what was happening, he immediately dispersed the spirit entity using Daoist magical talismans. Both seduction and sexual assault are devices used by negative spirit entities during psychic attacks. The actual form of the spirit entity (once the energetic disconnection was made), transformed back into a glowing, torpedo shaped spirit entity (about three feet long and eighteen inches wide), that pulsed as

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

### SEXUAL ENCOUNTERS WITH WALK-INS

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

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

Working as a sexual medium by consciously invoking a spirit entity to possess a human body is a common method of Sex Magic. In this form of invited possession, the priest willfully uses the sexual energy that has been discharged from the orgasm to energetically feed a spirit entity in exchange for the prediction of certain current events. Without the magical ability to Invoke and Banish, sexual mediumship should never be attempted, as sometimes long term spirit possession can occur during this type of Sex Magic.

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

### ANTI-INCUBUS/SUCCUBUS INCENSE

Combine the following herbs in order to create an incense used for warding off the nightly sexual encounters and energetic vampiring actions of an Incubus or Succubus. The herbs are listed as follows:

- 2 parts - Aloe Wood
- 2 parts - Benzoin
- 2 parts - Cardamom
- 2 parts - Sandalwood
- 1/2 part - Birthwort
- 1/2 part Calamus
- 1/2 part Carnation
- 1/2 part Cinnamon
- 1/2 part Clove
- 1/2 part Cubeb Seed
- 1/2 part Ginger
- 1/2 part Mace
- 1/2 part Nutmeg
- 1/2 part Pepper

Add a few drops of Brandy to the herb formula, and grind inside a mortar (in a clockwise direction). In order to stop the psychic attack, burn the herbal formula on a heated coal before going to bed.

### ANTI-INCUBUS/SUCCUBUS PILL

This special magical formulae was especially used in ancient China by Daoist priests in order to treat women who were having intercourse with ghosts and evil spirits, spoke to themselves, laughed out loud when they were alone, or were suddenly overtaken with fits of melancholy or stupor.

Combine the following herbs and knead them into round pills:

- 1 ounce - Powdered Realgar
- 2 ounces Pine-Gum
- 1 Tiger's Claw

The pills should then be placed inside a fire-basket and burned at night, with the woman carefully veiled with a light blanket and sitting in a small chair above the fire-basket (only her head is allowed to protrude outside the blanket).

If she is not cured through the first application, repeat the procedure three more times. This should break her connection with the evil spirit.

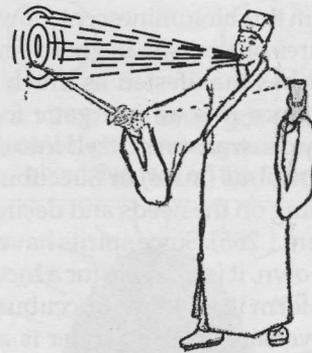


Figure 1.266. "Spraying the Holy Water to purify the Altar Space"

### BINDING AND BANISHING TECHNIQUES USED FOR PURIFYING A HOUSE OR ROOM

This magical technique of binding and banishing requires the infesting spirit to either show itself (if present) or to remove itself. When working through a house which is infested with various types of spirits, an exorcist will usually begin in the basement (or cellar) and work his or her way upwards, through the entire house.

When approached, in order to protect itself, the spirit entity will commonly project feelings of dread and terror into the environment. These telepathically-projected emotions will be experienced by the exorcist, and are an indication that the spirit is present (a powerful spirit entity will project terror the same way a rattlesnake uses its rattle as a warning).

Sometimes, powerful spirit entities have been known to create force-fields that seem to be impenetrable. This unyielding energetic force feels like walking shoulder-deep against a powerful fast moving river.

When performing a binding and banishing ritual, one simple method is using both Holy Water and Prayer Incantations to remove an Incubus (male) or Succubus (female) seductive spirit, that has been returning at night in order to energetically "feed."

- The priest will begin this magic ritual by first purifying himself, then the Holy Water. Holy Water is extremely effective in battling demonic entities. The water itself carries no real magical power, however the piety and

divine light that has been infused within its atomic structure by the prayers of the priest, causes it to be an extremely effective weapon.

- Next, the priest will take the Magic Peachwood Sword and a cup of Holy Water and walk around the room.
- The priest will hold the Holy Water in his left hand, take a sip and spray the Holy Water into the center of the wall (Figure 1.266).
- The priest will take a sip and spray the Holy Water into the center of each wall, floor, and ceiling. Each time the priest sprays the Holy Water, he will speak the following banishing incantation:

**“I exorcise all evil influences  
from this room!**

**I exorcise all demons, spirits, ghosts,  
curses, spells and bindings from this room!**

**I exorcist all though-forms, magical spirits  
and bound entities from this room!**

**With this magical incantation,  
I now cast upon all of them,  
Spell Chains and Magic Shackles!**

**I now bind them and cast them all  
into the Judgement Court of the Underworld,  
where they shall trouble  
this servant of God no more!”**

- After speaking the banishing incantation, the priest will seal it (i.e., the energetic sound, intention and feeling of the words) into the wall using the Golden Light Seal Character (Figure 1.267).
- After the Holy Water has been sprayed onto the four corners of the room, walls, floor and ceiling, the exorcist will issue the following command:

**“In the name of God  
show yourself now or leave!”**

- Then, if the room remains silent, the exorcist will follow with the command:

**“Give us a sign of your departure,  
or an exorcism will be conducted here,  
this very day!”**



Figure 1.267. The Golden Light Seal Character used to energetically seal the Banishing Incantation

- At this point the temperature in the room will gradually return to normal and the sense of morbid misery will drain away from the room, indicating that the spell has been broken and that the demon has departed.
- After the spirit entity has left, any future encounter or demonic activity depends on the victims' conduct. What they do from this point on and how they rebuild their spiritual stronghold is paramount, and any improvement of spiritual conduct should be immediately initiated. Otherwise, the initial demonic patterning that was previously established will be easy to re-create.

#### **MAGICAL INCANTATION USED TO MAKE ONESELF INVISIBLE TO GHOSTS & SPIRITS**

This secret magical technique was originally taught to the public by Daoist Master Sheng-yen Lu, of Taiwan. It can be used for making oneself invisible to all ghosts and spirits, and is traditionally initiated in order to trap a ghost of the lower realm, before binding and banishing it.

The secret incantation is repeated 3 times, and spoken in following manner:

**“Ohm,  
So - Bha - Wa,  
Shud - Dha,  
Sar - Va,  
Dhar - Ma,  
So - Bha - Wa,  
Shud - Dho,  
Ham!”**

## SPIRIT SNAKES AND SPIRIT SPIDERS

Some of the most troublesome forms of evil entities encountered are spirit snakes and spirit spiders (Figure 1.268). Snakes and spiders negatively influence an individual through the induction of fear and control, which leads to a form of spirit oppression. These spirit entities work mainly through telepathic manipulation, hypnotic manipulation, and dream intrusion (leading to horrendous nightmares).

Many individuals suffering from psychic attacks or a series of attacks launched by negative spirit entities are at the mercy of spirit snakes or spirit spiders launched by malevolent sorcerers. These spirit creatures are generally black or dark in color, and they either coil around the subconscious energy of their victim, or envelop them in a web-like delusion (feeding off of the released traumatic emotions during the victim's sleep). These spirit entities usually come in pairs and also lay eggs.

They often extend their tentacles or tendrils to envelope the central nervous system, the brain, spine, thymus gland, and genitals. These are the primary areas known to generate energetic food for them.

### REMOVING SPIRIT SNAKES AND SPIRIT SPIDERS

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

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



Figure 1.268. Spirit Snakes and Spirit Spiders

be difficult to find. However, it is important that every egg be located and removed. These eggs energetically feed themselves and tend to be located inside the areas of the patient's brain and along the spine.

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

After removing all of the internal spirit snakes and/or spiders, make sure that you have not allowed any hitchhikers to attach themselves onto your own energy field. If they have, you will either immediately feel it within your emotions (change of mood, agitation, irritation, etc.) and second Wei Qi (aura) Field, or within your physical body (i.e., manifesting as feelings of weakness, nausea, and headaches).

If any of these symptoms have suddenly manifested, immediately take the necessary precautions to purge both your internal and external energy fields with radiating Divine Light.

### USING THE "DIVINE NET" TECHNIQUE TO REMOVE SPIRIT SNAKES AND SPIRIT SPIDERS

The Divine Net magical technique involves using divine light to energetically create a huge net. Once created, this magical net energetically extends between the Yang realms of Heaven and the Yin realms of Earth, and can therefore be used to energetically ensnare people, animals, or evil spirits.

This popular magical technique is used by many Daoist priests in order to remove toxic Qi from an individual's three bodies. It is commonly applied when the priest believes that an individual is suffering from an infestation of energetic parasites. It is also utilized in order to

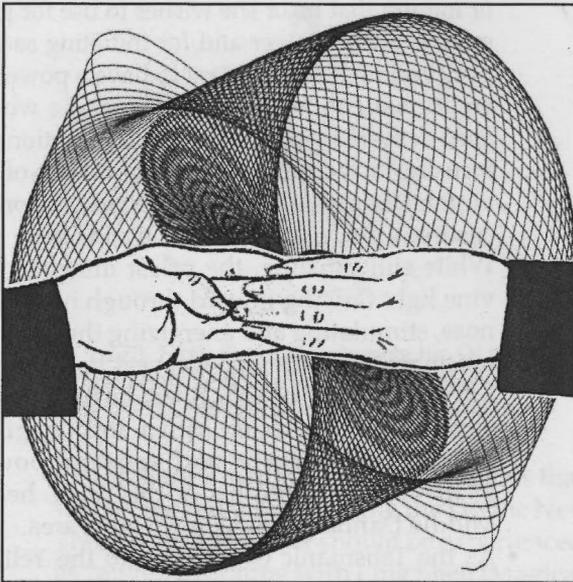


Figure 1.269. "Heaven & Earth Covering Net" Hand Seal (The Left Hand Represents the Yang of Heaven; The Right Hand Represents the Yin of Earth)

remove emotional and mental trauma resulting from chronic psychic attacks, especially when the victim is currently being tormented by evil entities (especially spirit snakes and spirit spiders) that are currently "feeding" off of the victim's energy body.

When performing this magical technique, a huge net constructed out of divine white light energy is created underneath the patient's three Wei Qi fields (i.e., several feet underneath the individual's feet). The magical net is then drawn upward by its four corners and pulled through the patient's three bodies. The net is used as a magical filter, removing any energetic and spiritual debris that has become lodged within the patient's three bodies.

The Double Hand Seal used when performing this particular exorcism technique is sometimes referred to in Daoist Magic as "The Heaven and Earth Net Double Hand Seal" (Figure 1.269). In certain Daoist traditions, this Double Hand Seal can also be used in magical techniques that require the priest to defend him or herself by enveloping and ensnaring an attacking hostile spirit entity or for preventing a troublesome spirit entity from fleeing.

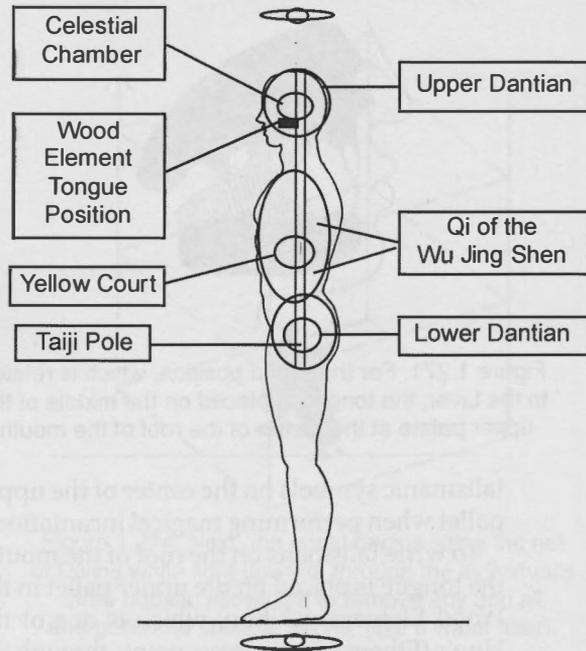


Figure 1.270. When performing Breath Incantations, all of the body's main energy centers are combined and utilized

In order to perform the Divine Net magical technique, the priest proceeds as follows:

- The priest begins by performing the 1-10 Meditation and the Three Invocations (see *Daoist Magical Talismans*). After performing the third invocation, the priest focuses his or her attention on gathering divine healing light into the Lower Dantian. It is important that the priest imagine and feel the divine light energizing his or her three bodies (the physical body, energetic body, and the spiritual body). The priest holds this image until he or she feels all three bodies completely fill with the divine healing light.
- Next, the priest rolls both eyes upwards into the Celestial Chamber, while simultaneously drawing a magical talismanic symbol onto the center of his or her upper pallet using the tongue (Figure 1.270).

During the Lu Ceremony (the Daoist priest ordination), each Daoist priest is given two secret magical seals. The priest is then instructed in how to use these magical seals when performing any type of talismanic ritual. This training also includes how to draw the magical

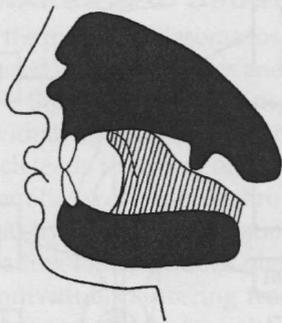


Figure 1.271. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

talismanic symbols on the center of the upper pallet when performing magical incantations.

To write talismans on the roof of the mouth, the tongue is placed on the upper pallet in the Wood Element position, which is one of the Hun's (Ethereal Soul) access points through the center core Taiji Pole into the Celestial Chamber of the priest's Upper Dantian (Figure 1.271).

- As the priest inhales the external energetic powers of Heaven and Earth inward through his or her nose, the combined energies activate the magical power of the talismanic symbol (Figure 1.272) drawn on the upper pallet. The tongue is used as the priest's internal calligraphy brush, and it embodies the spiritual power of the Heart's Shen (thoughts and emotions) and the desired projection of the Yuan Shen (Original Spirit).

As the tongue draws the talisman on the center of the soft palate, it is important that the priest begin to internally chant the specific incantation

or mantra that he or she wishes to use for generating divine power and for initiating sacred purification. It is important to have a powerful emotional connection to the specific words used in the magical incantation. By emotionally focusing on the specific meanings of each of the incantation's magical words of power, the priest ensures a powerful fusion of Qi and Shen.

- While still inhaling, the priest imagines divine light flowing inward through his or her nose, stimulating and energizing the magical talisman. Once the magical seal has become activated by the priest's Shen, he or she then swallows the collected saliva and imagines pulling the energetic and spiritual power of the talisman into his or her chest, heart, Middle Dantian, and Yellow Court area.
- As the Talismanic Qi enters into the Yellow Court, the priest combines its energy with the magical powers of the five energetic vapors of the Prenatal Wu Jing Shen (i.e., the Green Vapor of love and compassion from the Liver's Hun, the Red Vapor of peace and order from the Heart's Shen, the Golden Yellow Vapor of trust and truthfulness from the Spleen's Yi, the White Vapor of honor and integrity from the Lung's Po, and the Purple Vapor of willpower and wisdom from the Kidney's Zhi).
- Next, the priest brings the divine healing light upward (via the Taiji Pole) from his or her Lower Dantian into the Yellow Court, and combines it with the magical powers of the five vapors of the Prenatal Wu Jing Shen and the Talismanic energy.
- At this point in the ritual, the priest begins focusing on the specific magical words of the

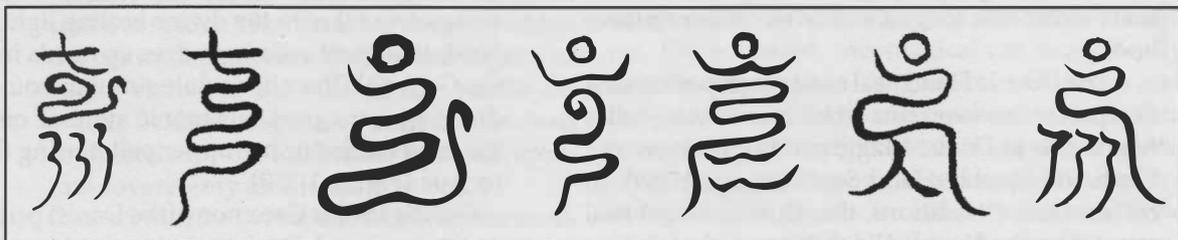


Figure 1.272. Examples of the Daoist sorcerer's Personal Seal (also known as the Heart Seal) The energetic nature of the priest's Heart Seal (drawn with the tongue at the top of the mouth) is magically activated by his Shen (thought intention). Each energetic pattern has a specific meaning and represents a specific type of magical power.

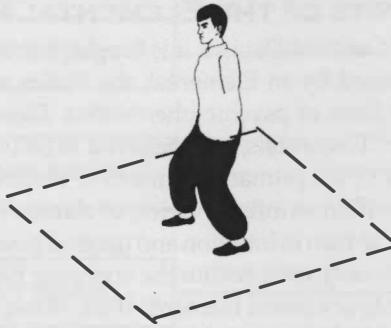


Figure 1.273. First, the priest projects his Qi to create a magical sheet of divine white light underneath the patient - placed like a powerful energetic net.

incantation or mantra, the specific sounds that will be spoken when creating the Divine Net. These words of power should be experienced as “alive,” vibrating with Ling Shen (Magical Spirit), and extremely powerful.

The priest “stirs” the incantation inside his or her Yellow Court by fusing its magical power with the magical powers of the five vapors of the Prenatal Wu Jing Shen, the Talismanic energy, and the divine healing light from the Lower Dantian. At this point in the ritual, the priest Creates, Imprints, Feels, and Activates the magical words that will be used in the incantation spoken to create the magical Divine Net.

- Once the powers of these four energies (the Talismanic Qi, five vapors of the Prenatal Wu Jing Shen, the divine healing light from the Lower Dantian, and the incantation used to create the Divine Net) have combined within the Yellow Court, the priest forms the Heaven and Earth Net Double Hand Seal (refer back to Figure 1.269).
- Next, the priest exhales a magical mist out his or her mouth, projecting and creating the Divine Net underneath the feet of the patient, who should be positioned directly in front of the priest.
- As the priest focuses on creating the Divine Net underneath the feet of an individual, it is important that the projected sounds or spoken words used in the magical incantation include the energetic thought and spirit projection of

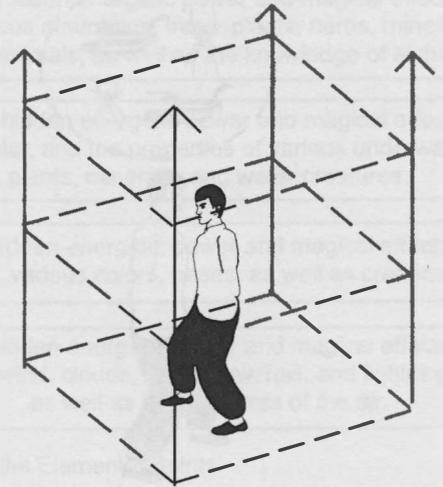


Figure 1.274. Next, the priest begins lifting the net of Divine white light upward, through the individual's three bodies, allowing it to remove any and all energetic and spiritual debris, (like a water filter).

the priest's Jing Speech (audible sound), Qi Speech (energetic vibration), Shen Speech (thoughts and feelings), and Dao Speech (spiritual passion). These four combined powers of the priest's speech form the vehicle for the external projection of the incantation.

When projected, the incantation should be whispered by the priest, using the Wind Breath (see *Daoist Magical Incantations* book).

When whispered, the Wind Breath should also be fortified with the priest's combined sound and thought projection, which is initiated by the voice, attitude, tone, words, mannerism, appearance, and demeanor.

- After the Divine Net has been created underneath the patient's feet, it is important that the priest feels the net energetically vibrate, and perceives its brilliant white light pulsate with divine power (Figure 1.273).
- Next, the priest begins lifting the divine white light net upward, through the patient's three bodies (Figure 1.274), allowing this magical net to capture and remove any and all energetic and spiritual pathogens and parasites.

When performing this magical ritual, it is important that the priest imagine and feel the



Figure 1.275. Finally, the priest imagines gathering the four corners of the divine white light net and rolling the net into a ball. Then, the priest returns this white light energy ball back to the Divine to be purified.

illuminating energy and power of the Divine Net vibrating throughout the patient's three Wei Qi fields, sifting and gathering all energetic toxins located within the front, back, right, left, above, and beneath their body (purifying all six directions of space).

- After the individual's body has been completely raked through and cleansed with the vibrational resonance and power of this Divine Net, the priest then imagines gathering the four corners of the Divine Net together and rolling the net up into a ball of white light energy (Figure 1.275). This energy ball should contain several trapped spirit entities, and various levels of toxic energy.
- Finally, the priest connects a cord of divine white light to the energy ball and allows it to ascend upward, returning the energy ball back to the Divine to be dissolved and further purified.

It is important to note that, if someone continually keeps getting re-infected by spirit entities, there is a good chance that they are not adjusting the toxic behavior that draws the parasites into their body in the first place. If this continues to happen, it is no longer the responsibility of the priest to clean them up.

## SPIRITS OF THE ELEMENTAL REALMS

In ancient Daoism it is taught that if a victim is possessed by an Elemental, the victim will display some form of psychic phenomena. Elemental Spirits, or "Elementals," are believed to be the guardian forces of the primary Elements of Nature, and they exist within an infinite variety of classes. They are superior to man in intuition and magical powers and are said to only exist within the energetic fields (realm) of the four ancient Elements (Fire, Water, Earth, and Wind/Air). Elemental Spirits can never exist or act beyond the energetic fields of their own particular energetic currents. Their initial function is the routine "maintenance" of insuring the active and consistent power of their associated Element (Figure 1.276).

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

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

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

An Elemental is never intrinsically evil. In its natural state it is innocent to behold and is both powerful and beautiful in its manifestation. Many Elementals who exist at the higher spirit realms bask in spiritual atmospheres of devotion and divine significance. Some of these powerful Elementals are commonly used in rituals of High

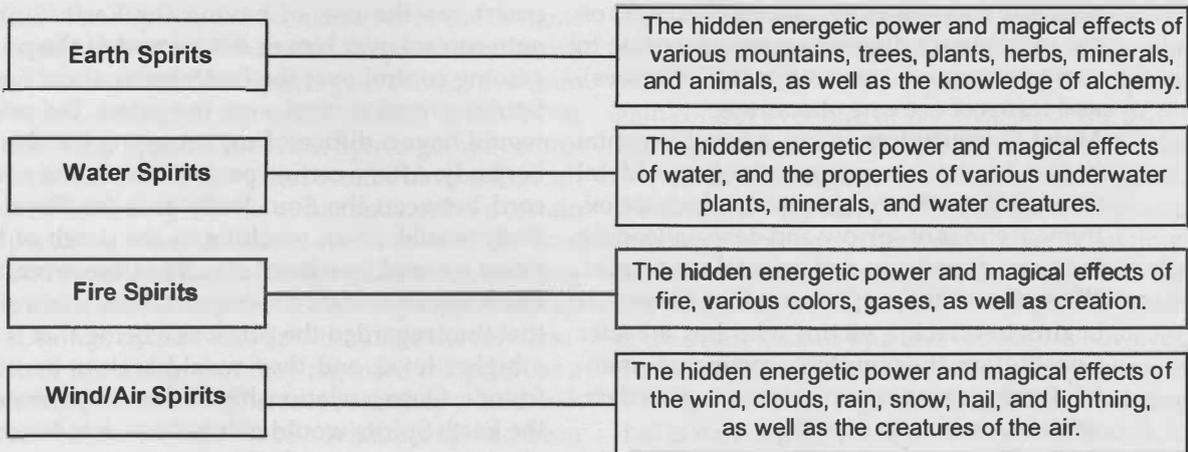


Figure 1.276. The Four Categories of the Elemental Spirits

Magic and become involved in important ceremonies focusing on the energetic fusion of the supernatural powers of Heaven and Earth. Some of them linger in places of worship, invisibly urging disciples to emotionally and spiritually release more of themselves to the divine and energetically transform to a higher spiritual level.

However, through human contact, certain Elementals have developed a craving to absorb human energies and have transformed their original nature into one of “demonic manifestation.” Certain Elementals that exist in the lower spirit realms have been contaminated over the centuries through encounters with powerful priests who have constrained them to fulfill specific commands. Threatened, degraded, and familiarized with some of the most violent and negative human passions, these spirit entities have become a major concern for disciples of all occult practices. As a greater number of these lesser Elementals learn from the negative passions of dark priests, more and more Elementals eventually go rogue and begin to avail themselves of human life force energies. This energetic result is often seen in specific forms of alcoholism and hypersexuality. The energetic forms of these spirit entities can be seen clairvoyantly, haunting bars, brothels, and such places where they hope to feed. Where there is any feelings of guilt (which is basically a form of fear) or fantasy, the individual’s Wei Qi Field is likely to become weakened. When

attaching to the unsuspecting human, all that the Elementals desire is to insure that they have more energy from which to feed and clothe themselves. In the meantime however, the victim’s physical health and general morale deteriorates under the constant bombardment and steady depletion of his or her energetic fields. Eventually and inevitably the victim’s energetic field is completely broken up and destroyed from within.

**AN ELEMENTAL’S EFFECT ON THE HUMAN BODY**

When not treated with respect, an Elemental can sometimes attack its antagonist. If an Elemental begins an energetic attack on an individual, the symptoms will vary depending on the victim’s Five Element Constitution. As the victim’s Po becomes overshadowed and influenced, certain physical and psychological phenomena occurs. For example, when a Fire Elemental attacks a victim, the surge of energy attacking the internal organs can manifest as follows:

- **Wood Constitution:** When a Fire Elemental begins to attack a victim who has a Wood Constitution, the symptoms can include, extreme irritation, anger, and rage leading to murder.
- **Fire Constitution:** When a Fire Elemental begins to attack a victim who has a Fire Constitution, the symptoms can include, high blood pressure leading to stroke or heart attack.
- **Earth Constitution:** When a Fire Elemental begins to attack a victim who has a Earth Con-

stitution, the symptoms can include attacks on the individual's digestive system (leading to various forms of "wasting away" diseases), and forms of extreme obsessions.

- **Metal Constitution:** When a Fire Elemental begins to attack a victim who has a Metal Constitution, the symptoms can include extreme feelings of sorrow and despair, leading to severe depression and suicidal tendencies.
- **Water Constitution:** When a Fire Elemental begins to attack a victim who has a Water Constitution, the symptoms can include mental derangement, nervous system disorders, seizures, and bouts of epilepsy.

As the Elemental works its way through the victim's constitution, each of the Five Element organs and organ systems are effected. Eventually, the goal is to drive the victim insane or terminate the victim's existence.

#### THE FOUR ANCIENT ELEMENTAL REALMS

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

##### Earth Spirits

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

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

**Caution:** When first traveling into the kingdom of the Earth Spirits, a Daoist priest would never speak or make any remark to an Earth Spirit until the spirit first spoke directly to him or her. They should instead observe the various energetic activities of the Earth Spirits, but never be the first one to ask a question. Otherwise, the

priest ran the risk of having the Earth Spirits gain control over him or her instead of the priest gaining control over the Earth Spirit. If the Earth Spirits gained control over the priest, the priest would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the priest (caused by a heart attack). If, however, the Earth Spirits initiate the conversation, it is a sign that they regarded the priest as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Earth Spirits would naturally seek to become obedient servants of the Daoist priest.

##### Water Spirits

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

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

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

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

**Caution:** When first traveling into the kingdom of the Water Spirits, a Daoist priest would never speak or make any remark to a Water Spirit until the spirit first spoke directly to him or her. They will observe the various energetic activities of

the Water Spirits, but would never be the first one to ask a question. Otherwise, the priest ran the risk of having the Water Spirits gain control over him or her, instead of the priest gaining control over the Water Spirit. If the Water Spirits gained control over the priest, the priest would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the priest (caused by a heart attack). If, however, the Water Spirits initiate the conversation, it is a sign that they regarded the priest as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Water Spirits would naturally seek to become obedient servants of the Daoist priest.

### Wind/Air Spirits:

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

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

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

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

**Caution:** When first traveling into the kingdom of the Wind / Air Spirits, a Daoist priest would never speak or make any remark to a Wind / Air Spirit until the spirit first spoke directly to him or her. They will observe the various energetic

activities of the Wind / Air Spirits, but would never be the first one to ask a question. Otherwise, the priest ran the risk of having the Wind / Air Spirits gain control over him or her, instead of the priest gaining control over the Wind / Air Spirit. If the Wind / Air Spirits gained control over the priest, the priest would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the priest (caused by a heart attack). If, however, the Wind / Air Spirits initiate the conversation, it is a sign that they regarded the priest as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Wind / Air Spirits would naturally seek to become obedient servants of the Daoist priest.

### Fire Spirits

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

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

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

**Caution:** When first traveling into the kingdom of the Fire Spirits, a Daoist priest would never speak or make any remark to a Fire Spirit until the spirit first spoke directly to him or her. They will observe the various energetic activities of the Fire Spirits, but would never be the first one to ask a question. Otherwise, the priest ran the risk of having the Fire Spirits gain control over him or

her, instead of the priest gaining control over the Fire Spirit. If the Fire Spirits gained control over the priest, the priest would have a difficult time returning into his or her body. After a certain period of time, the silver cord between the Soul Body and the Physical Body would sever, resulting in the death of the priest (caused by a heart attack). If, however, the Fire Spirits initiate the conversation, it is a sign that they regarded the priest as a being that is on a higher level, and they would seek to become friends. Once a relationship had been generated, the Fire Spirits would naturally seek to become obedient servants of the Daoist priest.

### **SENSATIONS ATTRIBUTED TO THE PRESENCE OF SPIRIT ENTITIES**

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

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

According to ancient Daoist teachings, the spirits of individuals who have drowned in water have a rancid smell, like a wet goat; while those who have died on shore will smell like burnt wood or paper.

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

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

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

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

## CHILDREN AND SPIRIT ENTITIES

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

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

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

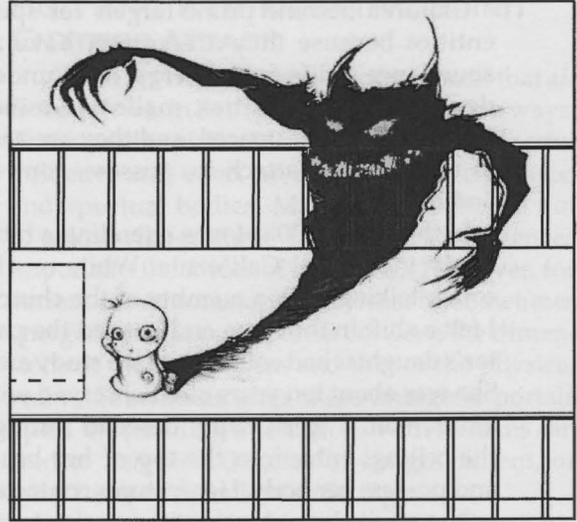


Figure 1.277. Spirit Attacks on Children

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

- **Attacks on Children:** It is sad to note that psychic attacks on children are extremely common, as most children at one time in their life have experienced some form of psychic attack initiated by a spirit entity (Figure 1.277). According to one ancient text, there are 15 spirit entities which are believed to attack young children. It is said that these spirits can even cause nervous disorders.

Children become prime targets for spirit entities because they are young, have an abundance of life-force energy, have underdeveloped personalities, malleable minds that are easily influenced, and they are easy to energetically attach to, possess, control, and influence.

In the early 2000's, I was attending a bible study in Central California. While on the couch talking with a member of the church, I felt a shift in the room and noticed the pastor's daughter had entered into the study area. She was about ten years old. I observed with amazement a spirit entity descend through the ceiling, enter into the top of her head, and possess her body. Her features contorted as the spirit slipped inside its new host. Immediately she began acting up and causing a terrible ruckus and all attention focused right on to her. After several minutes, everyone's attention was pouring into the girl, trying to console her. You could actually feel the spirit entity absorbing and draining the life force from everyone in the room. I understood that the spirit entity was using the little girl's body like a sponge to absorb all of the energy previously generated in the study area. After several minutes the pastor picked her up and carted her off to bed. She left the room still screaming and eventually fell asleep within several minutes after placing her in her bedroom.

I was at a loss. I couldn't tell the pastor what had happened because of his disbelief and ignorance in the supernatural ability of certain spirit entities which conflicted with his Christian ethics (the belief that "God would never allow such a thing to happen"). It was obvious to me that the pastor's ignorance about spirit entities and blinded ego about his family's vulnerability had left his children open and susceptible to such encounters (being easily victimized by a rogue spirit entity).

Encounters with negative spirit entities can begin at any age, and are especially common during infancy. If allowed to continue,

the chronic victimization by the negative spirit entity will become a normal part of the individual's existence (i.e., they will accept these situations as "normal" or refuse to tell anyone for fear of being rejected or thought of as "weird").

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

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

**Sleep Disturbances:** Because children are easy, uncomplicated targets, with an abundance of life force energy, any type of sleep disturbance should be carefully examined. It is estimated that 20% of all children and 10% of all adults experience chronic nightmares. During nightmares, an individual will always be actively experiencing REM (Rapid Eye Movement). This state of activity is when the spirit realm "downloads" information into the subconscious mind of the sleeping individual. During this stage, negative spirit entities are able to implant images that can be later used and activated to cause chronic nightmares.

**Sleep Deprivation:** Negative spirit entities have been known to hold children in trance-like states throughout much of the night. Although their bodies may be allowed to rest, their minds are held prisoner, captive in an active and awake state. During this time period, the child is shown a string of animated visions. This sleep deprivation process is similar to the military style of brainwashing used by the government. During the brainwashing

period the individual is denied sleep until his or her mind is weakened to the point that it becomes highly vulnerable to suggestions. The individual can then be reprogrammed, and all of his or her memories, beliefs, and personality traits can be dramatically altered.

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

After several nights of experiencing night terrors, the negative spirit entity will often begin to coexist with the child. The spirit entity will often try to gain the child's confidence, pretending to care for him or her, while slowly increasing its control over its victim. The child will often be aware that the spirit entity is near (i.e., sometimes seeing them or hearing its voice) and will sometimes label them as an "invisible playmate." Typically the spirit entity uses the "rewards and punishments" approach to conditioning the child into responding to its will.

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

## HOW AND WHY NEGATIVE SPIRIT ENTITIES ATTACK

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

Because of their energetic matrix, living beings can provide a source of sustenance (food and shelter) to all spirit entities. Entangled interactions can sometimes lead to a form of psychic attack, resulting in various types of energetic disruptions occurring in an individual's everyday life. As a rule, once a spirit entity moves into the physical dimension they cannot stay very long unless they absorb life-force energy from living organic beings (human or animals). This factor can explain the "urgency" of some types of psychic attacks and it also helps to explain the sinister phenomenon usually associated with psychic attacks. These types of psychic attacks are specifically designed to emotionally imbalance and weaken the victim, making them more susceptible to harm (physical, emotional, and mental), spiritual oppression, or possession. As the spirit entity moves to gather life force energy and gain control over the victim's life, the human body's energy field (being the center of its attention) begins to break down and expose its innate internal weaknesses.

Sometimes negative entities are driven to attack, in much the same way a wild predator instinctively preys on weaker animals. It is a known fact that negative spirit entities tend to prey on spiritually vulnerable humans. They are also attracted to and feed off of negative emotions

such as anger, grief, fear, guilt, shame, anxiety, and lust. For the most part, negative spirit entities tend to be interested in humans much the same way humans look upon cattle, or wild game, or any "play" thing. The most common motivations for a spirit entity to attack a human are described as follows (Figure 1.278):

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

Once, while lecturing in Massachusetts, I went with some friends to Salem to visit a traveling Chinese exhibit that was currently passing through. The five of us parked the car and began to walk through the streets of Old Salem. Fascinated by the shops, I stopped my friends and told them I'd like to step into one of the "witch" shops to see what it was like. As I walked in it reminded me of a typical tourist store with trinkets and gadgets and various witch paraphernalia. Needless to say I was not impressed with the shop and after only a few minutes left. My four friends had waited for me outside, being afraid to enter the shop.

As we continued our walk towards the museum we passed a young man in his early 30's sitting on the street. He had three black spirit entities, about the size of extremely large alley

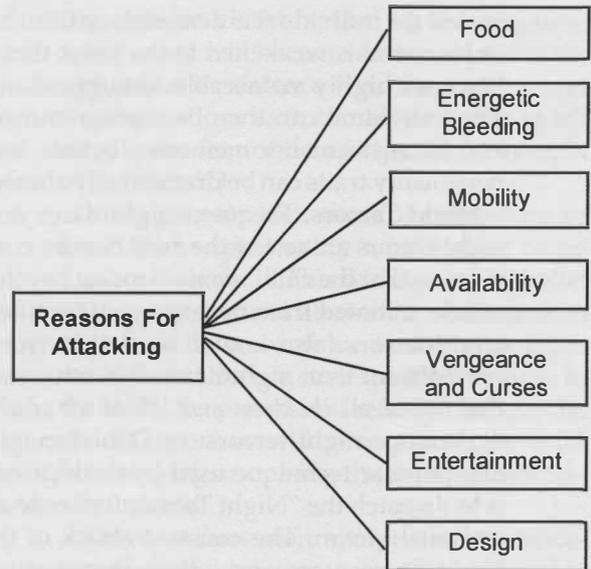


Figure 1.278. The seven most common motivations for a spirit entity to attack a human

cats, positioned around his body. These large cats were spirit entities created by the sorcerer as "helpers" (sometimes called a "fetch"), and are commonly dispatched to do his bidding. My sense was that he had positioned himself on the corner to allow his spirit entities to feed off of the life force energy of unsuspecting tourists. I immediately enveloped my four friends, which drew his attention. We both energetically squared-off, and I looked at him and grinned, saying in my mind "if you don't, I won't." At this point he grinned back at me and then looked to the ground and then looked away.

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

In another example, I have an "acquaintance," who is quite an accomplished sorceress. Several years ago, she informed me of an incident that happened to her at a bar on the East Coast that forever changed my understanding of the energetic function of bars. Being well trained in esoteric magic, she has created several powerful energetic helpers. She sometimes uses these helpers in order to assist her in her work as a psychic reader. However, in order to prevent these "helpers" from feeding off of her energy field when she sleeps, she has a habit of frequenting bars at night and allowing the creatures to feed off of the inebriated patrons. She once explained to me, "since these people are not in their bodies and are disconnected from their spirit, we consider them nothing more than live bait, and only useful as energetic fuel."

One day, while visiting Boston, Massachusetts, she entered into a bar and immediately dispatched her spirit helpers to feed. After several minutes, hanging out at the front of the bar, she was approached by another woman who seemed quite agitated. The woman looked her straight in the eyes and said, "Enjoying the banquet?!" Which immediately startled my friend. The woman continued, "have your pets eat their full tonight, but tomorrow you must leave and take them with you." It seems that my friend had encountered her first "turf" war with another sorceress, who also used that particular "watering whole" to feed her spirit helpers.

- **Energetic Bleeding:** Supernatural phenomena are sometimes produced by the uncontrollable release of Qi escaping from an individual's energetic and spirit bodies. In the early stages of training, some students of occult practices will be the center of unsought psychic phenomenon (i.e., poltergeist phenomenon, involuntary out of body experiences, and uncontrollable experiences of clairvoyance and clairaudience, etc.) as a result of these un-

controlled energetic discharges. Occasionally, such levels of discharged energy occurring within the spirit realm will attract the attention of spirit entities.

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

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

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

- **Mobility:** As explained before, some spirit entities need to connect to an animal or human in order to "hitchhike" and cross certain energetic barriers. Therefore, their travel is limited by the availability of humans and animals.
- **Availability:** Some spirit entities require close human contact in order to exist within the physical realm. This interaction facilitates a parasitic relationship between a spirit entity and a human, causing a type of symbiotic relationship to exist. Some spirit entities have coexisted with a great number of humans down through the ages because the human body is short lived compared to the life of

a spirit entity. This necessitates a chain of susceptible human hosts for the survival of the spirit entity (for example, spirit animals and spirit protectors being passed down from parent to child). This sometimes requires the spirit entities to regularly invade (through dreams and visions) and form attachments with living hosts in order to insure their ability to stay in the proximity of the physical realm.

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

Still other times, an attack can be initiated when a spirit entity has first reached its target sight and has low energy. Because the spirit entity needs time to build its strength before it can interfere with or attack its victim, it will sometimes take any source available in order to "feed" (including "innocent" bystanders). This is one reason why nocturnal attacks can happen on sleeping victims; the negative spirit entity quickly feeds on the sleeping victim and then moves on towards its primary target. Energy is drained in this fashion by osmosis (imagine the entity being a dry sponge and the sleeping individual as a puddle of vital fluid).

- **Vengeance and Curses:** Sometimes spirit entities can be summoned and dispatched by dark priests. The motivation of these attacks is usually vengeance or jealousy. These

types of attacks can also be initiated by the spirit entities ability to project using moving clairvoyance. In order to invade a victim from a distance, the priest observes the victim and dispatches the spirit entity into the victims dwelling. In order to accomplish this type of Psychic Attack, the spirit entity must either be highly experienced or hosted by someone with natural clairvoyant ability. In this type of attack the victim may not be aware of what is energetically transpiring until suddenly a supernatural phenomenon starts occurring.

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

- **Just For Entertainment:** Some spirit entities are just plain vicious and enjoy preying on vulnerable or weak-willed humans. Certain spirit entities are limited as to how they can interfere with their human victims. For example, the victims must first be sensitive enough for the attacks to be perceived (although nonsensitive individuals are still vulnerable, drugs and alcohol increase their vulnerability). The negative spirit entities need their influences to be "sensed" by their victims, in order to constantly produce negative emotions and emotional discharges to feed off of.

Sometimes a direct attack can occur when susceptible people come in close contact with

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

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

- **Design:** Some spirit entities are created as "guardians" and are designed to protect certain people, places or things at all costs. Depending on the original "creators," these spirit entities can be highly intelligent and extremely dangerous. However, because all created forms of spirit entities are bound by certain limitations, some semi-balance of a standard pattern will always emerge and expose its greatest weakness.

Additionally, when an individual has taken spiritual vows that they have broken, or have developed any form of psychological illness that is the result of heavy guilt-cult programming, they may also become susceptible to attacks of spirit oppression and/or possession.

## SELF-DEFENSE AGAINST GHOSTS AND SPIRIT ENTITIES

It is essential to understand the energetic nature and limitations of ghosts and spirit entities, especially while they are manifesting within the physical realm and affecting the human body. This understanding helps the priest to analyze such problematic encounters, and it therefore allows him or her to take the appropriate countermeasures. The following countermeasures have been successfully used to combat actual psychic attacks from a wide variety of negative spirit entities. According to ancient Daoist traditions, for example, one of the most powerful ways to disrupt an attack initiated by a negative spirit entity (not a demonic entity) is to step across a flowing river (rivers, streams, water mains, and water pipes). This technique has been used successfully in modern times by simply having the victim immediately cross over a garden hose of running water that has been coiled into a "magic circle."

There are certain Daoist Incantations, Hand Seals, and energetic patterns that are believed to be able to paralyze and imprison ghosts and lower level spirit entities. These spiritual words, gestures, and patterns are believed to have accumulated enormous power over thousands of years through the energetic investment of many individuals persistently practicing the art and skill of exorcism.

### CLOSING THE GHOST GATE #1

Any item of spiritual propriety releases a higher resonance of divine light, something that is also achieved by the personal cultivation of one's internal power. These subtle luminous fields attract ghosts and spirit entities (compassionate or malevolent). In certain cases, it is important for the individual to "Close the Ghost Gate" in order to stop or prevent any unwanted ghost or spirit entity from entering the meditation room. The following pattern for Closing the Ghost Gate is a popular technique used by the Mao Shan priests, from the Zheng Yi Daoist tradition. This specific pattern of Closing the Ghost Gate resembles the

image of an individual (represented by the Chinese Character "Ren" meaning person) placed into a jail-cell (Figure 1.279), and is drawn by making 12 separate strokes, describes as follows:

- Begin from a Wuji posture, with both feet standing slightly wider than shoulders width apart. Perform the One Through Ten Meditation and the Three Divine Invocations.
- After completing the Three Divine Invocations, imagine and feel the intense internal heat and divine light shine forth from the Taiji Pole. Using imagination, create the protective energetic field of a magical circle surrounding your physical body (Figure 1.280). Once the magical circle has been created, locate its center and then step back five paces. You should now be standing outside the center of the magic circle, at its rim. This action forms an energetic Talisman that defines the energetic space for the ritual.
- Once you are secure at the rim of the magic circle, adopt the standing "Immortal Post" posture and begin to imagine and feel your entire body creating ripples that constantly vibrate and emanate from your center core like waves of water. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the rings of ripples within the magic circle to become larger and expand outward (Figure 1.281).
- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe, the vibrating waves will automatically stir up all of the Ling Qi within the surrounding area, causing all of the spirit entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of how the initiates of the Zheng Yi Sect perform their exorcism.
- Once the spirit entities have been brought out, place them a minimum distance of three feet outside the boundary of your energetic circle. Each type of spirit entity is assigned a specific distance and location outside of the energetic circle; the darker the spiritual force, the further away it should be placed. The different levels



Figure 1.279. The Pattern of Closing the Ghost Gate

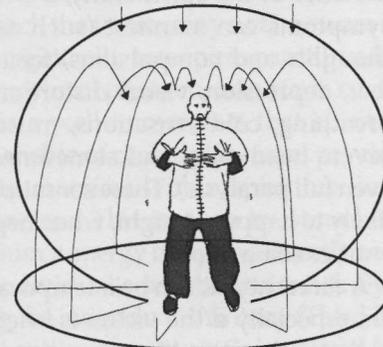


Figure 1.280. Using imagination, create an energetic circle surrounding your physical body

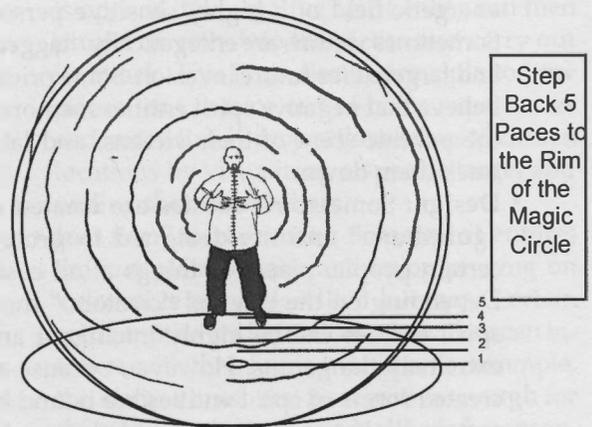


Figure 1.281. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration, causing the energetic circle to become larger as it ripples outward

and types of spirit entities are divided into five categories according to power and influence, each placed an appropriate distance outside the priest's own magic circle, described as follows (Figure 1.282):

**Human Spiritual Influences:** This category includes the energetic forms of Negative Thought Form Clusters and Projected Psychic Attacks. These types of spirits are to be placed in the first circle.

**Evil Spirits and Ghosts:** This category includes negative spirit entities which originated from departed human bodies. These types of spirits are to be placed in the second circle.

**Nature Spirits:** This category includes Plant Spirits, Animal Spirits, Nature Spirits (spirits that live within the realm of nature, tree spirits, rock spirits, river spirits, etc.), and Seductive Spirits (Incubus and Succubus Spirit Entities). These types of spirits are to be placed in the third circle.

**Elementals:** This category includes Snake Spirits (sometimes known as "Serpentine Demons"), Spider Spirits, and Elementals (spirits that live within the realm of the four elements of creation, Wind / Air spirits, Fire spirits, Water spirits, and Earth spirits). These types of spirits are to be placed in the fourth circle.

**Demonic Spirits:** This category includes spirits of the demonic realm (workers, soldiers, generals, princes, and lords). These types of spirits are to be placed in the fifth circle.

In ancient Daoist teachings, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as inanimate objects such as stones, household items, etc. Slightly more complex spiritual manifestations would appear as living plants; even more advanced spiritual manifestations would appear as beasts; and the most advanced spiritual manifestations would appear in human form, ranging from children, men and women, to immortals (angels and demons).

- It is important not to allow any of these spirit entities to penetrate the shield of your energetic circle. Place your attention and focus on their energetic and spiritual presence, connect with the divine light of compassion, and begin

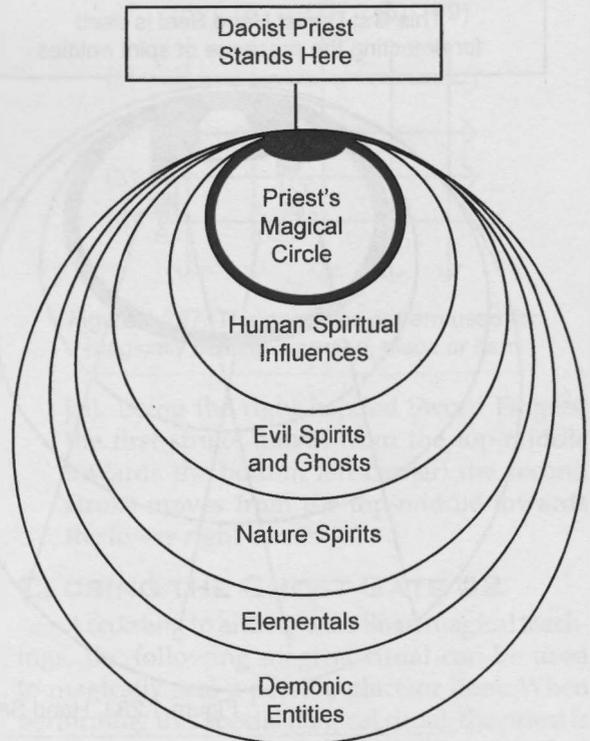


Figure 1.282. Each type of spiritual entity is assigned a specific distance out from the edge of the priest's magic circle; the darker the spiritual force, the further away it should be placed

to purify the space by either shrinking them until they dissolve or causing them to disappear.

- In ancient China, some Daoist masters would also use the "Bouncing on the Heels" technique after creating the magical circle in order to unveil any malevolent spiritual influences that may try to hinder the treatment of the individual. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the individual's spiritually influenced sickness to light, and then placing the spiritually induced sickness outside the boundaries of the magical circle.
- While bouncing on his or her heels, the Daoist priest would sometimes use specific Hand Seals for detecting the presence of Evil Spirits. These specific Hand Seals acted as a type of unveiling device and were used in order to



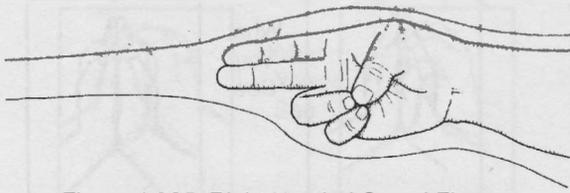


Figure 1.285. Right Handed Sword Fingers

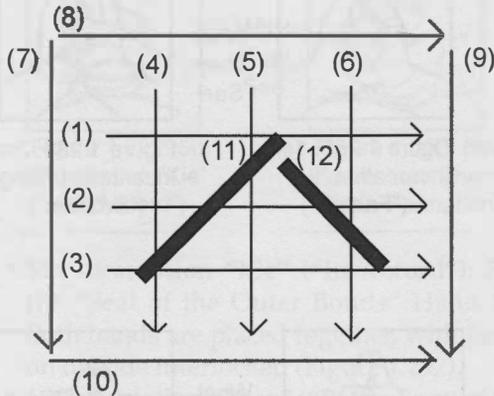


Figure 1.286. The Pattern of Closing the Ghost Gate

was frozen, stopping it from growing bigger or metastasizing.

- To form the pattern of Closing the Ghost Gate, start by making three horizontal lines in the air directly over the ghost, spirit entity, or energetic portal through which you have discovered that it enters into the room. Starting at the top and working downward, use the right handed Sword Fingers (Figure 1.285), move from the left towards the right direction three times.
- Next, make three vertical lines in the air, directly over the three horizontal lines. Starting at the left and working towards the right, use the right handed Sword Fingers, move from the top towards the bottom three times.
- Form the image of a box (symbolic of a jail) in the air, surrounding the energetic grid of three horizontal and three vertical lines. Starting at the top left and working from the left towards the right, use the right handed Sword Fingers, move in the following pattern: left, top, right, and bottom (Figure 1.286).
- Finally, form the image of a person (the Chinese character "Ren") in the air inside of the

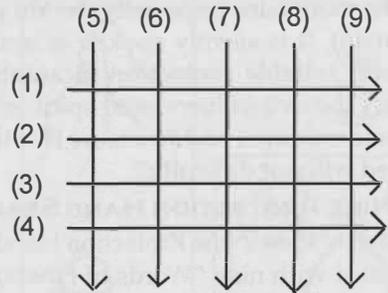


Figure 1.287. The energetic pattern used for magically sealing a person, place or item

jail. Using the right handed Sword Fingers, the first stroke moves from the top-middle towards the bottom left corner; the second stroke moves from the top-middle towards the lower right corner.

## CLOSING THE GHOST GATE #2

According to ancient Mao Shan magical teachings, the following magical ritual can be used to magically seal a person, place or item. When performing this special magical ritual, the priest is required to first speak a secret Nine Character Protection Incantation while simultaneously forming the Nine Protection Hand Seals. Then, the priest will energetically draw nine special strokes in order to create a Magical Gate (energetic grid) over a person, place or item. Next, the nine magical strokes are sealed by drawing three interconnecting Magic Circles. This special Sealing Ritual is used in order to construct a energetic barrier, that will prevent any evil spirit or demonic entity from entering into the physical body, home, or area.

It is interesting to note that 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 (Figure 1.287).

According to the teachings of Daoist Master Ge Hong, "the secret Nine Character Protection Incantation is actually a secret prayer directed towards the Six Jia Spirit Generals, and must constantly and secretly be recited when one enters

into the mountains (especially the Yin side of the mountain). It is silently spoken as a nine (Yang number) syllable protection incantation, used to avert the evil influences of spirit entities and demonic creatures, and to ensure that things will proceed without difficulty."

**THE NINE PROTECTION HAND SEALS**

Each of these Nine Protection Hand Seals are associated with nine "Words of Power," and are silently spoken as follows:

**"Lin-Bing-Dou-Zhe-Xie,  
Zhen-Lie-Qian-Xing!"**

(Which translates as follows:)

**"Come Solders fight as-one accord,  
And line up in battle-formation in front!"**

The Protection Ritual, using the Nine Protection Hand Seals along with the Nine Character Protective Incantation, is only performed after conducting a Purification Ritual (i.e., to purify his priest's body, speech, and mind).

Next, the priest will announce to the Celestial Court his intention, and the purpose for performing the magic ritual.

After that, the priest will begin to silently repeat the Nine Character Protection Incantation while forming the Nine Protection Hand Seals in the following manner:

- **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 1.288).
- **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' tips, the middle-fingers' nails touching (Figure 1.289).
- **3rd Incantation "Dou" ("Fight"):** Form the "Seal of the Outer Lion" Hand Seal. Hands together, index fingers cross each other to

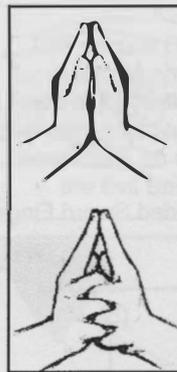


Figure 1.288. 1st Incantation "Lin" ("Face")



Figure 1.289. 2nd Incantation "Bing" ("Soldiers")

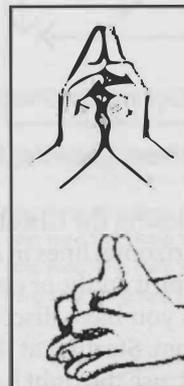


Figure 1.290. 3rd Incantation "Dou" ("Fight")



Figure 1.291. 4th Incantation "Zhe" ("As-One")

touch opposite ring fingers, middle fingers crossed over them. Ring and little fingers are straight. Tips of ring fingers pressed together, tips of little fingers pressed together, but both sets of ring and little fingers are separated to form a "V" shape or "bird beak" (Figure 1.290)

- **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 1.291).



Figure 1.292. 5th Incantation "Xie" ("In Accord")

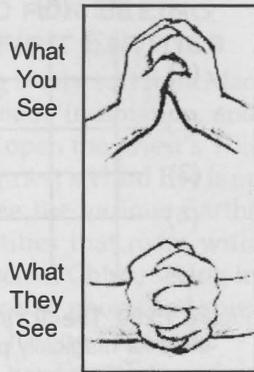


Figure 1.293. 6th Incantation "Zhen" ("Battle-Formation")

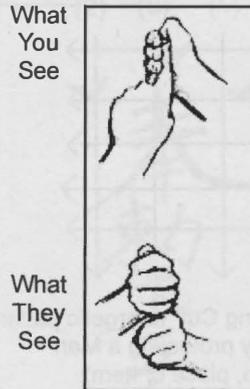


Figure 1.294. 7th Incantation "Lie" ("Line-Up")

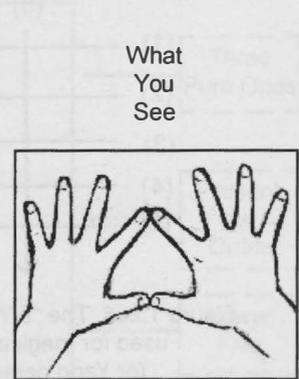


Figure 1.295. 8th Incantation "Qian" ("Front")

- **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 1.292).
- **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 1.293).
- **7th Incantation "Lie" ("Line-Up"):** Form the "Seal of the Wisdom Fist" Hand Seal. It is important to note that this special Hand Seal 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 1.294).
- **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 1.295).
- **9th Incantation "Xing" ("Travel"):** Form the "Seal of the Hidden Form" Hand Seal. Both hands form a circle, thumbs on top and fingers on the bottom, right hand overlapping left, wrapping the knuckles (Figure 1.296).
- While speaking the last syllable ("Xing"), the priest will raise his voice to a sharp yell, and stomp his back right foot.



Figure 1.296. 9th Incantation "Xing" ("Travel")

What You See #1

What You See #2

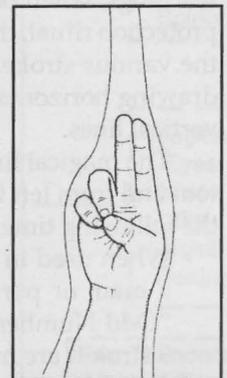


Figure 1.297. Right Sword Fingers Hand Seal

### THE "NINE CUTS"

After forming the Nine Protection Hand Seals, the priest will use his right hand Sword Fingers Hand Seal (Figure 1.297) 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 spirit or malevolent influences may pass through the energetic grid and harm the occiputs.

Traditionally, the "Nine Cuts" were only performed after speaking a special the Nine Character

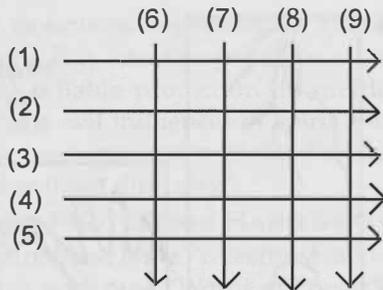


Figure 1.298. The "9 Yang Cut" energetic pattern used for magically protecting a Man (or Yang person, place or item).

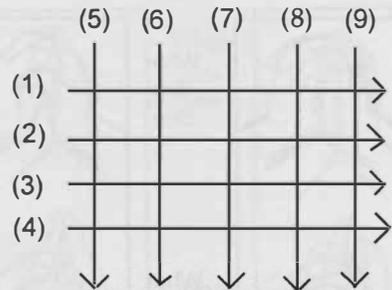


Figure 1.299. The "9 Yin Cut" energetic pattern used for magically protecting a Woman (or Yin person, place or item)

Protection Incantation and forming the Nine Protection Hand Seals. According to ancient Daoist teachings, when performing this type of magical protection ritual, the specific energetic patterns of the various stroke lines are made by alternately drawing horizontal lines first, and then drawing vertical lines.

The magical lines are drawn from top to bottom and from left to right, designed according to the following time patterns:

- When used in a magical exorcism to protect a man, or 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 1.298).
- When used in magical exorcism to protect a woman, or 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 1.299).

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

Next, the priest will fiercely thrust his right hand Sword Fingers (Figure 1.300) forward, directing the energy towards the person's Yellow Court (solar plexus area), and shout the following magical incantation:

**"An Niu! An Niu!"**

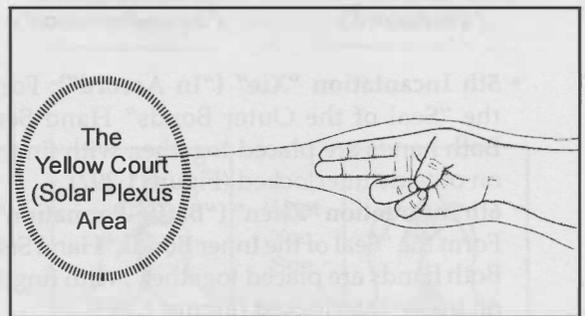


Figure 1.300. Right Sword Fingers Hand Seal

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

### HOUSE AND HOME

It is important to note, that according to ancient Daoist teachings, when creating an energetic grid used for magically protecting an individual's house, property, etc., the priest will traditionally proceed as follows:

- In the months that contain only 29 and 31 days (i.e., January, February, March, May, July, August, October, and December), the priest must draw the Yin Cutting Pattern, with four horizontal lines followed by five vertical lines.
- In the months that contain only 30 days (i.e., April, June, September, and November), the priest will energetically draw the Yang Cutting Pattern, with five horizontal lines followed by four vertical lines.

## TALISMAN USED FOR SEEING GHOSTS AND SPIRIT ENTITIES

In the Shang Qing Daoist sect from Mao Shan, there is a secret talisman, incantation, and hand seal used in order to open the priest's Third Eye (Yin Tang). Once the priest's Third Eye is opened, he will be able to see the various Earthbound ghosts and spirit entities that roam within the physical realm. In ancient China, seeing into the spirit realm and observing ghosts and spirits was commonly known as having "Yin Eyes."

In order to open the Third Eye and develop Yin Eyes, the priest may choose to perform a special ritual using a magic talisman. This special ritual is described as follows:

- After setting up the altar in the usual manner, the priest will draw the following "Open The Third Eye" magic talisman in black ink onto yellow paper (Figure 1.301), and dedicate the magic ritual to the Three Pure Ones.
- Next, the priest will energetically activate the magic talisman by forming the Small Golden Light Double Hand Seal (Figure 1.302), and speaking the following magical incantation 9 times:

**"The Heavens are boundless!  
The Earth is boundless!"**

**All of the immortals and saints,  
Help me to radiate  
the Small Illuminating Light!**

**This small bright light  
Illuminates the 5 Directions!  
It shines on my voice  
helping me to command  
all my magic tools!**

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

**Heavenly Soldiers  
and Mighty Generals,  
Do it quickly  
as Heaven's Mandate!"**



Figure 1.301. The "Open The Third Eye" Talisman

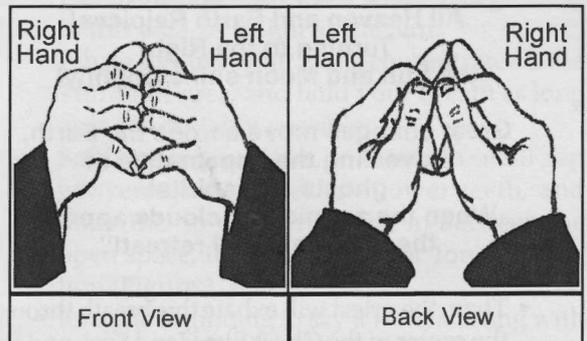


Figure 1.302. The Small Golden Light Double Hand Seal

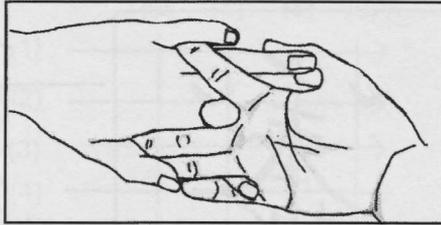


Figure 1.303. The Ghost Eye (3rd Eye) Hand Seal

- The priest will then place the magic talisman into the incense smoke to magically activate it, by “washing” it inside the incense smoke 9 times.
- Next, the priest will burn the magic talisman using the right (Yin) red altar candle, and then place the ashes into a bowl.
- The priest will then pour Holy Water from the altar cup over the ashes inside the bowl, transforming the talisman water into magic Spirit Water.
- The priest will then energetically activate the magical Spirit Water by first forming the “Ghost Eye” Hand Seal (Figure 1.303) directly over the bowl of Spirit Water.
- Then, the priest will perform a Breath Incantation, by imagining that he is inhaling Divine Qi from the Celestial Realm into his Yellow Court; then, while holding his breath, the priest will imagine blending the Qi of the Five Colored vapors with the celestial Qi in his Yellow Court area.
- While holding his breath, the priest will silently speak and meditate on the specific meanings of the following magical incantation:

**“To the Left and Right  
All Heaven and Earth Rejoices!  
Turning to the Right  
the Sun and Moon shine brightly!**

**Great changes move across the Earth,  
Revealing the appearance of  
ghosts and spirits!  
When the auspicious clouds appear  
the Evil Star shall retreat!”**

- Then, the priest will exhale this breath through the center of the Ghost Eye Hand Seal, and feel the energy of the Breath Incantation penetrate deep inside the bowl of Spirit Water. The priest

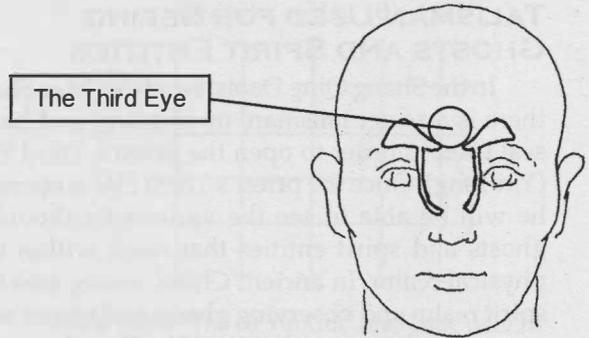


Figure 1.304. The Third Eye  
(Inspired by the original artwork of Wynn Kapit)

must then repeat the magical incantation 12 times. After each incantation is silently spoken, the priest will exhale the Breath Incantation through the “eye” of the “Ghost Eye” Hand Seal into the bowl of Spirit Water.

- After imprinting the Spirit Water 12 times with the Breath Incantation, the Spirit Water is then used to wash the priest’s eyes. Afterwards, the priest will drink the remaining Spirit Water, ingesting its energetic contents as a magical elixir.

#### **OPENING THE THIRD EYE EXERCISE # 1**

The following exercise was used in ancient China by Daoist priests to further enhance their clairvoyant perceptions by Opening their “Heaven’s Eye” (also known as the Third Eye), located about 1 cun above the eyebrows, in the center of the forehead (Figure 1.304).

This special area is closely associated with the “pineal” gland, and is traditionally “awakened” through a specific tone or sacred sound, and is associated with clairvoyance (inner sense of vision), clairaudience (inner sense of hearing) and clairsentience (inner sense of touch). In a individual’s life, there are two times that the pineal gland naturally opens: when they are born, and when they “crossover” (die).

When practicing this special exercise, you will only need to say the first sacred tone for 9 days.

The specific tone that is continually incanted during this practice meditation is “Tou” (as in “Toe”), pronounced “T-h-o-o-h.” When this special sound is spoken in its correct pitch, you will feel the vibration resonate within the pineal gland area, located inside the center of your head.

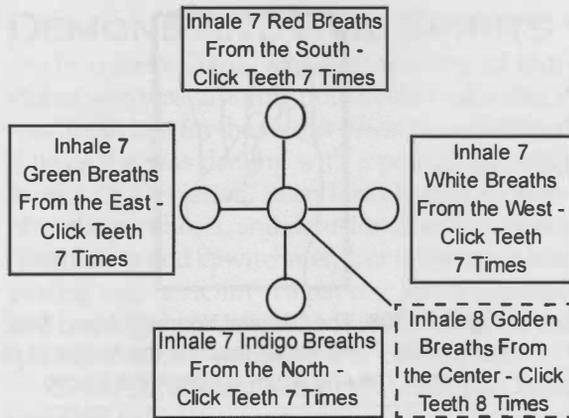


Figure 1.305. Inhale & Click Teeth a total of 36 times

- Begin the meditation from a sitting posture.
- Inhale Qi from the Five Directions and click your teeth a total of 36 times (Figure 1.305). Each time you click your teeth, inhale, imagine and feel all 9 Sacred Mountains (i.e., the “9 Chambers of the Upper Dantian”) shake, as if “awakened by thunder.”
- Next, swallow your saliva (“Juice of Jade”) 24 times, with each swallow, send the cultivated Qi contained within it down into the kidneys.
- Then, visualize a bright light radiating between your kidneys. Place the focus of your attention onto this light, until you see it shoot up along the spine and enter the Niwan Palace.
- As you visualize its golden radiance, glowing inside the Niwan Palace (Pineal Gland), repeat the following incantation 21 times:

**“The Heavenly Worthy  
of the Great Transformation  
at the Golden Gate”**

Within a few minutes, the golden radiance will spread, and shine in all Ten Directions.

- Next, form the “Awaken the Heaven’s Eye” Hand Seal, by forming a fist with your left hand, and extending your left index finger. Then, with your right hand, make a fist around your left index finger. Press your right thumbnail against the thumb-side of the index finger, located at the Shang Yang: Large Intestine #1 point (Figure 1.306). When you



Figure 1.306. “Awaken the Heaven’s Eye” Hand Seal

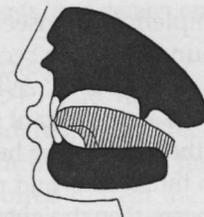


Figure 1.307. The “Metal” Tongue Position

- feel a slight electrical shock, you will know that you have the right spot, and the energy is being directed into your Third Eye area.
- Press and release the Shang Yang point a minimum of 9 times, in order to stimulate and activate the Third Eye center.
- Next, energetically align the Third Eye by imagining that the Third Eye area extends from the center of the head outward, like a cone, spiralling into and away from the pineal gland. Visualize a brilliant white light glowing in this area, as bright as the Sun.
- Inhale through your nose, concentrate on the Third Eye area, and hold your breath as long as is comfortably possible.
- Softly open your jaws, so there is a small gap between your upper and lower teeth, and place the tip of your tongue in-between the open space, forming the Metal Tongue Position (Figure 1.307).
- Imagine beginning to say a word starting with the letters “Th.” Once your tongue is in position, exhale and release your breath slowly through your mouth saying the letters “T-h-o-o-

o-h.” You should begin to feel a slight pressure building up within your Third Eye area.

- Inhale, and repeat the process until you feel the vibration resonating in-between your teeth and within your Third Eye area.
- Continue repeating this sacred sound, until you feel yourself dissolve into the Wuji.
- This exercise needs to be consistently practiced once a day, for 9 days. Then, you will need to meditate on the Third Eye regularly in order to keep it open, and to continue to redirect the energy back towards it. It should be practiced everyday at sunrise or midnight.

### OPENING THE THIRD EYE EXERCISE #2

After completing 9 consecutive days, replace the “Tou” sound with the second sound “Mei,” pronounced “M-a-a-a-y.” When vibrating the “Mei” sound, it is important to feel the energy rushing into the top of your head.

- Take both thumbnails and press the tips of the middle fingers; then straighten both index fingers and lead the Qi upward, into the top of the head.
- Then, begin “sipping” Qi into your Third Eye, from the surrounding environment.
- Then, as you exhale the “M-m-m” sound, feel the Qi rush to the top of your head, causing it to vibrate. When saying the “A-a-a” sound, imagine and feel a bright light rushing out from the top of your head.
- Continue repeating this sacred sound, until you feel yourself dissolve into the Wuji.

### OPENING THE THIRD EYE EXERCISE #3

After practicing the following Third Eye magical technique correctly (and with the help of a Daoist Priests), you will be able to completely Open your Heavenly Eye. Next, proceed as follows:

- In the Early morning, after waking up, choose a natural stone or Gem that has been specifically energized, dedicated, and magically activated for Opening the Heavenly Eye.

These types of magical stones can include the following: Ametrine, Clear Apophyllite, Violet/Purple Fluorite, Herderite, Iolite, Labradorite, Lapis Lazuli, Lazulite, Moldavite, Phenacite, Pietersite, Rutilated Quartz, Selenite, Sugilite, Blue Tourmaline.

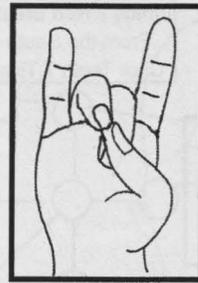


Figure 1.308. The “Reveal Yourself” Hand Seal: The middle (Fire) finger touches the center of the palm; the ring finger touches the thumb

The morning time is considered to be one of the best times to Open the Heavenly Eye, allowing it to receive the positive Yang energies emitted from the Morning Sun.

- Next, dip the magic stone in White Sandalwood Oil, place it on your Third Eye, and begin to rub the area for about 1-3 minutes.
- Rubbing towards the left is used for enhancing and increasing clairvoyant powers.
- Rubbing towards the right is used for cleansing.
- Next, drink a cup of warm Mugwort tea.

### HAND SEAL USED FOR SEEING ILLUSIONS, GHOSTS AND SPIRIT ENTITIES

The following secret Hand Seal is formed in order to activate the disciples psychic perceptions and open the priest’s Third Eye (Figure 1.308). It is used to dissolve the projected hallucinations created from a priest using Illusionary Magic, and it is also used to see earthbound ghosts and spirit entities that roam the Earth.

- After washing the eyes with the magical talismanic water, the priest forms the “Reveal Yourself” Hand Seal, and says the following magical incantation:

“Om Ah Ra Pa Tsa Na Dhi”  
“Reveal Yourself”

- As the secret Hand Seal is being formed, the priest imagines exhaling a Purple Mist into the room, allowing any projected illusions to be immediately dissolved and any spirit entity within the area to be revealed.

## DEMONS AND EVIL SPIRITS

In ancient China, when confronting an individual who was suffering from delusional states, it was important for the Daoist priest to understand if he or she was dealing with a patient suffering from a Qi Deviation, Shen Disturbance (schizophrenia, psychosis, and delusions), or Evil States (Infatuation and bewitchment); or if the priest was dealing with a victim of a psychic attack initiated from an angry sorcerer who is responsible for the spirit or demonic oppression or possession.

Before starting any form of treatment, the Daoist priest had to first determine if the patient's symptoms were created from the projected illusions of the patient's subconscious mind (i.e., Shen Disturbances), or if the symptoms were indeed created from an actual encounter with a demonic entity or malevolent spirit entity, to which an exorcism must then be performed.

If it was determined that the patient was indeed a victim suffering from a form of spirit or demon oppression or possession, a more cunning strategy was needed in order for the priest to be effective in exorcising the evil spirit or demonic entity out of the victim's body.

### THREE TYPES OF MEDICINES USED TO TREAT SHEN DISTURBANCES

According to ancient Daoist teachings, each individual possesses a physical body, an energy body, and a spirit body. Therefore, the ancient Daoists initiated three main approaches for treating patients with Shen Disturbance and Evil Spiritual States. These three approaches included: Spiritual Medicine, Energetic Medicine, and Physical Medicine (Figure 1.309). In ancient China, the priest/shaman, would traditionally utilize all three approaches when treating a patient who was considered to be driven insane by a spirit entity.

In treatment, there is also an important astrological aspect involved in recognizing one demon from another, since some demons are energetically stronger during particular time cycles.

In each of these three major approaches, the compassionate interactive role generated between the priest and his or her patient was emphasized in order to effectively initiate a true and lasting healing. These three main approaches are described as follows:

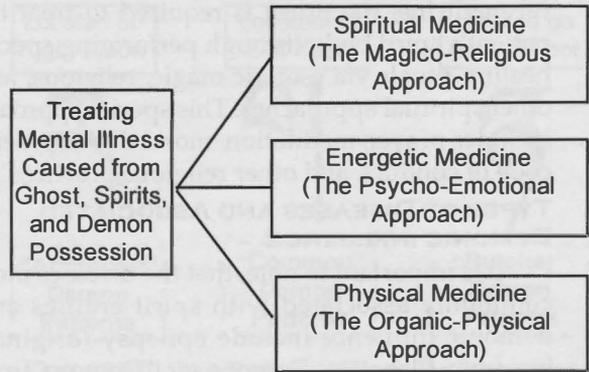


Figure 1.309. Three types of medicine used to treat mental illness caused from ghost, spirits, and demon possession

#### PHYSICAL MEDICINE (THE ORGANIC-PHYSICAL APPROACH)

This is considered to be a "base level" of treatment therapy. In this type of natural medicine, the priest is required to treat the patient's physical body through acupuncture, massage, herbs, mineral baths, dietary adjustments, and Feng Shui.

It is important to note, that hormonal imbalances and organ system imbalances can both lead to severe psychopathological disorders.

#### ENERGETIC MEDICINE (THE PSYCHO-EMOTIONAL APPROACH)

This is considered to be the "intermediate level" of treatment therapy. In this type of energetic medicine, the priest is required to treat and regulate the patient's energy body through various Qigong breathing exercises and meditations. This approach is used in order to transform the subtle vital energies within the patient's body. This type of training often awakens and produces powerful psychic or "magical" abilities.

It is important to note, that emotional stress and environmental imbalances (i.e., mental pressure, overwork, loss of possessions, the death of a loved one, problems with sex, family relationships, isolation, anxiety, etc.) can all lead to psychiatric disturbances.

#### SPIRITUAL MEDICINE (THE MAGIC-RELIGIOUS APPROACH)

This is considered to be the "highest level" of treatment therapy. In this type of supernatu-

ral medicine, the priest is required to treat the patient's spirit body through performing special healing rituals via esoteric magic, religious, and other spiritual approaches. This special approach includes prayer, meditation, moral development, code of conduct, and other religious practices.

#### **TYPES OF DISEASES AND ASSOCIATED DEMONIC INFLUENCE**

It is important to note, that the diseases most commonly associated with spirit entities and demonic influence include epilepsy (originating from Planetary Demons, or "Demons from Above"), leprosy (originating from Serpent Demons, or "Demons from Below"), and various forms of mental illnesses (originating from Planetary Demons, or "Demons from In-Between").

#### **DEMONS FROM ABOVE**

These demons are the Evil Rulers of Five Planetary Forces. They are the negative demonic effects and energetic manifestations originating from the Five Elemental Realms. They are subdivided into five categories, corresponding to each of the Five Elements.

Their energetic effect on the human body is to strike suddenly and cause unconsciousness, epilepsy, sudden paralysis, and stroke. They embody a poisonous evil state, that can travel through time and space, radiating its evil effects. If you cross their path, you will suddenly be struck with epileptic seizures, twitches, and paralysis. If you come into a full face -to-face confrontation (i.e., manifesting as a bright star leaving a tail of green smoke behind it) you will be immediately knocked out.

Because these demons are rulers of planetary forces, certain days of the lunar month have been specified on which these demonic forces strike in a rhythmical pattern, and cause epileptic seizures. These days include: the 4th (Waxing Crescent), 8th (First Quarter), 11th (Waxing Gibbous), 15th (Full Moon), 18th (Waning Gibbous), 22nd (Third Quarter), 25th, (Waning Crescent) and 29th (New Moon).

It is generally difficult to treat diseases caused by the Evil Rulers of Five Planetary Forces with regular medicine. The priest must repeat magical incantations and perform several magical rituals.

#### **DEMONS FROM BELOW**

These demons are the Serpent Spirits, who live primarily in the ocean. Their energetic effect on the

human body is to strike suddenly and cause Leprosy (all skin diseases are related to psychological phenomena), as well as a host of other diseases and disturbances.

#### **DEMONS FROM IN-BETWEEN**

There are three different types of In-Between Demons; male, female, and neuter. Funeral monuments and certain shrine rooms have poisonous emanations due to the influence of mischievous male spirits, who overshadow their victims and cause their minds to feel dizzy, act silly, and allow thoughts of hatred to begin to grow. Female spirits gather in quiet places such as dark caverns and secluded forests, which contain sluggish atmospheres, where lust is generated, and feelings of both elation and depression grow in abundance.

The In-Between Demons are further subdivided into four classes: Royal Demons, Aristocrat Demons, Common Demons, and the very aggressive Butcher Demons.

- **Royal Demons (Kings and Queens):** The Royal Demons are the rulers of kingdoms. These are considered to be extremely powerful high level spirit entities that are commonly connected to a large number of humans, and can energetically influence their lives for the better or worse.

These types of spirit entities are said to be in charge of land masses (countries), societies, cultures, and governments.

They rule over and control the unique magical powers of specific stars and planets, various realms (mineral, plant, animal, and human), and the various Elements (Wind, Fire, Water, and Earth).

These evil spirits are most often responsible for causing madness. If the brightness (spirit) of the patient's eyes has deteriorated, if there are changes in the blood vessels in the whites of the eyes, if there are very small black dots on the whites of the eyes, or if the eyes look blurred or scratched, these are all signs of demonic possession caused from a Royal Demon.

The various mental diseased states caused by the Royal Demon families are considered to be the easiest of the four classes to treat, as these spirits can generally be reasoned with.

- **Aristocrat Demons (Princes, Dukes, Priests and Generals):** The Aristocrat Demons are considered to be medium level spirit entities that are commonly connected to humans on a more powerful level, and can influence their lives for the better or worse.

These types of powerful spirit entities are said to be in charge of many spirit workers or armies of spirit soldiers. They have the power to influence individual or small groups of humans through the build up and then execution of any magical act that will generate large amounts of energetic power.

According to ancient belief, they often choose one person who has psychic tendencies, and will use them as an energetic doorway in order to influence the physical realm. Once the spiritual connection has begun, the high level spirit entity influences many people, who all act as surrogates of the supernatural power extended to them from the originally possessed individual.

This supernatural overshadowing can include influencing church congregations, prayer meetings, and certain types of group healing.

If the patient has suddenly developed fleshy bumps on the right elbow in the following shape (Figure 1.310), it is a sign of demonic possession caused from a Aristocrat Demon.

- **Common Demons (Workers and Soldiers):** The Common Demons act as workers and soldiers. These are considered to be lower level spirit entities that are commonly connected to humans, and can energetically influence their lives for the better or worse.

The Demonic Workers/Soldiers are believed to have a unique negative influence on an individual's life via the Po (Corporeal Soul), and inspire the individual to pursue interaction with the lower realms through self service and the quest for power.

If the patient has suddenly developed fleshy bumps on the left knee in the following shape (see Figure 1.310), it is a sign of demonic possession causerom a Common Demon.

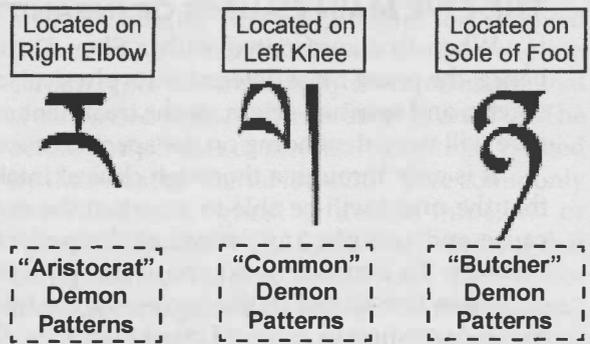


Figure 1.310. Skin Patterns of Demonic Possession

- **Butcher Demons (Destroyers):** The Butcher Demons class are considered to be the most dangerous and difficult to treat, as the priest will be subjected to powerful negative influences. The priest must therefore use powerful magical protection when interacting with such powerful spirits.

The Butcher Demons class are destroyers, and are commonly responsible for such acts as mass murder, group suicides, sex deaths, and other violent acts.

The most effective treatment method used against a Butcher Demon is sincere prayers and magical incantations, along with special exorcist pills constructed out of esoteric herbs and imprinted with hours of spoken magical incantations.

If the patient has suddenly developed fleshy bumps on the soles of the feet in the shape of a fist, or in the following shape (see Figure 1.310), it is a sign of demonic possession caused from a Butcher Demon.

The In-Between Demons cause various forms of mental illness, ranging from slight depression to complete insanity. All four classes of In-Between Demons attack the victim's heart center, where the original functions of the Shen (thoughts and feelings) reside, and bring about loss of control of the mind. These demonic forces enter the body through the Sanjiao (Triple Burner Channel), which is coupled with the Pericardium Channel and paired with the Gall Bladder Channel.

## THE FIVE MAIN CAUSES OF INSANITY

When first confronted with a Shen Disturbance, the priest must determine its physical, energetic, and spiritual origin, as the treatment and cure will vary, depending on the specific cause.

It is only through a thorough clinical intake, that the priest will be able to ascertain the exact cause and contributing factors of the patient's insanity. To accurately diagnose the patient's condition is essential to the success of the treatment. According to ancient Daoist teachings, the five main causes of insanity within people are specified as follows:

### ENERGETIC IMBALANCES

The body's life-force energy supports and sustains the internal organs, the mind, and the spirit. The body's life-force energy is gathered through eating, consuming liquid, and breathing ("Gathering Postnatal Qi"); as well as through prayer, meditation, and sleep ("Gathering Prenatal Qi"). Both Prenatal and Postnatal forms of life-force energy combine in order to sustain the health and energetic function of the body, mind, and spirit.

An individuals, physical, mental, emotional, and spiritual interactions all contribute to balancing the body's energetic fields. When one of these is out of balance (i.e., through improper diet or compulsive eating; lack of exercise or compulsive training; lack of spiritual devotion or spiritual fanaticism; lack of mental stimulation, or compulsive learning), certain aspects of the body's Yin and Yang Five Element energies become out of harmony.

If the consciousness becomes disturbed because of severely unbalanced energetic circulation, the individual's heart (spirit) begins to distort its perceptions of reality. If this happens, the individual's thoughts and sensory impressions become unstable, and they experience all sorts of perceptual distortions, sensory disintegrations, and hallucinations.

The built up negative emotions disturbs the energy of the body's internal Five Element Qi, which in turn disturbs the energy of the external Five Element Qi (environmental energy), and at-

tracts Nature Spirits and Elementals (who cause a displacement in consciousness, resulting in schizophrenia). Schizophrenics themselves often believe that they are being controlled by someone else or by some external force. This is why they have trouble distinguishing whether their thoughts are their own or from an outside source.

### EMOTIONAL FACTORS

The suppression of chronic emotions can produce powerful energetic imbalances within the patient's body, mind, and spirit. When left undisturbed, these suppressed toxic emotions eventually become the root cause of the patient's denial system. Through obsessive contemplation, and continuously mulling the story over and over in the mind (heart), the repressed emotions can ultimately lead to mental illness. The mental illness can only arise within the individual when his mind is unstable and inflamed with emotions to such an extent that the individual's personality is no longer functionally integrated.

It is believed that the basic cause of mental illness lies in leading a life that is contradictory to one's original spiritual calling, and continually experiencing a deep violation of one's personal Code of Conduct.

A patient overcome by neurosis can practice spiritual cultivations, ingest herbs, reestablish their Code of Conduct, and strengthen their Virtues.

A patient overcome by psychosis cannot do these meditative practices by themselves, therefore the priest must perform religious rites and magical rituals in order to spiritually intercede for them.

### POISON

In ancient China, the ingestion of poisonous toxins was believed to be one of the main causes of insanity. Famous poisons such as the "Wu Du," (Five Poisons) are mentioned in the history of the Han Dynasty (206 B.C.-220 A.D.) specifically for this evil purpose.

When imprinting herbs for Poisoning, the primary goal is to cause either a slow or rapid breakdown of an individual's physical body. This physical deterioration can result in a slow or rapid death caused from the

destruction of the body's Central Nervous System, Cardiovascular System, Hepatic System, Renal System, and Hematologic System (depending on the type of poison used). There are also certain herbal poisons that directly attack the body's Endocrine System. The category of Poisoning Herbs also falls under the heading of Hexing, and is sometimes used to negatively transform the energetic matrix that supports an individual's body, mind, emotions, and spirit.

According to ancient writings, "This type of disease (created from the Wu Du) cannot be cured. It is not caused from spirit entities nor by bad food, but from the patient's disordered mind, causing him to lose the firmness of his will. Such a soul roams restlessly about because its corpse is being mutilated (by the poison)."

In cases of poison, the victim's mind becomes completely confused (known as a "deep illusion"), their body weakens, and their spirit leaves. Once the victim's spirit leaves, his mind doesn't understand where he is or what he is doing. He will alternate between conscious understanding, and complete unawareness and illusionary thinking.

A poison may originate as a specific toxin, or a combination of toxic ingredients. It may additionally be the result of non-toxic foods and beverages (i.e. extreme food allergies), or a general buildup of toxic substances within the body. Traditionally, herbal medicines are used in order to treat insanity caused by such poisons.

### KARMA

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

This type of inherited "Karma" was known in

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

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

- **Confess the Crime:** The ghost can influence the guilty person's speech, and in a fit of mental derangement can cause him or her to confess the crime so that earthly justice can prevail.
- **Become Ill or Mad:** The ghost can begin to destroy the Wu Jing Shen of the guilty person's internal organ systems, driving him or her into illness or insanity due to overwhelming guilt and fits of mental derangement.
- **Commit Suicide:** The ghost can begin to destroy the Hun and Yuan Shen with overwhelming guilt, and intensify any pre-existing mental and emotional depression, driving the guilty party to commit suicide.
- **Die:** After many long years of causing painful suffering and maltreating the guilty individual's soul, the vengeful spirit eventually causes him or her to die.

Spiritual vengeance may also manifest in several other forms of retribution, such as poverty, sickness, terminal disease, and death. These forms of spiritual vengeance may directly or indirectly affect the guilty party or the individual's offspring. Accounts of experiences with vengeful ghosts ex-

ist in literature dating all the way back to the Han Dynasty (206 B.C.-220 A.D.).

A patient who suffers from a Karmic Induced Mental Disease cannot be cured through conventional medicine. This type of clinical insanity will not show up as an organic disturbance, and therefore cannot be cured by medical means.

It is believed that this type of mental disease has its roots in the individual's past life and is spiritually linked with their destiny. Because it is an energetic ripening of the previous seeds sown in a former lifetime, nothing else is effective in countering negative karma but spiritual intervention (i.e., the Magico-Religious Approach).

### DEMONS AND SPIRIT ENTITIES

In ancient China, a demon or evil spirit which caused insanity was believed to be a powerful malevolent force that overshadowed its victim and took possession of his body, speech, and mind.

The demon or evil spirit may be the sole cause of the victim's insanity, or it may be a contributing factor, along with Energetic Imbalances, Emotional Factors, Poison, or Karma. For example, the Demon of Madness can either invade the psyche alone, or in conjunction with mental derangements caused from Poisons, Energetic Imbalances, and Emotional Factors.

If the case is indeed a demon or spirit induced Shen Disturbance, the victim's personality will have abruptly changed, and his behavior will be quite different than before. How the victim acts will depend on the specific type of spirit that he is affected by.

There are different treatment methods used for patients who are Shen Disturbed, due to ghosts, spirits, and demons.

### PROJECTED DEMONS OR EVIL SPIRITS FROM THE SUBCONSCIOUS MIND

An individual suffering from a Qi Deviation, Shen Disturbance, or Evil State can sometimes experience hallucinations. These unsettling images can sometimes give the patient the illusion that he or she is truly encountering a demonic entity, when in reality the patient is merely experiencing a psychological illusion.

Additionally, sometimes through the altered states of deep meditation, the subconscious mind will release visions into the conscious mind in the form of ghosts, phantoms, spirits, demons, etc. These energetic visions are subjective projections of part of the self, released through emotional arousal. According to ancient Daoist teachings, each color image represents certain feelings and repressed memories within the body's internal organs, that the patient's subconscious mind is trying to communicate. These projected colored images also apply to dreams and nightmares, in which the individual is continually being haunted by certain spirits, demons, or monsters. The *Huangdi Neijing* has a passage that states, "in case of illness occurring within the five viscera, demons appear in the respective five colors. The five projected demonic images and their colors are described as follows (Figure 1.311):

- **A Green/Blue Demon:** This represents the deeply suppressed emotions of anger, rage, and irritation which are connected to the Liver. This type of subconscious influence can arise and flourish with the Wind, causing irritation, headaches, and diminished vision.
- **A Red Demon:** This represents the deeply suppressed emotions of excitement and panic which are connected to the Heart. This type of subconscious influence can cause the body to progressively waste away, resulting in sluggishness and lethargy.
- **A Yellow/Light Brown Demon:** This represents the deeply suppressed emotions of worry and pity which are connected to the Spleen. This type of subconscious influence can cause a Deficiency within the Spleen and Stomach, producing ulcers and diseases of the thorax.
- **A White Demon:** This represents the deeply suppressed emotions of sadness, grief, sorrow, guilt, anxiety, distress, and heartache which are connected to the Lungs. This type of subconscious influence can arise and flourish with the Po, affecting the teeth and head, and influencing the flow of Blood.
- **A Black Demon:** This represents the deeply suppressed emotions of fear, paranoia, horror,

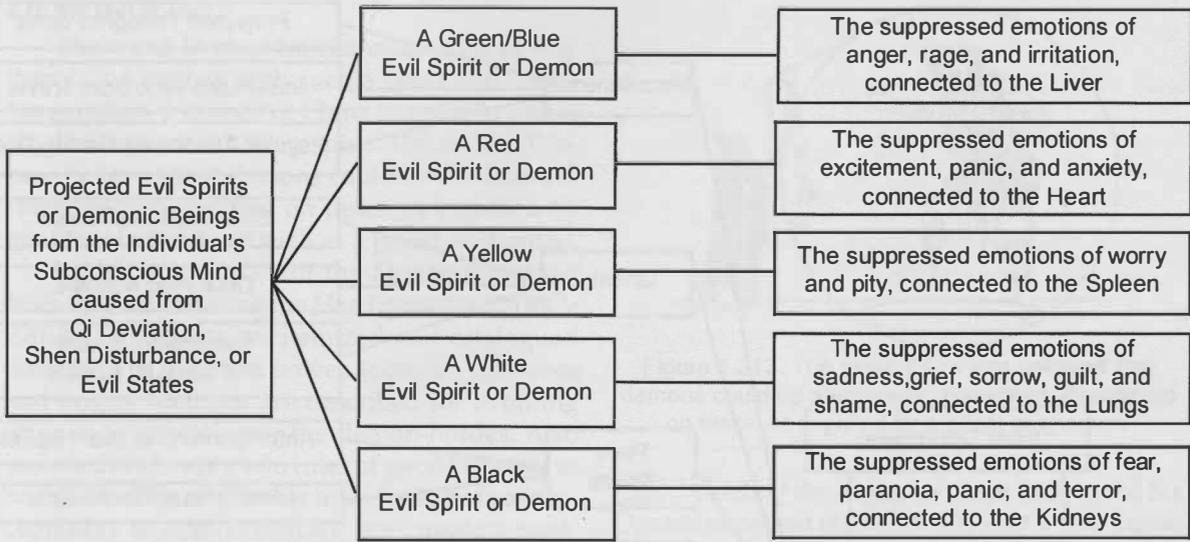


Figure 1.311. The Two Categories of Encounters with Demons or Spirits

panic, and terror which are connected to the Kidneys. This type of subconscious influence can cause alternating Heat and Cold, generally producing fevers, diarrhea and inflammation of the mucous membranes.

The individual's subconscious demonic images tend to be culturally influenced. Each individual may find himself observing something quite different, but each with the same underlying emotion. For example, certain individuals are more likely to dream of thugs and assassins threatening and pursuing them, in addition to dreaming of various types of spiritual monsters.

### ACTUAL ENCOUNTERS WITH DEMONS OR EVIL SPIRITS

Encounters with demonic entities reveal four major types of pathological spiritual states: Spirit Oppression, Spirit Possession, Demon Oppression, and Demon Possession. These four "evil states" are caused by two specific types of negative spirit entities: evil spirits and demons. The following chart (Figure 1.312) is used to assist Daoist priests

in understanding the various categories of spirit entities that can oppress or possess an individual. The chart outlines a progressive hierarchy of the various levels of spirit entities. The stronger the spirit entity, the more powerful the priest must be in order to successfully perform the exorcism. This knowledge of the various types of spirit entities allows the Daoist priest the ability to understand and correctly diagnose the origin of a psychic attack. For example, the negative energetic and spiritual infestations brought about through spirit oppression and possession adversely affects the individual's Jing, Qi, and Shen. When a negative spirit entity oppresses or possesses an individual, the victim's symptoms can include disorientation, mood swings, and extreme shifts in emotional temperament. However, when a demonic entity oppresses or possesses an individual, the victim's symptoms are more severe and can include extreme disorientation, wild mood swings, change in voice, powerful manifestations of physical strength and dramatic displays of energetic and psychic powers.

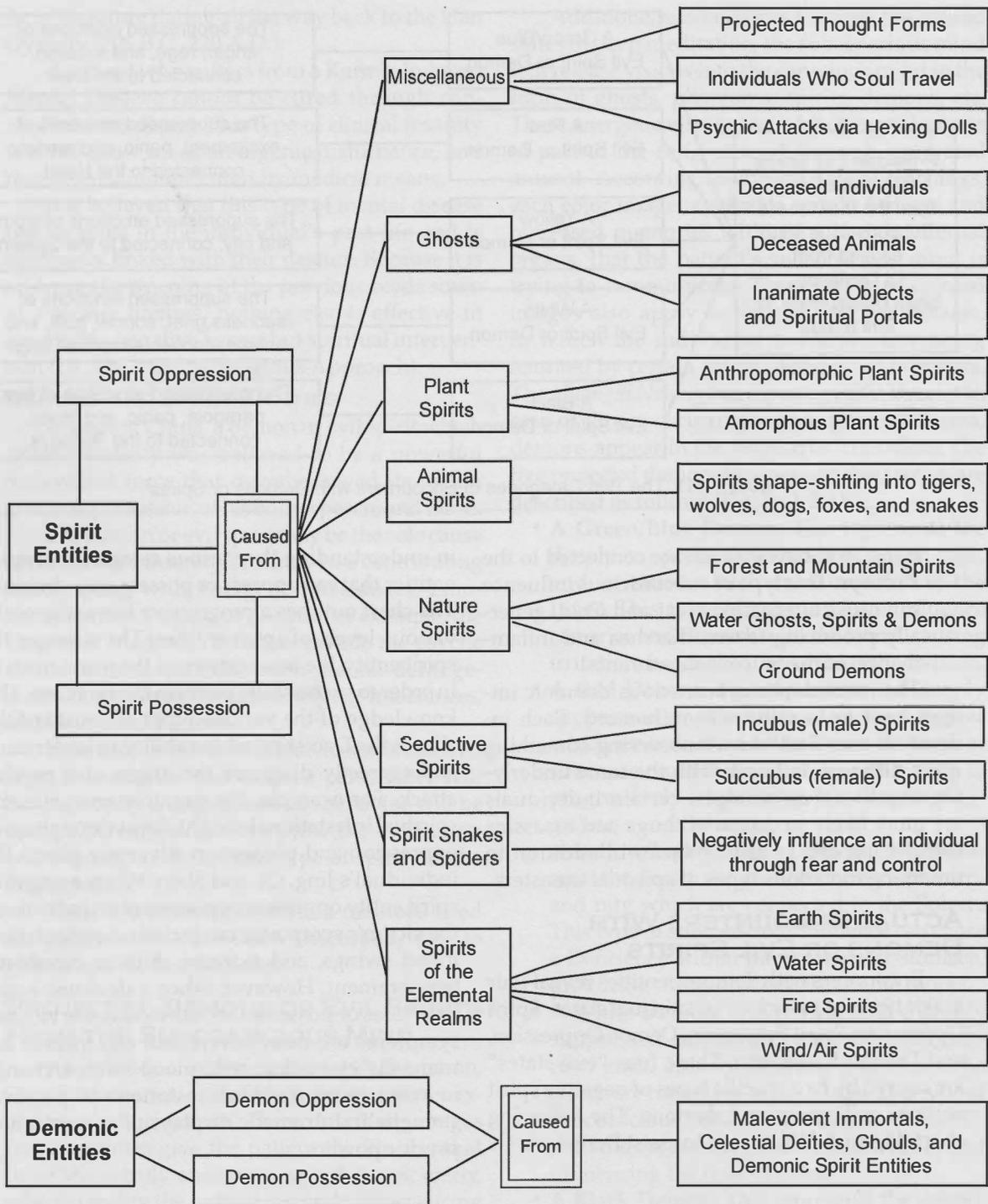


Figure 1.312. The Four Main Categories of Pathological Spiritual States

## DEMONOLOGY

The word Demon translates as “full of wisdom,” and contact with such a spirit was sometimes initiated in ancient China in order to utilize the demon as an advisory spirit. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by qualified individuals such as a priest or shaman.

In the eight scrolls of the *Demon-Statutes of Nuning*, written during the Han Dynasty (206 B.C.-220 A.D.), demons are itemized and catalogued according to position, power, location, influence and origin. Methods are described for avoiding or gaining control over the demon-hordes. Also included are twenty-two rules of good behavior to be followed by all Daoists in order to reduce susceptibility to demonic attack (e.g., avoid gossiping, speaking evil of others, mocking the elderly, cursing parents or spouse, transmitting the Dao to unsuitable persons, etc.).

Another Han Dynasty text, carefully preserved in the imperial library, included several systematic treatises on demonology. These ancient books gave detailed descriptions of specific demons (e.g., fifty-one of the dangerous Meigui: goblin-demons) in order to aid the imperial doctors in the correct identification of evil spirit entities, as well as specific methods for conjuring, capturing, and punishing them (Figure 1.313).

There is ample evidence that ancient China possessed a specialized science of demons. In 1976, a number of manuscripts dating back to the Han Dynasty (206-220 A.D.) and written on bamboo slips were uncovered from an ancient tomb located in Hubei China. One of the manuscripts had no title, however, it contained a subheading that was titled, “Spellbinding,” and contained the specialized practice of operative demonology. It described different types of demonic attacks and the specific measures that needed to be taken in order to successfully overcome such states. It also described some of the categories of “hungry ghosts” as well as a variety of serpentine demons.

One of the most massive Daoist books on demonic encounters and demon-dispelling incantations is a collection of twenty chapters entitled,



Figure 1.313. The ancient Chinese believed that demons could be summoned, controlled, dispatched on tasks, or expelled by a priest or shaman.

“*Spirit-Spells of the Abyss*,” written during the Six Dynasties period (420 A.D.-581 A.D.). The names of the first ten chapters include: Conjuring Devils, Banishing Demons, Binding Demons, Killing Demons #1, Banning Demons, Conjuring Spooks, Beheading Demons, Summoning Demons, Pursuing Demons, and Killing Demons #2 (this was a continued version, expanded from the original text: Killing Demons #1).

### LEVELS OF DEMONIC INFLUENCE

When dealing with a powerful demon, the exorcist understands that the spirit entity’s level of influence is not limited to the victim that it is possessing. The exorcist understands that the victim is only one of many energetic means the demon has for interacting with the physical realm, and that the demon is quite capable of reaching outward to other individuals through thoughts, dreams, and any form of electromagnetic field.

The exorcist also understands that the demon can be both physically and psychically dangerous, and that it will stop at nothing to stop the exorcist from completing his duty. Once the demon has made an energetic connection with the exorcist, and has identified who he is, it is imperative that the exorcist immediately begin to energetically and spiritually shield himself (and his family).

The demonic realm is divided into several classes and divisions of demonic entities according to their specific powers and influence (e.g., workers, soldiers, generals, princes, and lords).

The more powerful demons supervise, while demonic entities of a lower level or power tend to be the workers. A demon (sometimes known as a fallen angel, shadow creature, devil, etc.) retains all of the pre-heaven powers that were given to it at the time of its creation.

These powers essentially consist of possessing an immortal existence, mystical knowledge of the universe, the ability to bypass the physical laws of nature, the ability to bring about various forms of psychic phenomenon and produce synthetic creations.

### **DEMONIC MANIFESTATION**

In ancient times, it was believed that demons, as well as Nature Spirits, occupied springs, rivers, mountains, stone formations, and trees. These spirit entities could cloak themselves in deceptive appearances and impose their will upon "spiritually dead" individuals. Demons or evil spirits were believed to be able to occupy people, places, and situations, and to be responsible for tormenting individuals, causing bad luck, and creating disease and death.

When an angered demonic entity is materializing, there is often a foul, revolting stench of sulphur, cat urine, fecal matter, or rotting flesh that fills the area (depending on the specific type and power of the demon). Many times when the demonic creature leaves, there is a residue of blood and other bodily fluid scattered around the surrounding area. Its actions are generally cruel and violent, instigated by an unmitigating sense of hate and destructive jealousy. Profanity (written on the walls and sometimes in backwards letters on mirrors), upside down crosses, vocalized messages of hate, piles of excrement, and pools of urine, traditionally follow severe demonic attacks. Because of the intense hatred demons have towards religious items, one method an exorcist may use in order to reveal (or provoke) a demonic manifestation is to present a religious item inside an area that is suspected to be infested.

A demonic manifestation most frequently occurs in the absence of natural sun light. These disturbances tend to begin after sunset and end be-

fore sunrise. Unlike the ghost which requires light energy to manifest, the demonic realm detests the presence of light and manifests in darkness. Everything associated with this form of negative demonic entity is terrifying. If fear is aroused, a ghost will generally vanish. However, the power of a negative demonic entity becomes intensified when fear is present. Its arrival is therefore accompanied by an utter sense of terror and foreboding. Some encounters with demonic entities will leave the victims suffering with involuntary physical reactions (i.e., heart flutterings and palpitations that can last for weeks at a time).

Sometimes in the beginning of an exorcism you can't distinguish between an encounter with a negative earthbound human spirit and a demonic entity. Both can be extremely malicious, and they will sometimes work together. In cases of spirit possession, an earthbound spirit will generally identify itself, sometimes calling itself by name. The demonic entity however, takes command of the environment and assumes many different images, forms, and impersonations (though ultimately they are all the same demon). Whenever a demon chooses to manifest in physical or spiritual form, there is always a flaw, and there is something unnatural about its appearance (i.e. one trademark of a demonic image is that it has no eyes). Additionally, only the demonic entity has the power to bring about such incredible negative phenomenon as fires, levitation of large objects, teleportation, dematerialization, or explosions.

### **DEMONS WHO TRAVEL WITHIN WHIRLWINDS**

The ancient Chinese believed that demons were sometimes responsible for the drastic changes in the weather. Priests are known to summon demons or "spirits of the air" in order to create all forms of weather conditions. A whirlwind (Xuanfeng) is a common weather phenomenon associated with spirit beings (both good and evil). The unpredictable energetic manifestation of a whirlwind could be considered either good or bad depending on its origin and manifestation. The ancient Chinese believed that a whirlwind could be used by spirits from either divine or demonic realms (Figure 1.314).

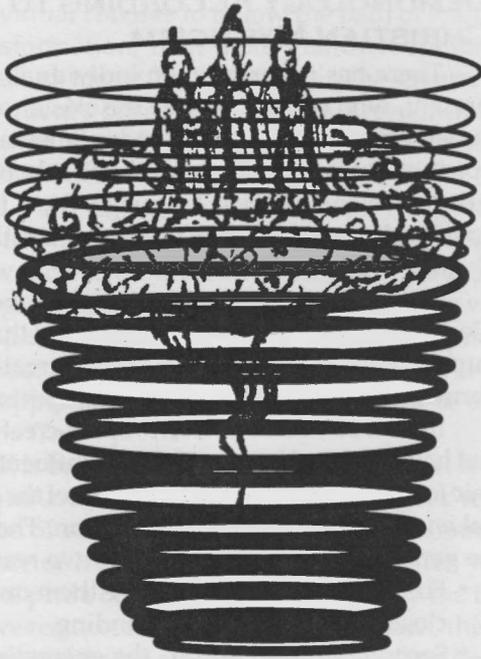


Figure 1.314. Ancient Daoists believed that both deities and demons could travel inside of whirlwinds.

Whirlwind Chariots (called Piaoche and Piaolun), were believed to be the vehicles of major deities. However, in order to confuse people, sometimes evil spirits or demons would take possession of a whirlwind and use it as a vehicle to carry their energetic bodies. This allows the evil spirit or demon to travel within an area without being energetically drained.

If a demon enters a room veiled within a whirlwind, the temperature will suddenly plunge due to the massive amounts of ectoplasm being used. Its power is both incredible and distressing. There will be loud banging sounds as the demon enters into the physical dimension, with an additional rank and pungent smell of sulfur, feces, or cat urine.

Demons of a higher order will sometimes travel in whirlwinds. A whirlwind that is used as a demonic vehicle is said to appear darker than the natural blackness of the night sky. It is generally

pointed at the bottom and broad at the top, and far larger and taller than a man. As it approaches its victim, the whirlwind grows even darker and blacker as it begins to slow down, allowing the demonic entity to physically materialize. Usually some horrible image is manifested as the demonic shape starts to take form, and then it suddenly begins to stalk its victim.

If the demonic entity is permitted to transform itself into a physical image, the situation can become extremely dangerous, and the entity will generally become extremely hostile and aggressive. Traditionally, as the demonic being begins to materialize, it absorbs all of the surrounding life-force energy in the room in order to support its energetic form. This absorbing action will cause physical paralysis in the intended victim, as most of their energy is sucked out of his or her body.

After the demon has fully materialized, the victim will be completely paralyzed, leaving him or her unable to speak with feelings of impending doom. The demon will then continue to absorb the victim's life-force energy, causing severe energetic depletion. This powerful form of depletion causes a severe state of disorder, resulting in a breakdown of all of the victim's physical, mental, and emotional functions.

#### **ABSORBING LIFE-FORCE ENERGY (VAMPIRISM)**

Demons and spirit entities generally exist by absorbing the life-force energies contained within nature, as well as those dark and turbid energies stemming from the emotional and mental outbursts of human beings. Hence the occurrence of spirit or demon possession within people, animals, places, and things.

The ancient Daoist priests taught that the healing virtue of the divine light and energy emanating from the Heavenly Yang facilitates the re-energizing of an individual's Yang Shen. This healing light also constitutes the stabilizing power of the individual's Shen Ling (spiritual power). Consequently, the re-energizing of an individual's Yang Shen can be further obtained through the absorption of the pure Jing, Qi, and Shen that is

contained within the mineral, plant and animal kingdoms. The ancient Daoists believed that when practiced properly, the absorption of this pure energy will supplement and nourish an individual's diminished life-force energy.

Since the demonic realm exists within the Yin energetic and spiritual realms, demons do not directly ingest Divine Yang Qi for nourishment. Instead, they must subsist through absorbing the energetic elements released from the mineral, plant, animal, and human kingdoms.

Humans have a direct connection to the divine light and energy emanating from the Heavenly Yang through their Taiji Pole. This divine light "feeds" their Eternal Soul. However, if through ignorance or rebellion an individual has not engaged in a personal relationship with the divine (requiring the activation and use of this divine power), he or she becomes vulnerable to being used as energetic "food" for various spirit and demonic entities.

#### **DEMONIC ATTACKS ON CLERGY**

Demonic attacks were not only an immediate concern among the laymen, but were also a frightening reality to priests, monks, and nuns who were constantly exposed to demonic encounters. Initially, the monks and nuns were especially subject to demonic assaults due to their dedicated spiritual life-style.

Additionally, a favorite pastime for demons was to trouble the monks and nuns during their time of prayer and meditation. This form of Spiritual Opposition was known in ancient China as "meditation sickness," and was recognized as an occupational hazard of monastic life. In such cases, the demonic entity will sometimes generate an emotional field of lethargy, spiritual heaviness, or restlessness occurring at times of needed prayer and meditation. This usually occurs when the individual begins to transform his or her spiritual life, or tries to move deeper into his or her spiritual relationship with the Divine. The consistent demonic attacks could eventually cause the meditator to go mad, flee the hermitage and run wildly about, losing control of his or her senses.

## **DEMONOLOGY ACCORDING TO CHRISTIAN MYSTICISM**

There has never been an individual, past or present, who could disprove the existence of the supernatural realm. So real and influential is this spiritual realm, that some of the first books ever printed in the English language were focused specifically on the subject of spirit entities and demonology.

In Christian mysticism, it is believed that God created all angelic beings. It is said that these supernatural creatures are mostly created and formed as half-man and half-animal spirit entities.

In all truth, these powerful spirit-creatures do not have physical bodies. They are influential cosmic forces, originally created to control the powerful energies inherent within Creation. They have no gender and only take form for two reasons:

- First, so that we can perceive them on a level closer to our own understanding.
- Second, to "step down" the energetic intensity of their celestial vibration so that we can withstand being within their presence.

It is taught that after God had created the Angels, He then created man and woman. Seeing this new creation pleased God, so He commanded that the angels serve mankind, revere, and care for them.

The word Angel literally means "messenger." Angels are messengers of the divine, bringing communications of hope and needed information in times of need; according to Christian theology, Angels are divided into two main categories: Seraphim (Guardians) and Cherubim (Messengers).

When materializing, an Angel (also known as a "Celestial Immortal" or "minor deity") will generally manifest its luminous presence through radiating waves of warmth, light and brilliant colors, or through the unbearable bright white light emanating from its being.

Traditionally, it is taught that each individual is believed to possess a minimum of 2 guardian Angels or guardian spirit entities that are responsible for protecting and directing his or her journey through the physical realm. If, however, the

individual chooses to follow the path of spiritual transformation, then more guardian spirits are added to his or her entourage. The greater the individual's position and spiritual responsibility, the more powerful and diverse his or her guardian spirit entities become.

Lucifer (known as the "Bright Morning Star"), was the most beautiful and powerful of the angels. He was created differently from the other angelic beings in terms of his power and form. His voice was like music, beautiful, melodic, and hypnotic. Popular and charismatic, he initiated a revolt in the uppermost Divine Heavenly Realm to overthrow God.

It is believed by many theologians that it was a commandment from God for the angelic realm to "be of service to man" that brought about the "Battle of Heaven" and the fall of Lucifer, who, out of pride or jealousy refused to obey the task. However, according to other theologians, the demonic realm was already in existence long before the creation of man and woman.

This revolt was quickly squelched, resulting in Lucifer (hereafter known as Satan) and one-third of the angelic beings being cast out of the Divine Heavenly Realm into the lower Earthly Realm of existence.

As punishment for their rebellion, God initiated a decree that these earthbound angels would no longer be allowed to receive Divine light for nourishment, and must therefore find an alternative means of sustenance for existence. Some of these fallen angels entered into the various mountains, rivers and forests in order to "feed" off of the energy existing within nature. These angelic beings became later known as some of the more powerful demonic Nature Spirits. Other fallen angels followed Lucifer and initiated a pact to "feed" off of the negative energetic discharged thoughts and emotions of Man. These angelic beings became later known as demons, and are responsible for the clinical state of Demon Oppression or Demon Possession.

Despite their awesome powers, demons are restricted in overwhelming man by a covenant that exists between man and God for protection (God would protect man, if man, in turn, respected

the powers of God). Therefore the only protection that man can summon against demonic forces is to mention the name of God (for a Christian it would be the name of Jesus Christ), and the presentation of holy objects used to ward-off the demonic spirit entities.

Demons are considered "Spirits of the Darkness," because they are forbidden to ingest Divine light, and must exist off of the various energetic fields of Earth and Man. Therefore, the most powerful weapon Mankind has against the demonic realm is the unconditional healing love of Divine light.

### THE DIFFERENCE BETWEEN ANGELS AND DEMONS

According to archeologists, the earliest accounts pertaining to the existence of Angels was recorded from the city of Ur, in the Euphrates Valley, about 140 miles from the city of Babylon. The city of Ur was settled around 4,000 B.C. and flourished around 2,500 B.C. The prophet Zoroaster, who lived between 1,000 and 600 B.C., is credited for introducing monotheism into the area and transforming the old Babylonian and Assyrian gods into Archangels (Highest or Primary Angel). This understanding was incorporated into ancient Jewish theology during this time period. By the time of the Babylonian exile of the Jews (598-582 B.C.), the belief of Archangels surrounding the throne of God had become irreversibly grafted into Judaism and later became part of Christian theology. In Zoroastrianism, goodness and the spirit of divine light is ruled by the One Supreme God (Ahura Mazda), who is considered to be the God of Supreme Pure Light. Against Him is the Spirit of Darkness, Angra Mainyu or Ahaitin (Satin), who is surrounded by his Demon (or Daevas) hosts.

The word cherubim means "fullness of God's Knowledge," which is similar in respect to the translation for demon, which means "full of wisdom." The angelic cherubim are similar to demons in appearance, wisdom and power, as both angelic species were at one time part of the collective whole of God's helpers. Both spirit entities are depicted as winged creatures with either human or lion faces, and bodies of animals (e.g.,

eagles, ox, or sphinxes). It is also believed that both angels and demons can transform at will, shape-shifting into any particular image or form that they wish (both angels and demons are also known to be able to take the form of people or animals to interact with humans). This ability is the reason that during an exorcism, the demonic spirit is commanded to take the appearance and form of a benevolent image so as not to shock or terrify the priest.

Historically, both angels and demons have been known to be able to have intercourse with humans, and are believed to have produced supernatural offspring. When experiencing a personal encounter with an angel, the individual is usually left with a feeling of calm, peace and loving serenity, as opposed to the unsettled feeling of encountering a demonic entity.

#### **HISTORY OF MAGICAL BOOKS AND RITUALS USED TO SUMMON DEMONS**

Most historians agree that the first systems of organized occult magic originated independently in ancient China, India, and Egypt. The following is a brief historical account of the use of grimoires (magical books for summoning demons) from a Christian perspective, and their connection and influence from the Egyptian system of occult magic.

According to the ancient history of Western occult science and Christian mysticism, during the Hellenistic period, ancient Egyptian traditions merged with Greek religion, mythology and philosophical thought which led to the creation of a new magical practice that dominated the Hermetic Era of Magic (332 B.C. - 500 A.D.).

Even the word "Amen" spoken at the end of each Judaic/Christian prayer has ancient Egyptian influence, and its roots can be traced back to the ancient Egyptian God Amen. Amen (meaning "What is Hidden") was known to be "King of the Gods" during the New Kingdom period in Egypt (1550-1070 B.C.), when Thebes was the capital. It was during this time period that the Jews occupied Egypt as slaves of the Pharaoh (lasting 400 years).

According to the Catholic Encyclopedia, Vol. 1 1907, "Finally, we may note that the word Amen occurs not infrequently in early Christian inscriptions, and that it was often introduced

into anathemas and gnostic spells. Moreover, as the Greek letters which form Amen according to their numerical values total 99 (alpha=1, mu=40, epsilon=8, nu=50), this number often appears in inscriptions, especially of Egyptian origin, and a sort of magical efficacy seems to have been attributed to this symbol."

After Alexander the Great conquered Egypt in 332 B.C., Egyptian theology and occult philosophy began to provide raw material for the Greeks to apply their philosophical thought, logic and analytical concepts. This cultural interaction laid the foundation for the Western esoteric tradition, including what is called Hermetic magic. In fact, magical tools used in ancient rituals such as the altar, altar lamp, incense, robe, magical ring, magic circle, words of power and formal rituals used today in Western magic, did not arise until the Greek influence of logic, analytical and mathematical thought blended with Egyptian occult magic. Accordingly, Greek philosophers and historians credit the Egyptians for having a profound influence on much of the country's ancient magic, theology, and philosophy.

The Roman Emperor Constantine began to organize religion in 325 A.D., and the Roman Catholic Church was established. Over time the Roman Catholic Church grew in power and influence. This led to the Church acquiring many copies (exact number unknown) of all available esoteric documents from the ancient Egyptian and Greek magical traditions, eventually including all of Constantine's library, which itself contained many occult volumes. Because these esoteric magical texts were the sole property of the church, its leaders decided to only allow the members of the high ranking privileged hierarchy to have access to these volumes.

The rise of the Roman Catholic Church during the Dark Ages (476 A.D. - 1000 A.D.) had a significant influence on the Western Esoteric tradition. The Roman Catholic church is divided into five levels of rank. The first level is that of the priest; the second level is that of the bishops; the third level is that of the archbishop; the fourth level is that of the cardinals; the highest level is that of Pope. This church structure was purposely

designed by the higher ups in the church both to maintain their political positions of power and their offices in order to pass them down to their sons (as was the tradition of the early church).

At that time in history, only priests ordained by the Roman Catholic Church had the authority to interpret the Gospels for the congregation; additionally, only these ordained priests were allowed to work as scribes for the higher level church officials. Gradually, over the first few centuries bits and pieces of these ancient magical texts eventually "leaked out," and became available. Several trusted scribes began making extra copies of these forbidden texts after his abbot or bishop had ordered him to duplicate certain magical rituals. Additionally, many individuals became ordained priests so that they could become scribes just to obtain access to this hidden information.

Because of this political structure, discontent was everywhere. In order to ensure that only the church superiors were allowed to view these ancient esoteric magical writings, it was proclaimed that such works were considered to be the "works of the devil." Historically, these works were considered to be "of the devil," because some leaders of the church argued that if knowledge did not come from God, it came from demons.

Additionally, the church also held ideas like, "since the Bible did not mention herbs, all knowledge of the healing properties of herbs came from demons." Hence the church confiscated all herbal manuals from local healers, and this domain became the sole property of the clergy. Other individuals, who were not prone to blind obedience to the rules of the church, argued that there was a huge distinction between utilizing the hidden properties of objects (e.g., the healing powers of stones, herbs, etc.) and utilizing demonic magic (which involved appealing to demons to obtain what the magician desired). These individuals believed that the investigation of the occult properties of any object was closer to the study of science than that of magic or sorcery.

Discontented priests began comparing notes, holding secret meetings, and spreading the word and content of these ancient Egyptian/Greek magical practices. As other priests copied vari-

ous sections of these magical rituals, eventually manuscripts and excerpts from these discontented church scholars were formulated into some of the first known grimoires (magical books for summoning demons) in the Latin language. These grimoires were used in occult magic by both priests of the Roman Catholic Church and priests outside the church, each possibly using it for both scrupulous and unscrupulous purposes.

It is therefore important to understand that the Western grimoires originated in societies with other spiritual beliefs and were adapted and incorporated into the Christian ideology at a later date, based upon Church ceremonial and spiritual ideas. These ceremonial and spiritual ideas were themselves largely borrowed from pagan and Hebraic traditions and adapted into Christianity.

The ancient Egyptian/Greek magical practices of the Roman Catholic Church eventually grew far beyond the boundaries of the church. The magical rituals, especially those practiced by individuals who were not members of the priesthood, eventually came to incorporate the Arabian magical traditions (which are strongly Hermetic), and the Jewish esoteric magical tradition of the Kabbalah. The Arabs had an intense appetite for the esoteric knowledge of Egypt and Chaldea, especially astrology, alchemy and occult magic. The Arabs mixed this knowledge with a strong love of Hermeticism and added several major contributions to Hermetic literature (such as the Emerald Tablet), which strongly influenced the Western esoteric tradition. In addition, the Jewish Kabbalah began to influence the Western esoteric tradition in the twelfth century. Despite the multicultural influences of the Western esoteric tradition, it is important to remember that Europe eventually became a Christian continent. A Christian influence is apparent in most Western esoteric occult works. However, the authors, who considered themselves Christians (even when the Church did not), wanted these esoteric works to be free of religious structure, especially from that of the church authorities. As such, most of the famous European magicians/esotericists (Agrippa, Paracelsus, Eliphas Levi, etc.) were not clergy, especially during and after the Renaissance.

## DEMONOLOGY ACCORDING TO ANCIENT CHINESE MEDICINE

The following is a brief historical account of "ghost or demon-infestation" written during the Western and Eastern Jin Dynasties (265-420 A.D.). This clinical categorization was successfully used in ancient China's Imperial Medical Colleges for treating patients, and was initiated into practice by the famous Daoist master and great physician Ko Hung.

During the Western and Eastern Jin Dynasties, Ko Hung (265-317 A.D.) wrote about external pathogenic invasions in his famous medical text, *"Prescriptions Within Arm's Reach for Use in Emergencies."* In the seventh section of this ancient medical classic titled, *"Prescriptions for Treating Corpse-Infestation and Ghost-Infestation,"* Professor Ko states that the condition known as "ghost or demon-infestation" is the same thing as "corpse-infestation." This phenomenon is characterized into five different types of pathogens, described as follows (Figure 1.315):

- **Flying Corpse (Running Evil):** This type of spiritual pathogen moves about an individual's skin and bores through the pores into his or her internal organs. Its symptoms manifest as intermittent stabbing pain that constantly changes in form.
- **Hidden Corpse:** This type of spiritual pathogen attaches itself to an individual's bones. It then burrows into the individual's flesh and muscles and attacks the arteries and veins. The symptoms of Hidden Corpse are triggered by hearing the sounds of wailing and crying.
- **Wind Corpse:** This type of spiritual pathogen swiftly flows through all four of the individual's four limbs until he or she is unable to say where the exact location of the pain is. Its symptoms manifests as dizziness, depression and loss of consciousness. The symptoms of Wind Corpse are triggered by Wind and snow.
- **Penetrating Corpse:** This type of spiritual pathogen envelops the vital organs, striking against the Heart and ribs. Its symptoms manifest as a painful cramping or cutting

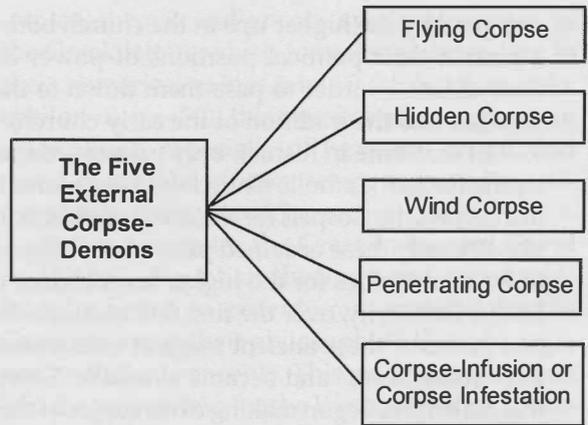


Figure 1.315. The Five External Corpse-Demons

sensation in the Heart and rib areas. The symptoms of Penetrating Corpse are triggered by encounters with Cold.

- **Corpse-Infusion or Corpse Infestation:** This type of spiritual pathogen, which teacher Ko also called "Sishi" (Death Corpse), causes the individual's entire body to become paralyzed. Its symptoms manifest as feeling heavy, sunken, and weighed down. The individual's Shen is confused, constantly oppressed, and leaves him or her feeling exhausted and dull. These symptoms inevitably lead to major illness and death.

During the "corpse-infestation," the primary ghost or demon brings along a complete host of accompanying demons and ghosts in order to cause the individual pain and suffering. The external pathogenic invasion undergoes several stages of transformation, manifesting through such symptoms as extreme chills, heat, sweating, disorientation and depression. The individual does not know of the origin of the disease or what it is that is specifically afflicting him; however, every part of his body is in continual pain and malfunctioning. His symptoms continue to mount until he dies, at which point the disease is then passed on to someone else within his family. The pattern continues until the entire family has been annihilated.

**THE THREE INTERNAL CORPSE-DEMONS**

In ancient China, it was believed that evil spirit entities could sometimes kill their victims by creeping into the intended individual’s food, thereby making their way into the internal organs via the Stomach (hence the tradition of blessing the food before consuming it in order to destroy any and all hidden pathogens).

Ge Hong (Ko Hung) observed that the Five External Corpse-Demons enter the individual’s body at the invitation of Three Internal Corpse-Demons, also known as the “Sanchong” (Three Worms) or “Sanshi” (Three Corpses), who reside within the body’s interior (Figure 1.316). The Three Corpse-Demons are energetic parasites that live on decay and death. They desire the individual to die early to feed on his corpse and gorge themselves on its flesh. Having ingested the human body, they are then able to assume its former shape, appear as ghosts, move around freely, and partake in people’s offerings and altar sacrifices. Therefore, they report all human behavior and transgressions to the “Heavenly Officials.” A major transgression was said to lead to the subtraction of one year from the individual’s life, while a minor transaction leads to the subtraction of one day.

The Three Internal Corpse-Demons represent the deviant manifestations of a specialized energetic development of the Po’s (Corporeal Soul) destructive inclinations. Having no permanent form, the Three Internal Corpse-Demons can take on the appearance of either a demon or human being in order to torment their host. The Three Internal Corpse-Demons represent an individual’s primary connection to the material world and can therefore cause a great variety of anxiety and disease. According to the ancient Daoist text *Central Scriptures on the Three Corpses*, the Three Internal Corpse-Demons are said to reside in each of the Three Dantians, described as follows:

- **The Lower Worm (Xueshi) “Bloody Corpse:”** This corpse-demon resides in the Lower Dantian (Qi Hai: Ocean of Qi) and abdominal area. It causes intestinal malfunctions, bone diseases, skin diseases, rheumatism, and lack of will power. It also destroys the individual’s Jing and Qi through intensifying emotional attachments to lust and desire.

Bloody Corpse	White Maiden	Old Blue
Lower Corpse	Center Corpse	Upper Corpse
下尸	中尸	上尸
		

Figure 1.316. The Three Internal Corpse-Demons. (Taishang Chu Sanshi Jiuchong Baoshen Jing)

- **The Middle Worm (Baigu) “White Maiden:”** This corpse-demon resides in the Middle Dantian (Jiang Gong: Vermillion Palace) and chest area. It causes heart disease and asthma. It also destroys the individual’s Qi and Shen of the Heart and Lungs by creating anxiety and distress through intensifying emotional attachments to obtaining fame, wealth and glory. All disruptive emotional and intellectual tendencies can be linked to the Middle Worm.
  - **The Upper Worm (Qinggu) “Old Blue:”** This corpse-demon resides in the Upper Dantian (Niwan Gong: Niwan Palace) and head area. It causes blindness, deafness, loss of teeth and hair, foul-smelling breath and congestion of the nose. It also causes psychic distress by destroying the individual’s Shen through projecting judgements and intensifying emotional attachments to worldly things.
- Each of the worms feed off of grains. The five grains (Wugu), internal organs and their associated Elements are described as follows:
- **Wood Element:** Liver Organ - Wheat
  - **Fire Element:** Heart Organ - Millet
  - **Earth Element:** Spleen Organ - Rice
  - **Metal Element:** Lung Organs - Oats
  - **Water Element:** Kidney Organs - Beans

For the ancient Daoists, the transformation into an “immortal” could only begin after the priests had rid themselves of the Three Worms. This was accomplished through the use of a special diet (the ingestion of vegetables, mushrooms, sesame, the Five Sprouts, and the avoidance of specific grains), taking herbs, practicing specialized Qigong exercises and performing good deeds.

### THE NINE INTERNAL WORMS

In ancient China, it was also believed that evil spirit entities could infest the physical body in the form of Nine Worms (Jiu Chong). These Nine Worms (Figure 1.317), weakened the host’s body and were responsible for creating a variety of physical symptoms. These parasites were traditionally expelled by a Daoist priest by means of herbal prescriptions, energy work, and dietary regulations (i.e., cutting off the consumption of the grains that provided their sustenance). The Nine Internal Worms are described as follows:

- **The “Ambush Worm” (Fuchong):** This worm saps people’s strength by feeding off their essence and blood.
- **The “Coiling Worm” (Huichong):** This worm infests the body in pairs of male and female that live above and below the heart, consuming the host’s blood.
- **The “Inch-long White Worm” (Cun Baichong):** This worm chews into the stomach, weakening the inner organs and damaging the digestive track
- **The “Flesh Worm” (Rouchong):** This worm causes itching and weakens the sinews and back.
- **The “Lung Worm” (Feichong):** This worm causes coughing, phlegm buildup, and difficulty in breathing.
- **The “Stomach Worm” (Weichong):** This worm consumes food from its host’s stomach, causing hunger.
- **The “Obstructing Worm” (Gechong):** This worm dulls the senses induces drowsiness and causes nightmares.
- **The “Red Worm” (Chichong):** This worm causes stagnation of the blood and pneuma, heaviness in the waist, and ringing in the ear.

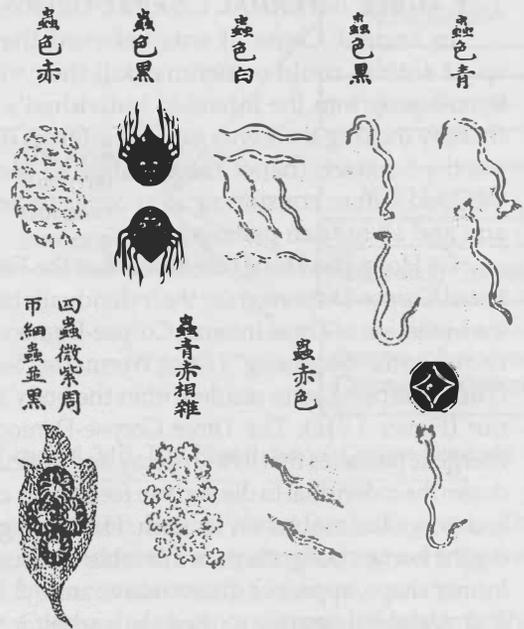


Figure 1.317. The Nine Internal Worms

- **The “Wriggling Worm” (Qiaochong):** This worm causes itching sores on the skin and tooth decay.

### ENCOUNTERS WITH THE SPIRITS OF THE DEMONIC REALM

Sometimes, problems attributed to an individual’s physical, mental or emotional diseased state are actually spiritual in origin. The external manifestations of these problems are sometimes obscure, hiding their true spiritual root. Spiritual encounters can affect the physical body, the mind, and the emotions, manifesting as clinical pathologies.

These spirit entities exist outside and are independent of an individual’s thoughts or feelings. A demonic or spiritual entity can bother any individual who resonates at the same frequency as the entity. Therefore, for obvious reasons, it is extremely important for Daoist priests to have a strong spiritual foundation and a solid connection to the Divine. Without such a foundation and powerful connection to the Divine, the priest

risks absorbing negative pathogenic Qi, and he or she may become more vulnerable to “evil states.” This may eventually place the Daoist priest in a position in which he or she is at the mercy of disembodied evil spirits or demons who seek to dominate, control, and feed off of negative human emotions.

The spiritual template governing the energetic laws of dominance and control over the body’s tissues is described as follows: “*The spiritual state of the energetic field controls the emotional field; the emotional field in turn controls the mental field; the mental field controls the physical.*” When there is a spiritual interaction involved, the emotions manifest the outcome.

### **ENCOUNTERS WITH DEMON OR SPIRIT POSSESSED INDIVIDUALS**

According to ancient Daoist teachings, both the “Perfected” (Daoist Priests) and the demonic may acquire Ling Qi and Ling Shen (magical or spiritual energy and spirit). However, the energetic nature of this acquired Ling is quite different between the “Perfected” and the demonic. For example, in the “Perfected,” Ling is acquired through a cultivation of the priest’s original essence, energy, and spirit, transformed through the divine light existing within the individual’s Taiji Pole; on the other hand, demonic Ling is acquired through the mutated transformation of that original divine essence, and can be extrapolated from humans through generating negative psychic energy such as fear, anger, and grief. This is the main purpose and function of all demonic assault.

Demon or spirit oppression and possession describes the specific state of mind attributed to an individual who has come under the influence of a foreign spiritual entity. This darkened spiritual state can either inhabit or influence an individual’s thoughts and bodily actions, affecting anyone who becomes open to their influence. An encounter with an individual who has been clinically diagnosed with demonic or spirit oppression or possession can occur on a daily basis, depending on the specific location and habits of the individual. Therefore it is essential to understand how to adequately address such conditions.

When encountering an evil spirit entity of any sort, it is important to understand that within an individual’s physical boundaries and Wei Qi fields, he or she has absolute seniority, or energetic ownership. This seniority, however, can be surrendered, as each individual has free will. Through the experiences of deep emotional trauma, severe Qi Deficiency, or denial, the individual can unconsciously withdraw his or her energetic claim to certain areas of the body that feel too painful or difficult to experience. This, in turn, creates an energetic vacuum that can be quickly filled by energy from another source, usually the co-dependent energy of family or close friends. However, sometimes the vacuum is so emotionally intense that it draws into the individual a more substantial foreign energetic presence. This energetic presence can either originate from a very heavy controlling energy existing within the individual’s immediate family (certain families possess controlling spirits that dominate and control the family’s social environment), or alternately from one or more of the many varieties of spirit or demonic beings.

When an individual is in a state of “displaced consciousness” and considered spiritually “dead,” it becomes possible for demons, departed human spirits, energetically created thought form clusters, and other entities to prevail upon and enter the individual’s energetic and spiritual body. Once this has occurred, the foreign entity can lay claim to the individual and influence his or her actions.

In ancient China, it was believed that either a demon or evil spirit could enter the body using the energetic vehicle of wind, cold, dampness, or heat. It was also believed that a individual’s spirit belongs to the category of Yang, therefore, when an individual’s Yang becomes weak, demonic spirits may avail themselves and attack the individual. This is why it is written in the *Nan Jing* that, “When the Yang influences have left, one sees demons.”

When a demon or disembodied spirit enters an individual’s body, it can take possession of his or her center core, thereby taking control of the individual’s body, mind, emotions, and spirit. After it has entered and claimed a body, one of the first things a demon or disembodied spirit seeks

to do is to fulfill its sensual appetite, which can range from devouring food and drink to engaging in perverted sexual pleasures or homicidal rage.

A demon or disembodied spirit normally lacks the ability to feel physical sensations due to the disconnection with any of its own bodily senses (touch, smell, and taste). Thus, it can only satisfy these cravings through someone else's living tissues. Consequently, if a individual is disassociated from the Divine, or has little or no boundary system, a condition of demonic or spirit possession may occur. In China this condition is commonly described as "the Spirit (the Yuan Shen and Hun) leaves and the demon enters and unites with the body's Po." This type of condition must be rectified using spiritual atonements, and sometimes "soul retrieval." It is important to note that when rectifying a pathogenic state through specific atonements, the spiritual atonements must be based on the foundation of the victim's personal spiritual belief system and not the spiritual beliefs of the treating priest.

**REASONS WHY A DEMON OR EVIL SPIRIT WILL INTERACT WITH PEOPLE**

Certain circumstances can increase an individual's chances of exposure to negative spirit entities and demonic beings. The primary reasons why a demonic or evil spirit entity will begin to trouble people are: Traumas, Substance Abuse, Attraction, Curiosity, Invitation, Conjuring, Improper Handling, Misguided or Improper Energetic Training, Sexual Contact, Symbiotic Relationships, Living In Haunted Places, Keeping Haunted Items, and Having the Fate of a Soul Victim. These reasons are described as follows (Figure 1.318):

1. **Traumas:** There are many documented cases of extreme emotional and physical abuse causing an individual to become susceptible to spirit or demon oppression or possession. Deep emotional or physical traumas can cause an individual's Hun (Ethereal Soul) to leave his or her body, creating an energetic opening through which spirit entities may overshadow or possess the individual's vacated body. This can also occur when an individual's connection to his or her Yuan Shen (Original Spirit) becomes deficient (i.e., severe debilitating

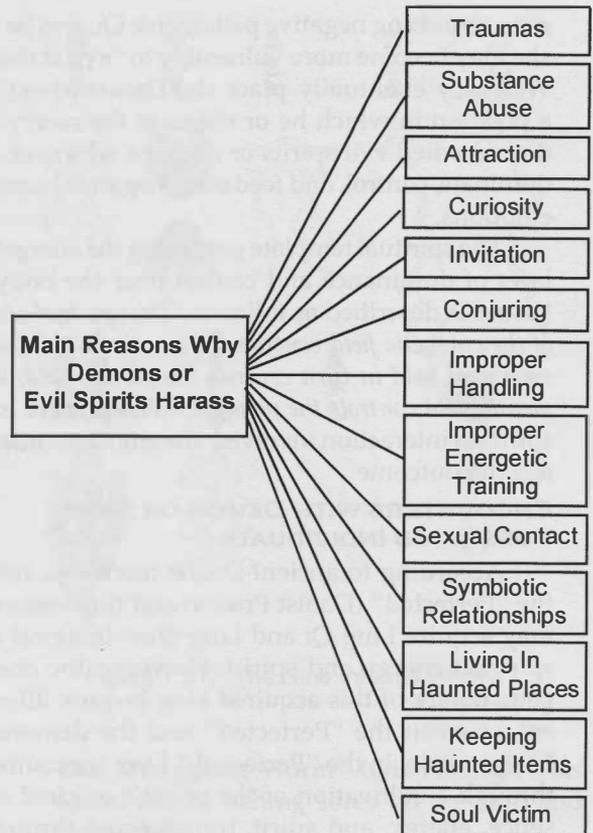


Figure 1.318. The Main Reasons Why A Demon or Evil Spirit Will Begin To Trouble People

diseases) to the point that the individual surrenders the Zhi (Will), and the Hun leave the body to wander.

2. **Substance Abuse:** One of the most common forms of interactions with demonic or evil spirit entities occurs around individuals who are under the influence of drugs and alcohol. Both drugs and alcohol simultaneously eject the Hun from the body while tearing holes in the body's second Wei Qi field (aura). This internal and external vulnerability increases the individual's psychic perception, however because his or her consciousness is splintered and unprepared, it places the individual on the lower spiritual realm where they become easy targets for evil spirit entities and demonic beings. This can also apply to altered states initiated through the use of certain over-the-

counter pharmaceutical drugs, prescription medications, and general anesthesia.

3. **Attraction:** It is a known fact that people who follow an unhealthy life-style tend to attract negative spirit entities. This law is built on the premise that like-attracts-like. Generally, the company that one keeps will have a powerful influence on either attracting or repelling spirit entities. For example, emotions that are extremely intense (anger, rage, hate, sorrow, depression, etc.) will tend to draw negative demonic entities like a moth to a flame. Troublesome spirits are attracted to the vibrational resonance of troublesome people. Attention placed on negative things brings about the attraction of negative spirit entities. When an individual derives satisfaction from committing cruel and malicious acts, the vibrational resonance of his or her tissues alters, causing his or her energetic field to become darker than normal. The change in the body's aura field then attracts negative spirit entities, similar to sharks following a trail of blood. This type of negative energetic attraction manifests when an individual displays a lack of self control. This is made evident when individuals "lose themselves" in bouts of hatred, rage, grief, sorrow, despair, and depression. These states can be easily initiated through the consumption of drugs and alcohol.

4. **Curiosity:** Sometimes spiritual naivete and curiosity can invite spiritual problems. Generally, in order to interfere in an individual's life, a demonic entity must first receive permission to do so. However, it is through your own free will that this permission is granted.

Individuals who practice or engage in the black arts are normally surrounded by a multitude of spirit entities. If a vulnerable person comes in contact with a possessed individual (or someone who dabbles in the occult), he or she risks coming under the influence of the dispatched spirit entity. This is one reason why curses can be transferred from generation to generation.

In many cases, once an individual has attended a Black Mass or taken the Black Eucharist, they become spiritually bonded to the group. Sometimes just one exposure is enough to cause serious long term damage. Through partaking in these dark rituals, the individual essentially dedicates his or her life to the forces of darkness. After performing these rituals, spirit entities are dispatched from the group and assigned to the individual. Many people suffering from psychic attacks provoked by trying to leave the group, often move from house to house, and city to city, in a vain attempt to leave the spirit entities behind.

While much can be done to help an individual who is being tormented by spirit entities after participating in black rites, it is often difficult. Serious physical and spiritual life changes must be made and a wholesome spiritual life of moderation and self discipline must be maximized in order to minimize the spirit entities influence. Any exposure to drugs, alcohol or unwholesome activities will naturally generate negative energy. This negative energy accumulates in the individual's external Wei Qi field, and overtime erodes his or her natural ability to energetically protect him or herself increasing the risk of exposure and contamination.

5. **Invitation:** This law is built on the premise that you get what you ask for. An individual can deliberately summon the presence of the demonic realm through ritual or via some form of channeling communication (i.e., using channeling, automatic writing, receiving auditory messages, or acting as a spiritual oracle) in order to acquire information. These techniques represent an open voluntary gesture, and can be initiated via performing ceremonial magic, certain incantations, conjuring ceremonies, dark rituals, the use of channeling, automatic writing, and especially the use of the Ouija Board. Four out of ten victims of demonic infestation began by using the Ouija Board, making it one of the most common ways a negative spirit is brought

into a household. Individuals who encourage invisible entities to enter into their home often draw in spirits of a kind they never knew existed.

Many who dabble in spirit communication give permission to any and all available spirits to communicate with them (no matter how this is worded when spoken aloud, in essence this is a magical invocation). For example Black Witches may call on lesser demons for assistance during their rituals; while Satanists will call on the satanic hierarchy, eliciting the assistance of Astoroth, Beelzebub, and even Lucifer. What is not commonly understood, is that after summoning and communicating with a spirit entity (which can sometimes be demonic, although it professes to be earthbound), it doesn't always go away when the conjuring exercise is over.

The practice of openly inviting spirit entities to enter and control one's body (i.e., Channeling) opens the individual to a highly vulnerable state for spirit possession. Although channeling is a "New Age" fad, used to acquire such medium abilities as psychic sensing, trance speech, clairvoyance, clairaudience, spirit writing, and transfiguration, it also opens the door for spirit possession. Not all spirit entity related problems that arise from channeling can be overcome with a few healing prayers. This is partially because of the specific permission the victim gave the spirit entity by openly inviting it to enter and take control.

Additionally, if any individual joins a psychic or spiritual development group, he or she should never rely on the teacher alone for his or her personal safety. All forms of physical, energetic and spiritual protection are an individual's personal responsibility. If the group or individual's energetic defenses are poor, it will be difficult to stop a wandering spirit entity from approaching and interfering with the individual or the group members.

**6. Conjuring:** Willfully summoning spirit entities to render them captive, control their

power, or use them as weapons against others can lead to interactions with demonic spirits. Sometimes if satanic or black witchcraft rituals have been performed in the house, the energetic pattern of the house is predisposed to infestation. Additionally, anyone who has been inside a haunted house is more apt to bring a desperate spirit with them who is "hitchhiking" to a new residence.

**7. Improper Handling:** In certain cases, a mild encounter with a spirit entity improperly handled (through fear or lack of respect) can escalate and worsen the situation, resulting in extreme spiritual mayhem. Spirit entities often communicate with people through the dream state, when the individual's spirit body is hovering above his or her physical body, and the unconscious mind is open and receptive. Because the grave is not the end, sometimes an earthbound spirit will seek revenge for an untimely death by exacting its own form of justice.

**8. Misguided or Improper Energetic Training:** Any energetic practice or situation which opens an individual's subconscious mind can increase his or her vulnerability to spirit or demon oppression or possession. Practicing advanced meditations can elicit deep altered states before the student is able to integrate the experience, which can lead to adverse psychological side-effects. Misguided or improper practices of energetic alchemy that prematurely alter the flow of energy in the body can cause Qi deviations. These energetic imbalances can increase the likelihood of pathological spirit interaction. This also applies to the misguided or improper use of hypnosis or self-hypnosis, as well as the misguided or improper practice of Soul Projection (astral projection).

**9. Sexual Contact:** The misguided or improper practice of deviant psychosexual encounters (e.g., having Tantric sex with the wrong individual) can make an individual vulnerable to the possibility of spirit or demon oppression or possession. This type of energetic encounter

can occur when having sexual contact with a new partner, especially if the new partner is unknowingly a living host for a resident spirit entity. During sexual intercourse, a strong energetic bond temporarily forms between both partners. This physical, energetic, and spiritual bond is so strong, and the energetic discharge so powerful, that it is frequently used by the spirit entity who may sometimes simultaneously feed off of both individuals (especially at the time of orgasm).

Individuals who are extremely promiscuous tend to have spirit entities that accompany them and help facilitate the sexual encounters, in order to feed. For example, an incident occurred several years ago when a student of mine met a young girl from out of town. They were engaging in sexual intercourse (he was supine and she was straddling him). Just before the point of mutual orgasm, he noticed a spirit enter from the ceiling and descend into her body from the top of her head. Her eyes immediately rolled up into her Upper Dantian, and he suddenly felt the spirit entity vampire both of their energetic fields simultaneously (at the point of orgasm). As the spirit entity left, both the student and his young companion collapsed, exhausted and drained of life force energy.

10. **Symbiotic Relationships:** There are special situations, usually around sex, magic, and drugs, wherein demonic spirits enter into an individual's life and begin a symbiotic relationship with the host. Before an exorcist can begin to remove such a spirit entity, the host must be able to walk away from whatever pleasures and/or powers the demon is offering them. Otherwise, after being freed from the spirit, if the host returns back to the same old behavior patterns, the spirit is able to easily and quickly repossess the host.

A form of spirit induced mutual relationship can occur when one or several spirits attach themselves to a willing but unconscious host. The host enjoys the benefits of the spirit entity's supernatural power and influence in

exchange for "feeding" it life force energy. For example, I have seen one extremely popular woman who carried a multitude of spirit entities with her, using them to gather sexual partners. As I observed, the spirit entities were dispatched from her energy field and began to affect the men within her surrounding environment. It was interesting to watch these men become magically and irresistibly drawn by the woman's sexual power. I watched as she gathered names and numbers for the harvest. Generally what occurs in cases like this, is while having sexual intercourse with the host, the spirit entity descends into the host's body and absorbs the discharged energy at the point of sexual climax. In this symbiotic relationship both the host and the spirit entities have their needs met. This type of symbiotic relationship can occur to anyone in a position of power, wherein the host and the spirit entity are both fed.

11. **Living In Haunted Places:** Currents of subtle energies (both positive and negative) constantly flow throughout our planet. Certain places (such as houses and open areas of land) can become contaminated by powerful negative spirit entities, especially items or areas that have had exposure to severe trauma. Most areas that contain strong negative energy are unknown to people and usually no harm is done unless someone builds a house over the affected area. Violence and evil acts performed in a specific location can open a doorway to the spiritual realm, allowing negative spirit entities a pathway to enter into the physical realm. Additionally energetic doorways can be specifically created through Black Magic, allowing strong paranormal experiences to manifest. When humans are present, the negative spirit entities are provided with the energetic source needed for manifestation. Some of the worst places for this type of phenomena are old jails, hospitals and mental asylums (places where large numbers of people have suffered and died, creating multiple doorways). The greater the

suffering and the longer it lasted, the stronger the doorway and more powerful any resident negative spirit entities will be. The negative entities involved in these places generally torment and attack humans as a matter of course. These spirit entities are not trying to drive humans away but are simply acting in accordance with their nature.

Cemeteries and ancient burial grounds can also be classified as haunted places. These areas usually contain many ghosts and spirit entities. The exposure to cemeteries and places that are haunted by evil spirits when the individual is very stressed, deeply fatigued, or energetically depleted can make an individual vulnerable to the possibility of spirit or demon oppression or possession. Traditional ancient burial grounds are often protected by powerful curses issued from the tribal Shaman, invoking harm on anyone who dares to desecrate them. These curses are not limited to time and can last for thousands of years. Negative spirit entities are attracted to cemeteries mostly because of the grief and other strong emotions expressed by mourners and partly because of the concentration of ghosts accumulated there.

12. **Keeping Haunted Items:** Sometimes psychic attacks and hauntings are a result of bringing a contaminated item into one's household. Certain items and things such as antiques and heirlooms can become contaminated by powerful negative spirit entities, especially if these items have had exposure to severe trauma. These items become imprinted with the resonant vibrations of the previous owners. Personal items, especially objects worn on the body, absorb large quantities of the owner's life force energy. The longer the item is worn, and the more the owner values it, the stronger the resonant vibration becomes. Letters, books and photographs also provide powerful energetic links.

Negatively contaminated objects can cause problems to people who are susceptible to the subtle fields of energy. These items pro-

vide energetic links with the negative spirit entities associated with the objects' previous owners. These energetic links naturally attract the spirit entities to where the contaminated item is currently residing. This gives the spirit entity a foothold into the new area.

Occasionally, a person will unknowingly bring a spirit-possessed object into their home, and suddenly a haunting will begin. Spiritual parasites and hitchhikers are known to attach themselves onto various items, especially if the previous owner was obsessed over that particular item. Certain spirit entities can also be magically bound into an item by a sorcerer. Once this item is brought into a house, if left unchecked, the spirit can wreak havoc with all of the occupants in the home.

13. **Having the Fate of a Soul Victim:** A "soul victim" is an individual that comes under demonic possession not because they have done anything wrong, but because they are choosing to try to live a consecrated life as a divine light for others.

Sometimes certain saints are targeted because their spiritual influence represents a threat and opposition to the demonic realm. Many religious traditions (i.e., Buddhist, Catholic, Indian, Daoist, etc.) have numerous documented cases of this phenomenon occurring.

### INTERACTING WITH SHADOW SPIRITS

There are certain demonic spirits known as "Shadow Spirits," that follow individuals who have lived evil lives. These Shadow Spirits wait for the death of all individuals known to deliberately inflict pain and suffering upon others.

When the evil individual finally passes, they are traditionally met by the Shadow-Spirits whom they have unknowingly "fed" by their cruel actions. These Shadow Spirits envelop and feed upon the individual's disintegrating psyches, like hungry wild hyenas.

Also waiting for these cruel individuals are sometimes the disembodied spirits of their dead victims, who have been waiting for their chance to avenge themselves for the evil done to them.

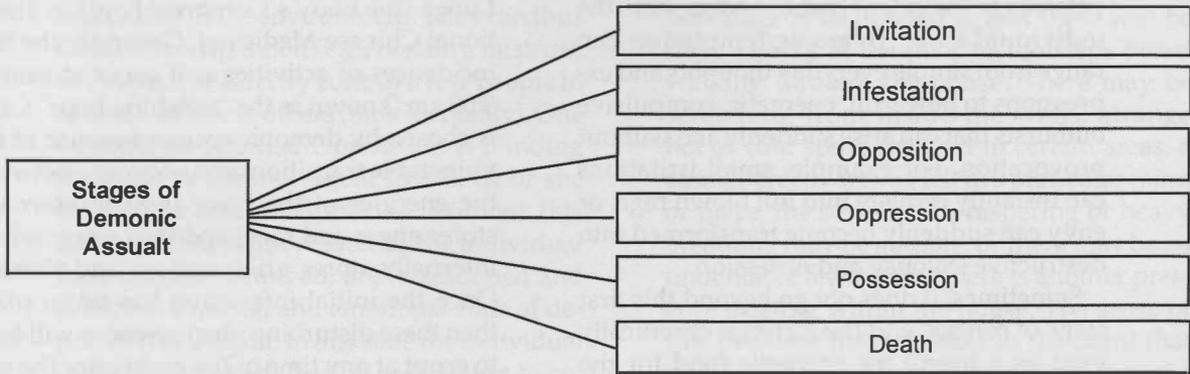


Figure 1.319. Six Main Stages of Demonic Assault

After some time, Guardian Spirits eventually come to intercept the spirit of the evil individual and they are escorted into a deep, dark pit. This pit is blacker than black, and the feeling of despair is beyond words. It is here, within the various realms of the pit, that the spirit of the individual will be “refined.” After a time, the individual’s spirit will again be released in order to “try again” in their next incarnation.

This is why in all forms of spiritual instruction, the new disciple is immediately instructed in “intercepting karma,” and encouraged to acknowledge his or her past “sins” and begin a new life of goods works, different friends/acquaintances, and spiritual accountability.

### SIX STAGES OF DEMONIC ASSAULT

The pathological progression that occurs through the various stages of a demonic assault can be categorized according to six main stages: Invitation, Infestation, Spiritual Opposition, Demon Oppression, Demon Possession and Death. These stages of systematic assault also apply to spirit oppression and spirit possession, although in such cases they occur at a much lower level of intensity, according to the class and specific energetic nature of the assaulting spirit entity. The six stages of demonic assault are described as follows (Figure 1.319):

**1. Invitation:** This beginning stage can sometimes occur when an individual first becomes curious about occult phenomena and invites or welcomes an interaction with the spirit

world without proper training. These subtle spiritual interactions can occur even at the subconscious level. Once this state of invitation is initiated, the invited spirit entity or demon will begin to work in conjunction with the individual’s Po, creating spiritual unrest and internal conflict. The constant mental and emotional bombardment initiated by the foreign spirit entity and the individual’s Po will vacillate between temptation and guilt. The primary intention is to begin to wear down the victim, eventually exposing his or her weaknesses and eroding his or her moral character.

If the demon chooses to work through the energetic pull of the individual’s vices or addictions, the demonic entity will then entice the individual by luring him or her into a desirable place or situation through which unethical actions can easily produce the desired goals. The demonic entity will then create distress in the form of guilt (caused from the individual violating his or her personal “code of conduct,” which in turn generates shame). The demonic entity then creates anxiety for fear of being discovered, discredited, dishonored, or disgraced, and then immediately generates the foregone conclusion that attempting to correct or rectify the situation is fruitless.

At its most profound level, the technique of spiritual temptation and guilt can develop into spiritual bondage. This results in specific addictions to certain energetic and emotional

patterns to the extent that they dominate the individual's life. Demonic temptation can range from simple everyday thoughts and expressions to powerful, energetic, compulsive outbursts that can arise suddenly and without provocation. For example, small irritations can instantly escalate into full blown rage, or envy can suddenly become transformed into destructive jealousy and obsession.

Sometimes, it does not go beyond this first stage of control, and the victim is chronically used as a source for energetic food for the spirit entity. Other times, the victim is chosen for the complete demonic investment of spiritual mayhem, and the second stage of Spiritual Infestation is initiated.

It is important to note at this point that no demonic phenomena will occur unless an individual, through their own free will, has granted some sort of permission for the spirit entity to enter into his or her life. There are two main spiritual laws that apply to this phenomenon, The Law of Attraction and The Law of Invitation, described as follows:

- **The Law of Attraction:** This law states that "like attracts like," and therefore evil spirits are attracted to individual's who perform "evil deeds."
- **The Law of Invitation:** This law states that once invited, a demonic entity is "authorized" to claim its territory, and is free to act on its own accord.

If neither the Laws of Attraction or Laws of Invitation apply, then it is likely that the demonic infestation occurred in a home or area before the new tenants arrived.

2. **Infestation:** Once permission has been granted and the infestation process is underway, the strategy of the demonic entity is to generate fear through incidences of unexplainable psychic phenomenon. This activity is especially prevalent between the hours of 9:00 pm and 6:00 am, with the peak of disturbances between 1:00 am and 5:00 am. [the peak energetic times for the Hun of the Liver (the body's Ethereal Soul) and the Po of the

Lungs (the body's Corporeal Soul) in Traditional Chinese Medicine]. Generally the first incidences of activities will occur at exactly 3:00 am (known as the "witching hour"), and is chosen by demonic entities because of the vulnerable transition time occurring between the energies of the Liver (which internally stores anger and rage) and the Lungs (which internally stores grief, sorrow, and shame). Once the initial infestation has taken place then these disturbing phenomenons will tend to erupt at any time of the night after the sun has gone down. Generally demonic forces have a difficult time functioning in an environment of light, hence the name "spirits of darkness." However, if the infesting spirit can draw energy during the daylight hours, the disturbing activity may also continue during the day (to a diminished degree).

The infestation stage is active when objects surrounding the victim's living environment are energetically affected and move about by themselves, displaying typical manifestations of poltergeist activity. During the infestation stage the demonic strategy is to create fear, anger, and grief, all of which generate negative psychic energy. The primary goal is to break down the victim's will.

It is important to note that during the early stages of infestation, the demonic spirit goes to great pains to cover its tracks. It does not want to be discovered until it has established a solid foothold. The goal is to arouse great fear within the individual. This fear is needed in order for the demonic creature to manifest its full potential.

3. **Opposition:** This stage is observed when the victim's physical, energetic, and spiritual body is affected. In this third stage, the demonic or evil spirit entity creates obstacles and attempts to block the individual's connection with the Divine and all connections with external outside assistance (e.g., help from priests, friends, family, etc.). The demonic entity is able to influence people and events by connecting with similar negative energies

resonating in the environment. They can thus create a specific mood (e.g., hostility, mistrust, or despair) or directly control a few people in order to influence others (mob mentality). One example of Spiritual Opposition is blinding the mind of the individual so that he or she feels alone and unsupported. Without this much needed support system, the individual feels rejected, betrayed, and abandoned and is kept in a mental and emotional state of depression or despair. In this state the individual feels that he or she has no real power to act or change his or her life, and thus easily gives into the will of the oppressing spirit or demon.

Spiritual Opposition creates strife and disharmony in an individual's life. It is a form of demonic or spiritual harassment, with the primary goal of keeping divine spiritual intuitions, insights, and even blessings from enlightening or positively influencing the individual's life.

After a demonic entity has infested a dwelling, the supernatural manifestations can be both terrifying and horrendous. The victim that is being assaulted will generally be petrified with fear. The temperature in the house will quickly fluctuate from searing heat to bone chilling cold. Sometimes the victim's clothes will be half torn off of their body, with imprints of teeth or claw marks observed on their tissue. Often a spirit projects its own odor to signal its presence and therefore can release a powerful stench of sulphur or excrement in the air. If a victim is demonically possessed the individual is liable to come at you like an enraged animal with super human strength. Sometimes the victim may suddenly age overnight or take on the features of the dead (many times these effects are not reversible).

In the early stages of Spiritual Opposition, the demonic form may materialize as a black mass which can sometimes be detected through peripheral vision. The more negative energy the spirit can absorb the more distinct its features will become. Often the very first thing that happens after the demonic infesta-

tion stage is completed is that there will be three knocks at the door or footsteps heard walking through the house. There may be scratching from inside the walls, strange hot or cold spots detected in certain areas, a strange creepy feeling felt in a particular room or place, the sounds of whispering or heavy breathing may be audible, or there may be an undeniable feeling that there is another presence existing within the house. The sense of this presence may develop to the point that the individual or family may begin to wake up at fixed times during the night.

Other incidents may include vandalism by unseen forces and pandemonium caused from the interference and manipulation of electromagnetic appliances (phones, computers, etc.), a common tactic used by demonic entities to delay a call for help. Lights may switch on and off by themselves, objects may levitate, and very often there will be incredible pounding noises coming from within the walls. Doors or windows may be constantly opening or slammed shut by themselves. There can also be obscene or antireligious statements written on the walls and mirrors by unseen hands in any of a dozen languages. Items can materialize and dematerialize right in front of one's eyes. All religious objects are usually either desecrated or conspicuously hung upside down. Small fires may instantaneously burst out in corners of the room (chairs, couches, and curtains, etc.), ungodly screams, deep baleful moaning or maniacal laughter is often heard and there is an atmosphere of evil so thick that you could literally cut it with a knife.

During demonic opposition, energetic activity sometimes occurs in reverse (i.e., clocks will suddenly stop and may start running counter-clockwise), and there can also be other indistinct violations of the laws of physics (items levitating, etc.). Sometimes stones, nuts and bolts, and even small animals (commonly frogs or fish) have been known to fall out of a clear blue sky onto a house that

is under demonic attack. These stones will come down with such a force that they can actually penetrate the roof. In some cases the same downpour of stones will occur inside the house as well, falling in a zig zag pattern.

Other times the demonic entity may make items out of nothing (known as "apports"). Due to the process of energy manipulation, these items will feel warm to the touch as they materialize. Most of these apports are frequently produced out of urine, bile, excrement, vomit or blood. These substances generally appear because they are either teleported into the home, or have been energetically assembled by the demonic spirit. Apports usually contain all of the minerals, trace elements, and amino acids found in nature.

As the infestation continues to escalate, the scratching from within the walls normally changes to knocking, then hard knocking, and finally percussive pounding. These pranks are intended to infuriate the individual or his or her family. Appliances may go on and off by themselves, the phone may suddenly ring with no one at the other end, the front door will ring while there are knocks at the back-door even though no one is at either door, and a foul stench is experienced in a certain areas of the house.

Other indications of a demonic presence are the unusual movement of items; food on the stove will not cook, the dish water freezes, keys will not open locks, and door handles will not turn. All of this is a psychological strategy in order to emotionally distress the individual or family. Children, especially infants, are highly vulnerable to demonic activity, even at the infestation stage. During demonic infestation, infants between the ages of one and two will generally wake up from night terrors screaming. The demon's primary goal is to both physically and emotionally exhaust its victims, and eventually place the occupants in a state of perpetual fear.

4. **Oppression:** Although the disturbances that occur during the infestation period may be frightening, it is during the oppression period

that the demonic spirit establishes a foot-hold and now begins to use all of its supernatural powers to initiate a malicious assault on the victims.

In the stage of infestation, the house where the victim is living is now essentially at the stage of being haunted. In this stage of demonic oppression, the haunting spirits are now trying to take over the victim or people occupying the residence. Sometimes, unbeknownst to the victims, this stage of infestation has already occurred in the house, and the first time any problem is observed is when the oppression stage begins.

During demonic oppression, the spirit entity embarks on a powerful psychological attack focused on dominating the victim's will. The victim believes and feels that he is being mentally and telepathically bombarded, and continually feels that he is the personal attention of something that is unclean and malevolent.

The primary objective is to cause the victim to lose control or show a momentary lapse of free will which then opens the door for possession to take place. Therefore, techniques at this stage are specifically tailor made for the victim, so as to create experiences that are so terrible that the victim's will and support system is completely destroyed.

Generally the assault comes from two fronts (physical and psychological) in order to weaken and disorient the victim while targeting the victim's emotions. What makes this stage serious is that if one or more spirit entities have been successful in establishing a foothold during the infestation period, then additional, more powerful demonic entities are liable to come onto the scene and change a bad experience into a living nightmare.

The individual's will and personal self control is essential at this stage. Once the victim begins breaking down, the activities generally escalate until the victim is completely overcome.

Individuals who are demon or spirit oppressed tend to have previously experienced

severe emotional trauma that resulted in extremely low self-esteem, depression, despair, fear, rage, and so on (these are the emotional energies on which the demon or evil spirit feeds). The spirit or demon becomes attached to the individual's second field of Wei Qi, drawing energy and sustenance from the individual's chronic release of negative emotions (Figure 1.320).

These types of spirits or demons are external energy feeders. They are energetic parasites which provoke and increase negative emotional reactions. Once the individual discharges these intense negative emotions into his or her second field of Wei Qi, the spirit or demon ingests and absorbs this energy as food. If, for any reason (i.e., having been exorcised), the spirit or demon leaves or abandons the individual's second field of Wei Qi, it will, like a predator, continue to look for its next feeding ground. This is why, in certain families, the spiritual dynamics of demonic oppression are passed from generation to generation along with certain congenital spiritual and emotional patterns.

#### Internal and External Assault

Demonologists have noted that in the process of Demonic Oppression, there are two main forms of strategy used to disorientate the victim, attacking the victim through his or her mind (known as an Internal Assault), and attacking the victim through his or her senses (known as an External Assault). Both demonic techniques are described as follows (Figure 1.321):

- **Internal Assault:** This assault focuses on breaking down the victim's physiological functions and internal organ systems. Generally the spirit entity will approach the victim's body and enter through the Yellow Court (located at the Solar Plexus) or the Jade Pillow.

If the spirit attacks the victim's Yellow Court, he or she will experience the "Hag Syndrome" (feeling someone or something pressing down on the center of the chest), which makes it difficult for the victim to breathe. The hag syndrome is known to affect the in-

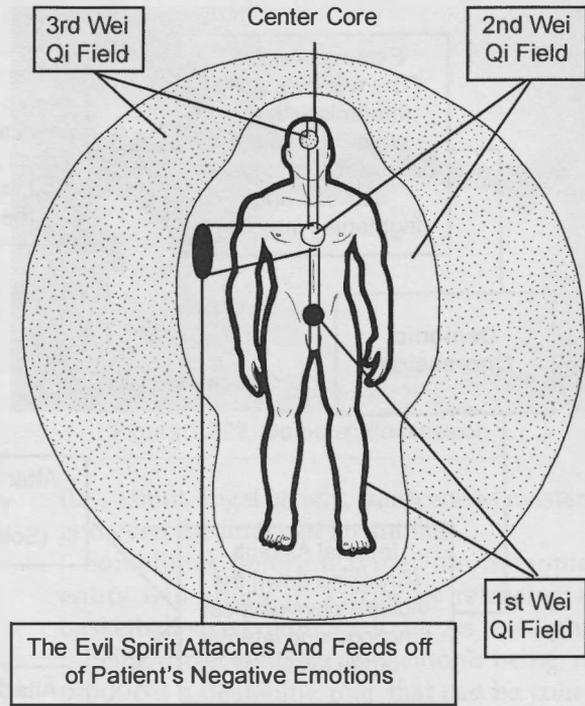


Figure 1.320. Demonic or Spirit Oppression

dividual's heart (causing palpitations), lungs (causing dyspnea and respiration problems), and stomach (causing digestive disorders).

If the spirit attacks the victim's Jade Pillow (located at the base of the neck where the brain meets the spine, by the medulla oblongata), he or she will experience symptoms such as cold chills, vertigo, nausea, headaches, or Epileptic seizures.

Internal opposition is also considered an emotional and psychological intrusion. It is dedicated to bringing about an overall change in the way a person thinks. The goal of this type of assault is to eventually control the individual's mind by supernaturally activating and energizing the victim's internal vices and obsessions. As the individual slowly becomes a slave to their own empowered feelings of lust, greed, ambition, etc., the demonic spirit increasingly dominates the victim's will. This technique becomes the doorway to demonic possession. The objective of demonic oppression is to eventually possess the victim's body.

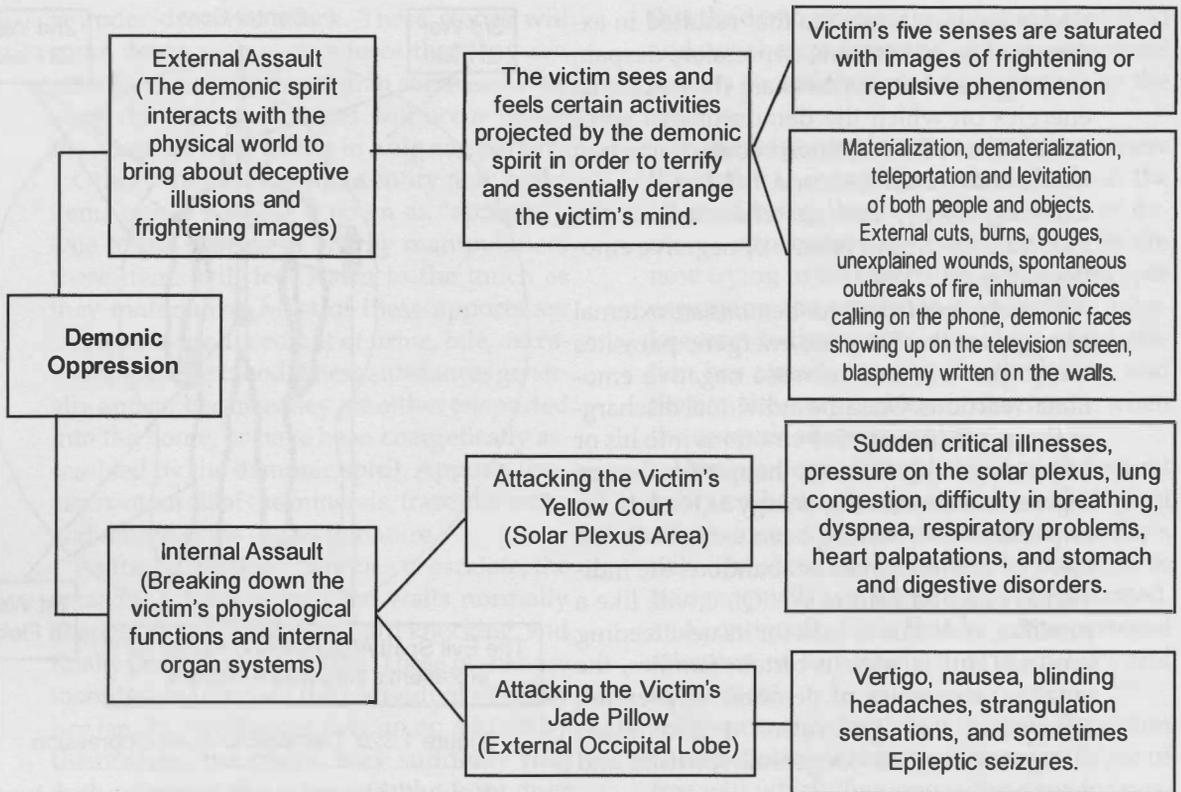


Figure 1.321. Strategy of Demonic Oppression

If the demonic entity cannot accomplish this task then the secondary goal is to drive the individual to commit murder, suicide, or both.

[In the past, possessed individuals have sometimes killed themselves in the belief that they will also kill the demonic entity, which does not work. Demonic spirits of a higher order tend to be the ones that bring about internal oppression because the lesser spirit entities lack the wisdom and ability to follow through after the oppression. The lesser demonic entities are workers that bring about the external havoc to breakdown a victim's will through fright, while the more powerful and higher order of demonic entities are responsible for breaking down the victim's will by diminishing his or her internal psychological resistance.]

**Note:** Because spiritually oppressed victims sometimes struggle with severe depression

and despair, it is important to note that there are several types of emotional and mental manifestations relating to hormonal or chemical imbalances that are not in any way related to spiritual interactions. Sometimes emotional and mental imbalances are related to an unbalanced diet. In cases of bipolar and schizophrenic individuals, the priest must also determine if the energetic disharmony originated from a spiritual, mental or emotional pattern.

- **External Assault:** In this form of external oppression, the demonic spirit interacts with the physical world to bring about deceptive illusions and frightening images. The victim can see and feel certain events that are projected by the demonic spirit in order to terrify and essentially derange the victim's mind. This type of external assault comes at the victim on both the natural and supernatural level. The

victim's five senses are often saturated with images of frightening or repulsive phenomenon, such as blood curdling screams, nauseating smells, heavy breathing, disembodied footsteps, rapid changes in room temperature, knocking and pounding on the walls, ghostly visions, etc.

Spirit entities are notorious for projecting themselves through a process called "overshadowing" (telepathic hypnosis), allowing them to choose any form to project. The spirit entity merely thinks of how it desires to display itself and it will materialize that image. Both earthbound spirits and demonic spirits can do this technique. The spirit entity simply bypasses the victim's physical eyes and projects the desired image directly into the victim's mind via the Third Eye. This results in the telepathic transference of images projected from one energetic intelligence to another.

In the peak of an external assault, the victim may experience such phenomenon as materialization, dematerialization, teleportation, and levitation of both people and objects (Figure 1.322). The victim can also experience strangulation sensations, cuts, burns, gouges, unexplained wounds, sudden critical illnesses, blinding headaches, spontaneous outbreaks of fire, inhuman voices calling on the phone, demonic faces showing up on the television screen, or blasphemy written on the wall from unseen hands.

Generally the demonic oppression focuses on one or two members of a family group (the ones who are the most psychologically vulnerable to spirit oppression). Research indicates that four out of five oppressed or possessed victims are women (this is because they tend to be generally more open and sensitive than men).

One common way that a demonic entity can choose to reveal its energetic form is to appear as a phantom image that is blacker than the blackest night. Because a demonic entity is a powerful supernatural being, it can also choose to appear in the form of a spiritual icon

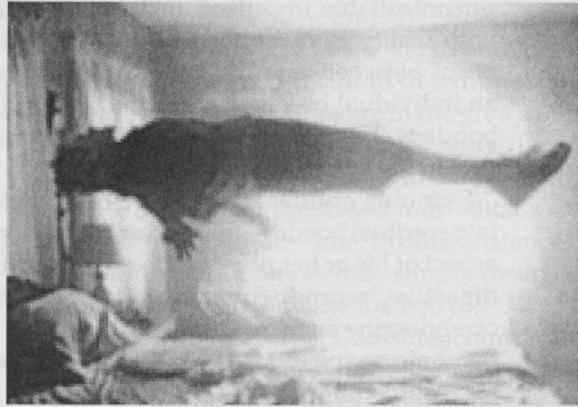


Figure 1.322. Demonic Possession

(i.e., a saint, angel of light, transcended master, and even the image of an animal).

Sometimes before leaving, the demonic entity will attack its victim by releasing a basketball sized, glowing light. As this light is being projected from the demonic being, it produces a deafening roar that can be compared to that of a furnace blast. The energy ball will continue to grow in brightness and intensity, and then suddenly vanish, sucking most of the life force energy from the room. This demonic energy ball is used in order to leave the victim energetically drained, causing them to immediately fall into a deep sleep. While in this deep sleep, the demonic entity can reappear to further the assault on its victim.

**Spiritual Bondage (Obsession):** Spiritual Bondage (also known as Obsession) is considered to be one of the final aspect of Demonic Oppression. It is observed when the victim's mind and emotions have been brought into demonic or spiritual bondage.

In spiritual bondage, the demonic spirit has made such a strong telepathic rapport with its victim, that the individual's mind becomes so unconsciously attuned to the demonic entity that they are now thinking on the same frequency. The victim experiences a chronic state of bizarre daydreaming, unstable thoughts or desires, undisciplined thinking,

uncontrollable impulses, or loss of contact with reality. Because the mind is the linking point between man and the Divine, when an individual becomes subjected to spiritual bondage, he or she loses all spiritual direction in his or her life.

Demonic entities can also bring a victim into spiritual bondage through attacking some aspect of his or her physical body, usually the digestive, reproductive, vascular, nervous, or endocrine system. Clinically, this type of demonic or spiritual attack has been known to create certain forms of epilepsy, arthritis, allergies, skin problems, and terminal illnesses.

Spiritual Bondage is one of the most dramatic and crippling of the stages of assault, as it can eventually lead the victim to demon or spirit possession. In this type of spiritual oppression, the individual has become enslaved by his or her own fears, passions and desires for pleasure, greed, or power, to a state of obsession.

Sometimes the victims are held prisoner in their own home while systematically being overpowered by these demonic forces. The more powerful spirit entities of the demonic realm are not affected by physical boundaries or distance, only those less powerful forms of spirit entities are, and can therefore track their prey no matter where they flee. By simply thinking about a particular encounter or spirit entity, a thought intention is released like a portal or lifeline enabling the demonic spirit to draw itself to the victim.

When a person is possessed, it is accompanied by periods of blackouts, with the victim having no awareness of what is happening to them self. In the Obsession phase, the victim has the instinctual knowledge that the thoughts, images, and suggestions do not originate from their own personal experience. During this time of spiritual torment, some victims eventually consent to the Possession simply to put an end to the extreme pain and anguish they are currently undergoing.

5. **Possession:** Possession takes place when the demon takes control of the individual's

physical, energetic, and spirit body. During the oppression stage, the demonic spirit tries to manipulate the human will through temptation, intimidation, and other diabolical influences that are difficult for the individual to resist. During the possession stage, the demonic spirit no longer attacks the victim but now lives inside of the individual. Having seized the body of the victim, the demonic entity now imposes its own will over the human spirit.

While generally denied in the West, possession is widely acknowledged in most cultures and countries of the world (China, India, Tibet, Bali, Indonesia, South America, Egypt, Greece, Africa, the Caribbean, etc.).

During a psychic attack the victim's personality can be influenced by a spiritual overshadowing. In a worse case scenario, the Yuan Shen (Original Spirit) can become paralyzed and pushed aside. This results in a total psychic domination, manifesting as full blown possession. At this stage, the victim's body is virtually a puppet for the evil spirit entity.

What makes Possession one of the most difficult stages to treat, is a spiritual development known as "Pretense." In Pretense, the possessing demon hides behind the victim's personality. The longer the demon makes the Exorcist think that the condition is simply a state of clinical psychosis, the greater the chance there is that the Exorcist will give up, and the demon is allowed to keep its prey.

One way to recognize someone who has been demon possessed is through his or her eyes. Since the eyes are the windows to the soul, they tend to reveal the condition of the victim's spiritual nature. In a person who is demon possessed, the eyes are not drooping or half asleep. They tend to be wide open and alert. However, the look in the eyes of someone who is demon possessed is not human; it is that of a wild, crazed individual, full of hate.

When possession occurs, the demonic spirit moves into the victim's body, sometimes through the Yellow Court (Solar Plexus area), but most often from the individual's left side,

entering at the Jade Pillow (located at the base of the neck where the brain meets the spine, by the medulla oblongata). As the demon enters from the left, the victim's spirit body is usually displaced and moves outside his or her physical body through the right side. Traditionally it is said that the human spirit looks cloud-like and white, while the demonic spirit looks cloud-like and black.

Within a short time after the possession, the victim's body begins to change. Certain tremors, convulsions, muscle cramps and contortions occur and the victim struggles against the demonic intrusion.

The victim's face will often begin to distort. In nine out of ten possessions, the victim's facial characteristics change into a bony disoriented appearance, that is totally unlike the individual's normal appearance. All of these changes that occur within the victim are physical, the skin and bones actually change their form.

Additionally, the voice changes, sometimes becoming gross and deep. The possessed victim may manifest incredible super human strength, being capable of easily tossing about several adult men at once. With the strength of ten men, the possessed victim is now completely unmanageable. Once possession takes place, the demonic spirit will seek to mutilate the victim's body or begin a wild spree of physical mayhem. The demonic spirit isn't content by merely possessing the body, its mind is fixed on death. Its basic belief is that "one can kill many." Until an exorcism takes place, the victim's body will be a house for one or more demonic entities. The more demonic spirits that possess an individual's body, the more powerful it becomes and the more difficult it is to exorcise. The possession of a victim by many demonic entities is a general rule. In most cases of major demonic possessions, six or more spirits inhabit the victim.

Sometimes a demonic or earthbound spirit may cohabitate within the victim's body with his or her human spirit (as in cases of multiple personality disorders). When this occurs, both

the possessing entity and the victim may speak from the body at the very same time. In such cases it is difficult to determine how many possessing entities are in the group that is operating within the victim's body. These vocalizations may emanate from the voice box, although the possessed individual may be unconscious at the time. In other instances, the demonic utterances may simply resonate from somewhere outside the body.

According to ancient Daoist teachings, the effects of an evil spirit possession will appear on the face of the victim, manifesting as a tint of dark energy, gray smoke, and dull energetic field.

When an individual has come under possession, only exorcism will reverse the condition. In ancient Daoism it is taught that if a victim is possessed by an animal spirit, his body will emit a fishy stench; if possessed by an Elemental, the victim will display some form of psychic phenomena.

Although life and freewill belong to man, according to ancient belief, the Eternal Soul belongs to God. The Eternal Soul is therefore considered a relic of God that human beings have been given and told not to lose.

It is important to note that the victim's features usually revert back to normal after the exorcism. Once the possession has passed, all of the symptoms immediately stop, and within hours, the victim returns back to being a normal person.

- **Demonic Replication:** Throughout the history of mankind, it has been well documented that many living saints and spiritual masters have had the ability to manifest themselves in many different places simultaneously through bilocation. Examples of bilocation are found in every religion. Likewise, a single spirit entity has the same ability to project itself into several locations and influence and even possess several people or animals simultaneously. In one particular system of occult sorcery, it is believed that powerful demonic entities can project lesser energetic copies of themselves into several people or animals, affecting health

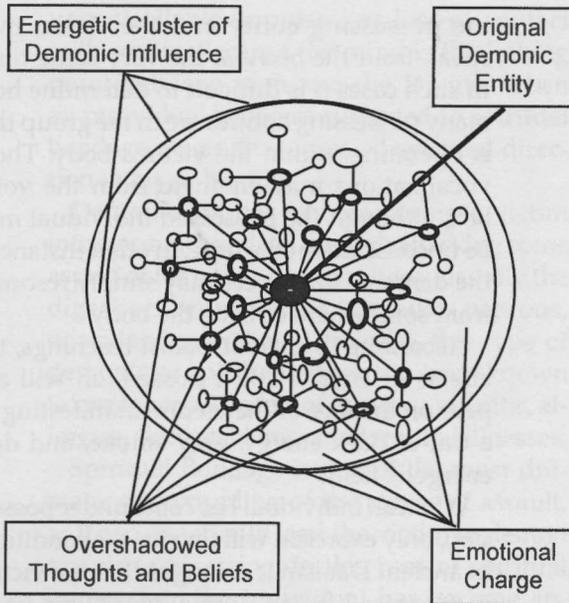


Figure 1.323. Demonic Replication

and behavioral patterns (one example of this phenomenon would be mob or pack mentality resulting from mass possession). In this way, a powerful demon strives to establish himself as a living supernatural force within the physical world. These powerful beings are very dangerous, not just to the host, but also to groups and societies as well.

Demons capable of replicating themselves in this manner, are able to possess hundreds of people or animals simultaneously, causing supernatural manifestations and strange urges (Figure 1.323). A demonic energetic replication is generally weaker than the original demon, however even replicated demons are dangerous and can be extremely difficult to deal with. True demons have a high but dark level of consciousness, and they can spread themselves among susceptible people

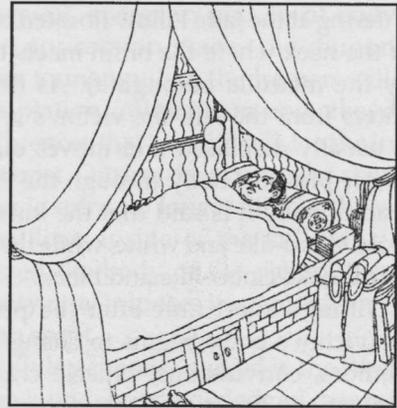


Figure 1.324. The final stage of Demonic Assault inevitably ends with the death of the victim.

like pathogens. The number of replications a demon can make of itself depends on its level of consciousness and the extent of its energetic power (this also defines its rank in the demonic hierarchy).

Problems caused by replicated demons are far more common than people realize, as the demons and their replications will often go to great lengths to conceal their presence, nature, and true identity.

When an exorcist encounters a host who has been possessed by a replicated demon, he should never tackle it alone. It is during this time that the priest should summon his support group (i.e., a group containing other "seasoned" exorcists) and prepare to begin a focused group intercession.

6. **Death:** The final stage of demonic assault inevitably ends with the death of the victim (i.e., suicide). The general goal of the demonic realm is to first possess an individual and then have him or her torment as many people as possible, before causing the victim to take his or her own life (Figure 1.324).

## TYPES OF POSSESSION

In a possession, the spirit is no longer hidden within the victim's second external Wei Qi field. Instead, the entity has entered into the victim's body, and is now in control of his or her mind (i.e., thoughts, emotions, desires, and impulses).

Spirit Possession and Demonic Possession are differentiated according to the power of the spirit entity possessing the individual. Each category of possession elicits different types of symptoms. These signs and symptoms are difficult to define because of two main factors.

First, there are two different types of possession (Spirit Possession and Demonic Possession); In some cases, it is not a demonic entity that possesses an individual, but the spirit (ghost) of a deceased human who has not left the energetic realm of the Earth.

### SIGNS & SYMPTOMS OF SPIRIT POSSESSION

Generally, any combination of the following behavioral patterns is indicative of spirit possession (Figure 1.325):

- Hearing voices directing the person to perform specific acts he or she normally would not have considered doing.
- Frequently seeing or sensing the images of the possessing spirit (as it existed during its physical life).
- Blacking-out or fainting, without any knowledge of what transpired during that time of disassociation.

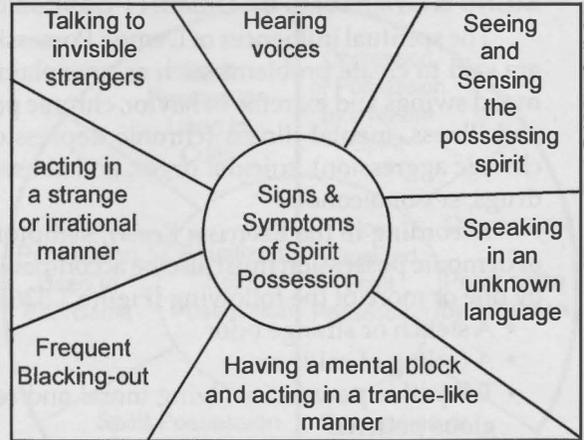


Figure 1.325. Signs & Symptoms of Spirit Possession

- Having a mental block and acting in a trance-like manner while in the midst of having a conversation.
- Talking to invisible strangers, walking differently, or acting in a strange or irrational manner.
- Acting in a way that they have never done before, as if a totally different person
- Speaking in an unknown language (also known as speaking in "tongues"), performing lewd acts, and avoiding religious objects (like a crucifix, rosary, etc.).
- In a worst case scenario, the possession may reach a climax where the person may commit a crime, some violent or anti-social act, or even suicide.

**SIGNS & SYMPTOMS OF DEMON POSSESSION**

The spiritual influences of Demon Possession are said to create problems such as unexplained mood swings and extreme behavior, chronic pain and illness, mental illness (chronic depression, chronic aggression), suicidal urges, and abuse of drugs, sex or alcohol.

According to the *Exorcism Report*, symptoms of demonic possession must also be accompanied by one or more of the following (Figure 1.326):

- A stench or strange odor
- A feeling of coldness
- Telepathic powers involving moral and religious patterns
- Unusual distortions of the face
- Unlined skin
- Poltergeist-like activity
- Unusual physical heaviness and/or levitations

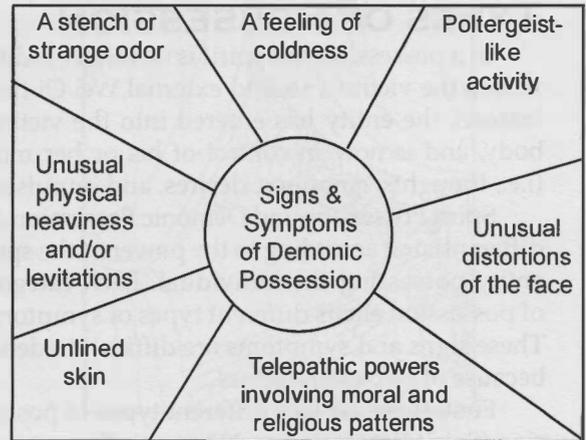


Figure 1.326. Signs & Symptoms of Demonic Possession

Second, each victim manifests different physical, mental, and emotional strengths and weaknesses, which must be first overcome and then exploited by the possessing entity. This energetic transformation occurs either through instant or gradual possession.

The factors influencing the rate or speed of possession include the state and strength of the victim’s mind, as well as his or her physical health, energetic sensitivity, susceptibility (i.e., chronic alcohol or drug use), and whether or not permission was given.

The majority of possessed victims suffer from a range of psychological and behavioral disorders, with an occasional overshadowing (an altered state, wherein an individual’s emotions, *mind*, and *spirit temporarily disassociates from* his or her physical body). If the human host is too strong mentally for a full possession to occur immediately, sometimes the spirit entity will use other methods to progressively break down the victim’s defense mechanisms.

Another factor to consider is the victim’s spiritual strengths and weaknesses (which also determines if the demonic assault will happen instantly or progressively).

**INSTANT POSSESSION**

There are powerful demonic entities that can instantly possess a victim upon first contact. In this type of possession the victim has come under severe spiritual attack.

During an instant possession, the victim experiences sudden personality changes as the spirit entity replaces the human personality with its own. The degree of control that the spirit entity has on its victim depends on the individual’s strength and experience in spiritual combat. The ultimate goal in possession is to overcome the victim’s will and use their human tissue as a virtual puppet.

**PROGRESSIVE POSSESSION**

In this type of possession, the spirit entity uses a slow integration of its supernatural skills to overshadow and eventually overtake the victim’s “normal” life experience. The length of time involved in progressive possession depends on the circumstances surrounding the initial takeover. For example, certain patients with Multiple Personality Disorder have been possessed by entities since childhood.

Symptoms of progressive possession come and go in waves of energetic assault. The internal activities of the possessing entity slowly begins to affect the victim’s energy bodies, which in turn affect the nervous system (especially the autonomic levels of the nervous system that controls the subconscious mind).

## RITUALIZED AND NON-RITUALIZED POSSESSION

During the Song Dynasty (906-1279 A.D.), "Spirit Possession" was commonly known as "Pingfu," meaning to "lean on and adhere to," and was defined as a "trance of identification" (in which the original host surrenders his or her identity to that of a foreign spirit). The "Record of Hearsay" (Yijian Zhi), written during the Song Dynasty by Hong Mai (1123-1202), includes nearly 200 descriptions of Spirit Possession, which can be divided into two categories: Ritualized Spirit Possession and Non-Ritualized Spirit Possession (Figure 1.327):

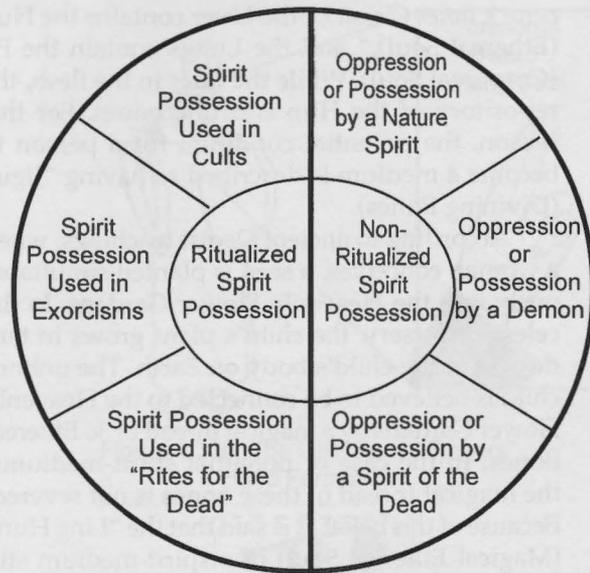


Figure 1.327. Spirit Possession is divided into two categories: Ritualized Spirit Possession, and Non-Ritualized Spirit Possession

### RITUALIZED POSSESSION

Ritualized Spirit Possession accounts for Spirit Possession that is consciously used in religious rituals and specific cult ceremonies. Ritualized Spirit Possession can itself be further divided into three additional categories: Spirit Possession Used in Cults, Spirit Possession Used in Exorcisms, and Spirit Possession Used in "Rites for the Dead," described as follows:

#### SPIRIT POSSESSION USED IN CULTS

This type of Spirit Possession is commonly employed by village spirit-mediums, who become possessed by Earth Spirits or Nature Spirits. This type of Spirit Possession is commonly used in all forms of oracle trances and "channeling."

In Daoist Folk Magic, a Tongji ("youth diviner") or Jitong ("divining youth") is a Daoist spirit medium, oracle, or shaman, traditionally possessed by a god or spirit entity (Figure 1.328).

It is said that no one can choose to be a Tongji, rather the gods "Zhua" or "Catch" the individuals that they use as their mediums through spontaneous possession. For example, spontaneous possessions often occur at temple festivals, when a spectator in the crowd, who is currently watching the Tongji ritual, suddenly falls to the ground seized by a convulsive fit.

It is important to note that because of the sudden onset of the possession occurring to novice mediums, in order to receive the spirits of the gods,



Figure 1.328. A Tongji "Youth Diviner"

the individual needs to be chanted over, dedicated to a specific celestial deity, and committed to the care, direction and guidance of the celestial gods.

According to Daoist Folk Magic teachings on possession, an individual's life span will be significantly increased if they are selected by the gods, and agree to act as the divinities spirit medium. In order to understand why this particular belief is maintained, the reader must be introduced to secret esoteric teachings of Daoist Spirit Magic. According to the *Huangdineijin* (*The Yellow Em-*

peror's *Inner Classic*), "the Liver contains the Hun (Ethereal Soul)," and the Lungs contain the Po (Corporeal Soul). While the Po is in the flesh, the repository of the Hun is in the bones. For this reason, the potential condition for a person to become a medium is described as having "Jigu" (Divining Bones).

According to ancient Daoist teachings, when a woman conceives, a seed is planted simultaneously into the Heavenly Flower Gardens. In the celestial nursery, the child's plant grows in tandem with the child's body on Earth. The unborn child is believed to be connected to the Heavenly Flower Gardens by a magical thread of 36 Ethereal Bones. In the case of potential spirit-mediums, the magical thread of these bones is not severed. Because of this belief, it is said that the "Ling Hun" (Magical Ethereal Soul) of a spirit-medium still retains its energetic and spiritual attachment to the Heavenly Realm.

It is believed that the remaining energetic links, connected through their spirit bones to the Heavens, make such people suitable for spirit possession, enabling them to act as spirit-mediums and shamans. When the spirits of gods possess these individual's bodies, the temporarily displaced spirit of the human medium can easily journey across the magical thread of their spirit bones to wait in the Heavenly realm until the possession is over.

Those who are connected to the Heavenly realm by spirit bones are "spiritual children," who may live full mortal lives if they agree to be spirit-mediums.

### **SPIRIT POSSESSION USED IN EXORCISMS**

This type of Spirit Possession was employed by Daoist priests or Buddhist monks, who caused one or more young boys (acolytes) to become possessed by the spirit that was afflicting the individual (or by a tutelary divinity).

In Daoist exorcism, this type of Spirit Possession was commonly used for "summoning for investigation" (Kaozhao). It was one of the Daoist exorcist's primary means of communicating with the spirit world, and was traditionally used for

interrogation and acquiring information about the history and intention of the afflicting demon or spirit.

Daoist magical rituals also utilized "Child Possession," in order to perform special divinations. However, according to ancient Daoist teachings, in Marshal General Ma's magical practice, children were used to prevent calamities and dispel evil. This was accomplished through allowing the evil spirits to possess the children's bodies, and then using special methods of interrogation and examination.

The esoteric magic of summoning Marshal General Ma in order to possess the body of young boys for interrogation and examination, can be seen in the "Secret Essentials of Possession" (Futi Miyao) section, in the *Daofa Huiyuan*. These important magical texts, detail a complete system of magical ritual possession, with a specific succession of procedures, visualizations, spells, and talismans.

Also in the *Daofa Huiyuan*, there is a section entitled "Fu Shentong Fa" ("Methods for Possessing Living Children"), which is very similar to that of the "Secret Essentials of Possession," except it is much simpler and the spells and visualizations are different.

### **THE "SECRET ESSENTIALS OF POSSESSION" RITUAL**

The following ritual sequence from the "Secret Essentials of Possession," was traditionally used in ancient Daoist Magic for possessing the body of a young boy or girl. In this magical ritual, General He is summoned in order to stand over and protect the child's Hun-Soul after the priest has removed it from the child's body; and Marshal General Ma is summoned in order to force the ghost or spirit to possess the child's body. This secret magical ritual is described as follows:

- The senior priest calms his mind, approaches the altar, inhales deeply, and holds his breath.
- Then, the senior priest burns the "Flying Talisman of Taiyi."

It is important that the priest form the Jade Clarity (Yu Qing) Hand Seal (Figure 1.329), and hold the "Flying Talisman of Taiyi" above the altar cup as it burns.

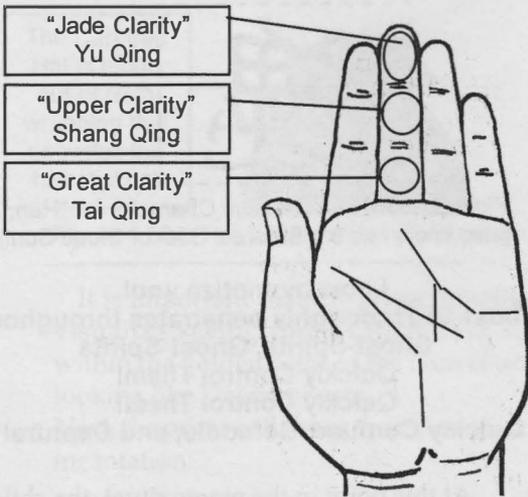


Figure 1.329. The "Three Pure Ones" Hand Seals.

- Next, as the ash of the burning talisman falls into the altar water, the priest will repeatedly chant the "An Jialou" spell:

**"An Niu Niu!"**

This secret magical incantation is spoken in order to initiate the energetic fusion of the Holy Water and the Flying Talisman of Taiyi.

- While speaking the secret incantation, the priest will visualize Marshal Ma and his subordinate generals descending from the Heavens and radiating their celestial light inside the altar cup water.
- Then, with his left Sword Fingers hand seal (Figure 1.330), the senior priest imagines his first and index fingers magically transforming into the Golden Dipper-Handle inside the altar cup water.

When stirring the water with the Golden Dipper-Handle, it is important for the priest to visualize the character "Gang" (Figure 1.331) forming on a strip of golden light, that is suddenly circling inside the altar cup water. The "Gang" magical seal is also known as the "Big Dipper Seal," the "Seal of the Heavenly Paladin." It is widely used in various

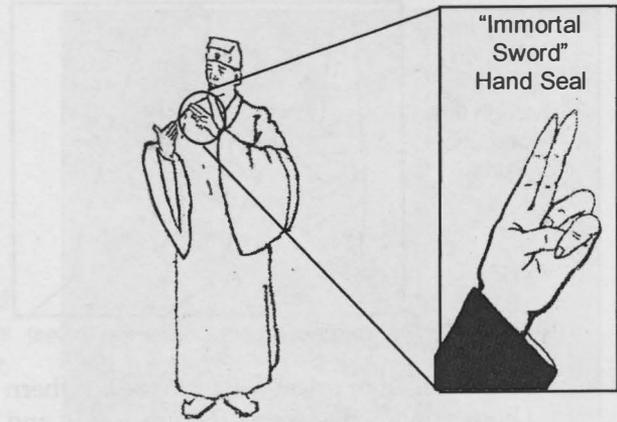


Figure 1.330. The Left "Sword Fingers" Hand Formation



Figure 1.331. The "Gang" Character.

magical talismans. This special magic seal is sometimes called by its esoteric name, the "Po Zhun Tail of the Pole Star," and is commonly found at the bottom of Protection Talismans and Exorcist Talismans.

- Next, the priest will summon the black mist of the Northern Qi, and visualize this black energy entering into the altar room and descending into the altar cup.

While stirring the Northern Qi inside the altar cup water, the priest will imagine and visualize the water suddenly transforming into a black liquid, with a powerful black mist rolling on top of the surface of the water.

At this time, it is important for the priest to take a piece of yellow talisman paper and cover the altar cup water. From this time onward, no one is allowed to touch or bump the altar cup water, lest the magical Qi fused within the Holy Water be spilled out.

Focus the  
Mind on  
Meditating  
through the  
Energetic  
Portal

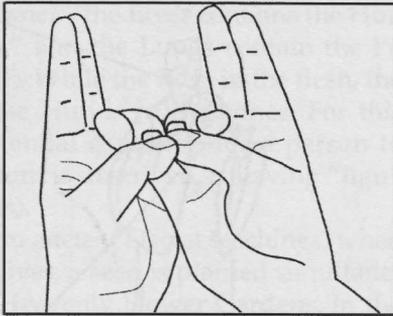


Figure 1.332. The Northern Dipper Double Hand Seal.

- Then, the senior priest will form the Northern Dipper double hand seal (Figure 1.332), and recite the Finger-Breaking spell.

While reciting the Finger-Breaking spell, it is important that the priest imagine and visualize the black mist of the Northern Qi enveloping and covering the child's entire body.

- At this time, the senior priest will take a sip of Golden Light Dipper Water from the altar cup and then spray it all over the child's body. This action prepares the child to go into a state of trance, and is used in order to draw out the Three Hun-souls of the child.
- After spitting the water, the priest will imagine and visualize creating a powerful magic circle surrounding the child.
- The priest will then imagine and see the child standing in the center of the circle, being surrounded and engulfed by a dark black mist.
- Next, the priest will use his right Sword Fingers Hand Seal and write the magical patterns of the Flying Talisman of Taiyi into the Altar Cup. This is done in order to create "Soul-Confusing Water."
- After writing the Flying Talisman of Taiyi into the Altar Cup, the priest will say the following magical incantation:

**"All the souls, quickly exit  
the Crown Gate at the top of the head!  
Tai Guang, You Jing, and Shuang Ling!**

**White-Souls disperse,  
and the Cloud-Souls leave!  
The Three Cloud-Souls have already left!  
The seven White-Souls are not complete!**



Figure 1.333. The Chinese Character for "Hun," (also known as the Ethereal Soul or Cloud Soul)

**I now hypnotize you!  
Ghost-Qi Thoroughly penetrates throughout!  
Ghost-Spirits, Ghost-Spirits  
Quickly Control Them!  
Quickly Control Them!  
Quickly Confuse, Befuddle, and Capture!"**

At this point in the magic ritual, the child's Three Hun Souls (Tai Guang, You Jing, and Shuang Ling), will quickly exit the body at the upper gate located on the crown of the head (i.e., at the Baihui Area). As the Three Hun (Cloud Souls) leave the body, the Seven Po (White Souls) immediately disperse, and the child's Shen (mind, thoughts and feelings) are in complete confusion and disarray.

After the priest has removed the Three Cloud-Souls from the child's body, he will immediately invites General He to take possession of the child's body.

- While imagining capturing and holding an Evil Spirit in his left hand, with his right Sword Fingers Hand Seal, the priest will begin to write the Chinese Character for Hun (Cloud-Soul) onto the upper crown of the child's head (Figure 1.333).
- Next, while again reciting the previous magical incantation (i.e., again recite "All the souls quickly exit the Crown Gate....etc."), the priest will again draw the Cloud-Soul Character (refer back to Figure 1.333) onto the child's head 37 times, imagining this esoteric character transforming into golden light.
- While still imagining, capturing and holding an Evil Spirit in his left hand, with his right Sword Fingers Hand Seal, the priest will turn the child to the left (i.e., if it is a boy) or to the right (if it is a girl), and imagine removing the Cloud-Soul Character from the top of the child's head.

The Carefree Hat is made out of cloth wrapping that encircles the hair topknot



Figure 1.334. The Carefree Hat (Xiaoyao Jin)

It is important that the priest imagine and visualize seeing three Cloud-Soul spirits within the golden color of the Hun character, looking like Daoist priests.

- Next, the priest will shout the following magic incantation:

**“General He has imprisoned these living Cloud-Souls!”**

- The priest will then visualize General He appearing with a white face, and wearing a free-and-easy head cloth (Figure 1.334). General He is to be envisioned in the form of a 28 year-old Chinese scholar, standing in front of the altar, guarding the possessed child’s Cloud-Souls.
- Then, the priest will shout the following magic incantation:

**“Cautiously I invite the Great God of Flying Fire, to quickly and urgently cover these Three Cloud-Souls!**

**Heavenly and fearlessly He imprisons ghosts, and commands that spirits be constrained!**

**The Three Cloud-Souls, Seven White-Souls, and the Spirit Lords of the Six Offices, Quickly exit the crown of the child’s head!**

**Dizzily, dizzily, deeply, deeply! Any souls who haven’t escaped this body, make him dizzy and deep along with me!**

**Urgently - Urgently!”**  
**“I cautiously request the envoys of the solar palace**



Figure 1.335. Martial General Ma Hua Guang

**Zheng Yuanzhen, to quickly take the living Cloud-Souls into custody! I pick out Kui and Shao Dipper to entrance in front of this child!**

**“I cautiously invite the envoy of the lunar palace Ding Wenfu, to quickly upturn the living Cloud-Souls and capture them!”**  
**I pick out Kui and Shao Dipper to quickly cover and constrain behind the child!”**

- After speaking this magical incantation, the child will begin to have physical tremors.
- While General He takes custody of the child’s Hun souls, the priest should immediately invite Marshal General Ma (Figure 1.335) to

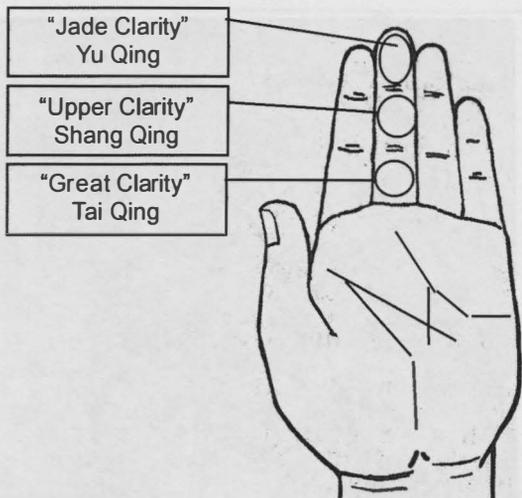


Figure 1.336. The "Three Pure Ones" Hand Seals.

force the ghost spirits to possess the child's body.

According to the "Secret Essentials of Possession," after speaking the magical incantation, the priest should exhale and use his hands to spread the energy of the breath incantation over the child's body three times.

- Next, the priest should again recite the magical incantation, exhale, and use his hands to spread the energy of the breath incantation over the child's body three times.

This entire sequence should be repeated 49 more times.

- Once the child begins to have spontaneous physical tremors, the priest should immediately form the Jade Clarity Hand Seal (Figure 1.336), and recite the "Racing-Soul" (Teng Hun) magical incantation.
- After having chanted the Racing-Soul incantation for three times, the priest will then shout the following:

**"General He,  
Firmly control  
the living Cloud-Souls!"**

**"Numinous Official Marshal Ma,  
Force the spirits  
into this body."**

- Then, the priest will immediately chant the following magical "Spirit Seizing Spell:"

**"Om, Yao Chai come,  
Yao Chai come!  
Savage, with loosened hair,  
Catch and bring them here,  
with chakra and waving sword,  
bring them here!"**

**Sulu, Sulu, Bulu Bulu,  
Qia Tuo Ye, Sva-ha!"**

- With his left hand still forming the Jade Clarity Hand Seal, the priest will continue to repeatedly recite this magical spell (sometimes along with other such spells). This consistent chanting will allow the possession to occur naturally.
- Having used the above method to cause the spirit to possess the child's body, the priest now employs the Daoist methods of exorcist interrogation.

#### ADDITIONAL RITUAL USED TO SECURE THE POSSESSION

According to the "Secret Essentials of Possession," if the previous magical ritual does not succeed in having the child become possessed by the spirit, then the following additional procedures are recommended.

- Having performed the magical ritual, if there is not yet a response, then the priest should perform the Golden Dipper Star Stepping (Figure 1.337), and then the Silver Dipper Star Stepping (Figure 1.338).
- Next, the priest should again spray the Holy Water onto the child's body, and this time let the child take a small drink of the Holy Water.
- Then, the priest will use the Magical Sword and imagine cutting open the child's Yintang (Third Eye) area.
- While performing the "Opening the Third Eye" ritual, the priest will visualize the child's face and chest also splitting open, and the five organs splitting in two. At this time, it is important for the priest to imagine and visualize that the three Cloud-Souls of the child's Heart,

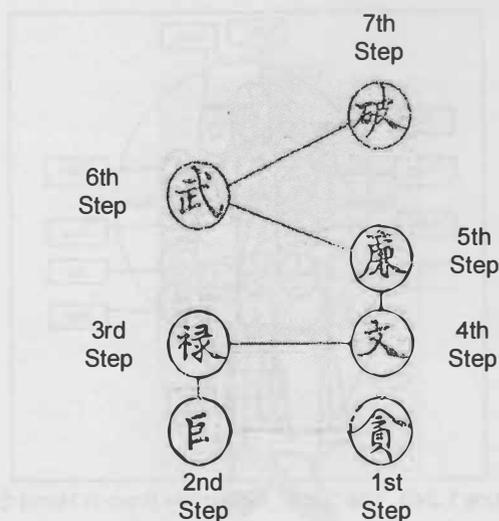


Figure 1.337. The Golden (Northern) Dipper Star Stepping Pattern

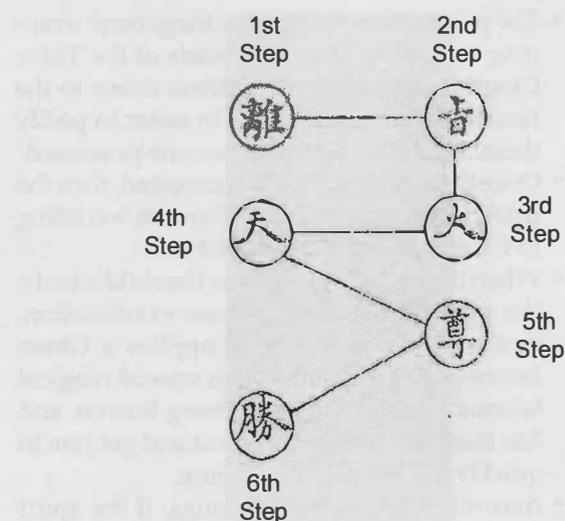


Figure 1.338. The Silver (Southern) Dipper Star Stepping Pattern

Lungs, and Liver, are existing within the child's internal organs as human Daoist priests.

- Then, the priest will suddenly shout, in a loud voice saying:

**“Luminous Agent's  
Lower Officials  
General He, now hurry,  
and quickly attend this altar!”**

- Next, the priest will visualize General He riding on a red cloud, and descending from the Red Heaven.
- While envisioning General He descending from the Red Heavens, the priest will imagine that this energy descends into the altar room like a red mist, and flows into the altar cup.
- Again, the priest will then visualize General He appearing with a white face, and wearing a free-and-easy head cloth (Figure 1.339). General He is to be invisioned in the form of a 28 year-old Chinese scholar, standing in front of the altar, guarding the possessed child's Cloud-Souls.
- Next, the priest will quickly sip the Holy Water and spit it all over the child's body, visual-

The Carefree Hat is made out of cloth wrapping that encircles the hair topknot



Figure 1.339. The Carefree Hat (Xiaoyao Jin)

- izing General He entering the Three Palaces (Heart, Liver and Lungs) of the child's body.
- As the Holy Water absorbs into the child's body, the priest is to imagine and feel the Holy Water driving out the child's Three Cloud-Souls, rolling upwards from inside the child's body.
- While forming a right Sword Fingers Hand Seal, the priest will visualize the Three Hun coming up the child's esophagus.
- Next, the priest will visualize General He standing next to the child with a spotted tiger-skin bag. As the Hun continues to ascend up the body, the general suddenly reaches into the child's body and catches the Three Cloud-Souls, conquering them just under the child's throat.

- The priest will now visualize the general wrapping up and bagging the heads of the Three Cloud-Souls, and sending them down to the Lower Dantian elixir field, in order to pacify them. Now, the child will become possessed.
- Once the child has become possessed, then the priest is free to practice his exorcism according to the traditions of his Daoist sect.
- When the evil spirits possess the child's body, the priest must carry out an examination, in the midst of which he applies a Ghost Interrogating Talisman. This special magical talisman invites Liu Yan, Zheng Bowen, and Xin Hanchen to beat the ghost and get him to quickly tell the priest his name.
- According to ancient teachings, if the spirit has taken possession of the child's body, then using the Spirit Interrogating Talisman to smoke and scorch the child's nose will cause the evil spirits to give up their own names.
- Then, the ghosts are exterminated through the combined use of the "Fiery Prison and Great Lightning of the Celestial Capitol Talisman" and the "Fiery Wheel Talisman."
- After examination of the evil spirit, the priest uses the "Fiery Prison and Great Lightning of the Celestial Capitol Talisman" to invite the Divine Generals and Prison Lords of Heaven and Hell, as well as their celestial troops to force the evil spirits into prison.

The priest then uses the "Pure Fire of the Five Directions" in order to burn up any of the deviant ghosts.

Marshal General Ma plays a lead role in this type of exorcist interrogation and dispelling procedure. By means of certain magical talismans, Marshal Ma will come into people's homes and use his "Fire Cover" in order to capture deviant spirits. There are even special talismans used for commanding the Earth God of an individual's home for assistance, as well as eliciting local deities to assist in the capture of evil spirits.

**AFTER THE POSSESSION - RETURNING THE CHILD'S HUN**

According to the "Secret Essentials of Possession," after the magical ritual is completed,

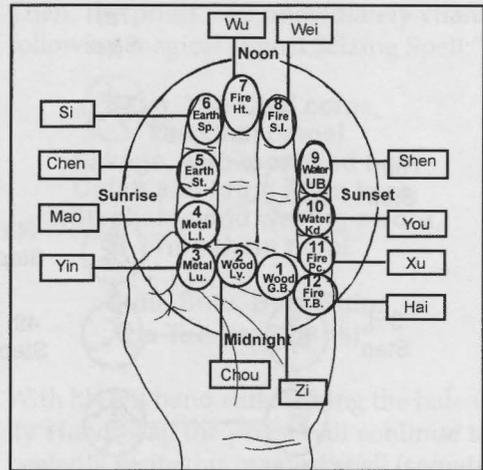


Figure 1.340. The "Mao" 12 Earthly Branch Hand Seal

the priest must proceed as follows in order to re-instate the child's Cloud-Soul back into their body.

- After the questioning period of the exorcism is over, the priest will shout in a loud voice, saying:

**"General He!  
Quickly return the living souls!"**

- Then, the priest will visualize the great general opening the spotted tiger-skin bag and releasing each of the three souls back into the three palaces of the child's Heart, Liver and Lungs.
- Next, the priest will visualize Green Qi entering into the Holy Water.
- Then, the priest will inhale the Qi from the South direction, take a sip of the Holy Water, and then spray the water all over the child's body.
- Then, the priest will suddenly shout, in a loud voice saying:

**"Ghostly Cloud-Souls, quickly leave!  
Human Cloud-Souls quickly enter!"**

- Next, using the left handed Mao Earthly Branch Hand Seal position (Figure 1.340), the priest will point his right Sword Fingers Hand Seal inside the child, and recite the "Spell of Jierong of the Heavenly Numens" three times.
- Then, the priest will shout out the child's name, until the child awakens.



Figure 1.341. The Spirit-medium Grandchild



Figure 1.342. A Wooden Spirit Tablet

#### **SPIRIT POSSESSION USED IN “RITES FOR THE DEAD”**

In ancient China, this type of Spirit Possession (i.e., Spirit Possession Used in Rites For The Dead) was employed by both Daoist priests and Buddhist monks, who used one of the relatives or family members of the deceased as a vehicle through which to converse with the dead.

According to ancient tradition, when a soul of an ancestor was to be summoned, the grandchild (i.e., a boy in the case of the grandfather, or girl in the case of a grandmother) would wear the skull of the deceased to provide the soul with a place in which to descend (Figure 1.341). In this important role, the child was commonly known as the “Representative of the Corpse.” However, because the child also served as a location for the spirit or supernatural essence of the ancestor, the child was also known as the “Guardian of the Spirit.”

During this time period in ancient China, individuals who were known for their ability to

summon spirits and supernatural forces came to be known as “Guardians of the Spirit” or “Guardians of the Supernatural.” The term “Supernatural Treasure” (Lingbao) consequently came to indicate those individuals who were well versed in the magical art of interacting with the spirit world.

These ancient “Guardians of the Spirit” served as healers and exorcists. Numerous biographies were written of the Ling Bao Daoist’s supernatural methods of controlling demons, removing evil spirits, and invoking the souls of the dead through the use of magic talismans, charms, and incantations.

In the following centuries, this particular form of ancestor worship and spirit communication was eventually discontinued, and a wooden spirit tablet (i.e., a piece of wood carved in the shape of an elongated plaque) was used as the spirits residence (Figure 1.342).

## NON-RITUALIZED POSSESSION

Non-Ritualized Spirit Possession accounts for Spirit Possession wherein someone becomes harassed and ultimately possessed by a spirit, ghost, or demon. Symptoms can range from delirium and madness to premature death.

When an individual is Demon Possessed, there is an innate knowledge that something is wrong, as if another force were gripping him or her internally. Some individuals feel that their body, mind, and spirit have somehow gone out of control, as if something is living under their skin. Other individuals feel pain, isolation, and intolerable anguish. Still other individuals experience outbursts of ferocious fear or rage, or a combination of the two.

Demon or spirit possession can occur if the individual's Shen becomes too obsessed with something; in extreme cases it may leave the individual's body, become a wandering spirit and not return. The vacuum that is left when the original consciousness vacates its residence can become filled by the spirit of other beings or demonic spirits (also known as "walk-ins"). These alien spiritual energies tend to enter the individual's body and replace the victim's original consciousness (Yuan Shen) which is now lost. The resulting state is one of demonic or spirit possession. Because the spiritual quality and stability of the victim's mind is lost, he or she becomes increasingly dependent on the alien spiritual consciousness for orientation towards others and the outside environment (Figure 1.343).

When a demon or spirit entity possesses an individual's body, it tends to be extremely territorial and protective. This is because, as the demon or spirit entity surrounds the very core of the individual's energetic body, it initially has a strangle hold on the individual, feeding and distorting the individual's reality. This results in dramatic shifts in the individual's personality (such as wild mood swings), and sometimes displays of extraordinary intuition, perception, and incredible physical power.

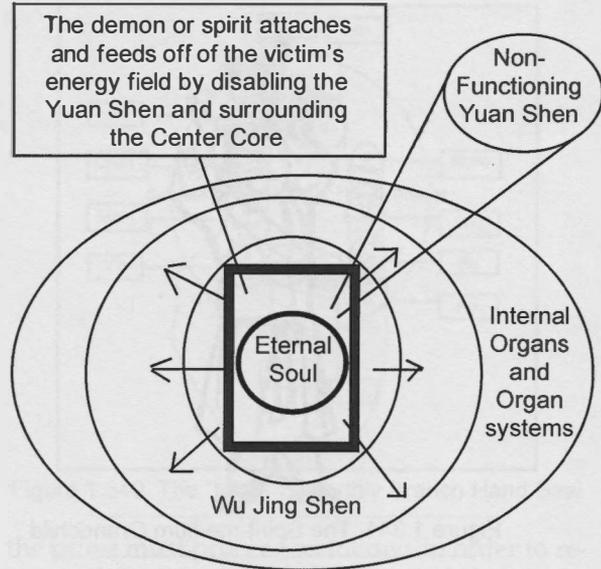


Figure 1.343. Demonic Possession: The intuitive perceptions of the victim's Yuan Shen is no longer functioning, and are replaced by the Demon's spiritual power.

In most cases, the spirit entity causing the pathology is not of a high order of intelligence; it is more on the level of an energetic bacteria, virus, or parasite. In some cases, however, demon or spirit entities can be of a high order of demonic intelligence, such as depicted in the movie "The Exorcist."

In ancient China, it was also believed that in Spirit Possession, the possessing spirit could be that of jealous or vengeful spirits of the dead. The spiritual attacker could also prove to be the soul of a living enemy or rival, which was known as a "soul attack." In this case, an individual's soul has left his or her body (often without conscious awareness) to attack someone for whom they have harbored specific feelings of jealousy or resentment.

As the spirit entity slowly begins to take possession, it first gains control of the senses, especially the auditory and visual senses. By inducing auditory and visual distortions and

delusions, the spirit entity can keep the host mentally and emotionally off balance as it seeks to gain control of the host's center core. One of the most common symptoms of spirit or demon possession (often related to mental illness) is that of hearing disembodied voices. The phenomenon of hearing auditory voices does not necessarily indicate that an individual is experiencing spirit or demonic possession (as certain spirit helpers and celestial guides communicate to individuals that they are mentoring in this fashion); it does indicate however, that the individual is genuinely in communication with the spirit realm.

When the spirit entity overshadows the victim and takes control, the host's eye color will immediately darken (i.e., the eyes will appear to be completely dilated and look like black holes or red orbs), and his or her facial features will rapidly change in response to the spirit's emotional outburst and expressions. In extreme cases, the victim's face can become clouded by a murky green discharge of ectoplasm. When this happens the spirit entity's true face and eyes can be seen by the exorcist as it is superimposed over the victim's physical face.

As the spirit entity continues to gain more control of the host's nervous system, it will eventually dominate the victim's motor functions (i.e., gaining control of the host's entire physical body). One common technique used by negative spirit entities in order to weaken a victim is to attack and create horrendous pain within the host's Yellow Court. Symptoms that manifest from this type of assault include sharp abdominal pain, cramps, vertigo, and nausea. Additionally, severe headaches and other violent pains are common symptoms associated with psychic attacks from demon or spirit possession. As the spirit entity gains control of the victim's mind, the host eventually begins to feel weak and numb under the relentless mental pressure. At this stage, the victim is living in a dream state and cannot distinguish between truth

and fantasy. As reality begins to slip away, they gradually give up and become lost in delusion, eventually becoming a puppet for the whims and desires of the spirit entity who has now gained complete control of its host.

According to ancient Daoist teachings, a human can become possessed by a myriad of supernatural creatures, all existing from various realms. The following is but a small list of examples:

- **Humans Possessed by Animal Spirits:** Traditionally, this type of spirit overshadows and controls the human for energetic food and survival.
- **Humans Possessed by Other Humans:** In this type of possession, usually someone who is involved in powerful magic, and is performing the overshadowing (i.e., a powerful sorcerer or a witch). This type of possession is sometimes known as a "walk-in."
- **Humans Possessed by Ghosts:** Usually the spirit of an individual's ancestor, but can also be the spirit of another dead person.
- **Humans Possessed by Elementals:** These are powerful spirit entities that are sometimes known as Air Demons, Fire Demons, Water Demons, etc.
- **Humans Possessed by Nature Spirits:** These are powerful spirit entities, sometimes known as Tree Spirits, Mountain Spirits, Forrest Guardians, etc.
- **Humans Possessed by Faerie Spirits:** These spirit entities are observed as Immortal Spirits of the various supernatural realms)
- **Humans Possessed by a God or Deity:** This can occur when an uneducated student of occult magic connects with a deity, invites it to possess his body, and the deity suddenly refuses to leave.
- **Humans Possessed by a Demonic Entity:** These are powerful spirit entities that feed off of hate, violence, and fear.

## SPIRIT POSSESSION AND ANIMALS

When studying Possession, it is important to note that humans can sometimes be possessed by animal spirits. Additionally, animals can also be possessed by demonic entities, as well as various forms of spirit entities.

- **Humans Possessed by Animal Spirits:**

Throughout China's ancient history, there are many documented cases referring to various humans being possessed by animal spirits (e.g., snakes spirits, fox spirits, tiger spirits, etc.). This type of possession takes place when a powerful animal spirit overshadows and controls an unsuspecting human. The possessing animal spirit eventually takes over the individual's mental, emotional, and physical body.

Because animal spirits are seen as messengers existing between the two worlds (i.e., traveling between the Yang realm of the living and the Yin realm of the dead), the ancient Chinese believed that powerful sorcerers could sometimes capture and "hold" an animal spirit. These special "magical pets," could then be dispatched in order to possess an individual, causing the victim to become sick or mentally deranged.

When possessed by an animal spirit, the human will eventually become "mad," and begin attacking anything that comes within its energetic field. The animal spirit living within the human, will "feed" off of the energy of the discharged emotions generated from the victim's bizarre actions.

Additionally, according to the secret teachings of certain ancient sects of Chinese sorcery, special animal seals that are tattooed onto the skin of an experienced sorcerer are believed to have strong magical powers. Although certain esoteric seals and magical patterns can be used for protection against evil spirits, and to invoke good luck, others charms are specifically designed and used to summon powerful animal spirits. Through special magical rituals, a sorcerer who has had one

of these special seals etched onto his body can become possessed by the powerful energy of the totem animal's spirit.

In order to stop the animal possession, a priest must energetically envelope and freeze the animal spirit using a "Ghost Beating Stick." The animal spirit is then thrown out of the sorcerer's body, and the trance ended.

- **Animals Possessed by Demonic Spirits:**

Throughout China's ancient history, there are many documented cases referring to various animals who became possessed by certain evil ghosts or demonic spirits. This type of possession can take place when the spirit of a deceased individual or that of a demonic spirit entity overshadows and takes control of an animal's mental, emotional, and physical body.

Some animals are believed to contain the evil spirits of angry humans. Such possessed animals often come to haunt people who have unjustly preyed upon fellow humans or other animals.

When possessed by an evil spirit, the animal eventually becomes "mad," and will instinctively attack anything that comes within its energetic field. The evil spirit operating within the animal's body will "feed" off of the energy of the emotions generated by the animal's bizarre actions.

## SPIRIT POSSESSION AND MULTIPLE-PERSONALITY DISORDER

According to Dr. Ralph Allison's research in Multiple-Personality Disorder, there are five clinically distinct levels or stages of spirit possession. It is interesting to note that there is nothing paranormal about the first two stages of Dr. Allison's spirit possession categorization, as these first levels of Shen Disturbance are clearly psychological states. However, from Stage 3 on, the spiritual manifestations become quite apparent. Doctor Allison's stages of spirit possession are described as follows:

- **Stage 1:** The first stage of spirit possession could also be labeled as OCD (Obsessive-Compulsive Disorder). The treatment for this

level of Shen Disturbance is focused on the use of one-on-one psychotherapy, as well as group-therapy. During the group-therapy, a "pseudo-exorcism" is initiated by the doctor and patient, which is supported by the group and leads to the patient's healing.

- **Stage 2:** The second stage of spirit possession could also be labeled as MPD (Multiple-Personality Disorder). This type of possession is caused by the development of a negative alter, with the core personality having no memory of his or her destructive actions (e.g., rape, murder, incest, etc.). The treatment for this type of Shen Disturbance is focused on placing the patient in a deep hypnotic trance, during which the psychological roots of the alter's creation is clearly revealed to the doctor, who can then initiate the healing process.
- **Stage 3:** The third stage of spirit possession is observed when another living person seems to be controlling the victim. In this stage, either witchcraft or sorcery may be involved. For example, one of Dr. Allison's patients was diagnosed as being clinically depressed and weak. The symptoms began to appear when the patient's nephew was killed in a car accident (which occurred the night before his wedding). Although the patient did not believe in witchcraft, her sister (the nephew's mother) and her own mother had strong beliefs in the effectiveness of the dark powers of the occult. Both her sister and mother had been secretly visiting a witch and had performed black magic rites directed to purposely harm the patient.

When Dr. Allison hypnotized the patient, a strange voice identifying itself as the sister spoke. She said she hated her sister (the patient) and had been causing the suffering and pain that the patient was currently feeling. Dr. Allison told the sister's spirit to remove itself from the patient's body and to no longer harm the patient. After the patient came out of the trance she had no memory of what had transpired, but was no longer feeling depressed or weak.

It is important to note that the patient's sister and mother fervently believed in the effectiveness of black magic and the powers of its spells, while the patient on a conscious level did not. Dr. Carol Jung wrote extensively about the subconscious, and he believed that it could have a powerful influence on an individual's physical, mental, and spiritual bodies. It is therefore possible that on the subconscious level the patient was vulnerable to the effects of such a psychic attack. This subconscious belief allowed the evil spell to work its destructive influence.

- **Stage 4:** The fourth stage of spirit possession is defined as the control of a person's body and mind by a benign spirit entity. For example, one of Dr. Allison's patients would walk incessantly about a harbor. When she regained conscious control of her body, she had no memory of why she was at the harbor, and had no recall of what had transpired while she was there. When placed in a deep hypnotic trance, the patient was interrogated by the doctor and a spirit's voice stated that she was the spirit of a woman who had drowned while searching the boats in the harbor for her husband and children who had deserted her. Because the spirit had not found her family when she drowned, she denied the death of her physical body and continued searching for them. After the spirit of the woman was exorcised from the patient's body, the patient no longer desired to walk about the harbor.
- **Stage 5:** The fifth stage of spirit possession is defined as the possession of a person's body and mind by a malevolent spirit entity who either has never had a personal history as a living being and is considered to be a Nature Spirit, Elemental, or Demonic Entity, or has lived as an evil person in a former life and is considered to be an earthbound spirit or ghost.

Generally, an earthbound spirit is confused, and does not realize that his or her physical body is dead. Other times earthbound spirits experience remorse for their misdeeds, and are ashamed of what they have done in their

life. These earthbound spirits hide from the assembly of their ancestral spirits, which converges during the time of their departure. Other earthbound spirits believe they will go to hell for the misdeeds that they have committed in life, and simply refuse to go onward. Some spirit entities are so attached to the physical realm that they feel they must remain earthbound in order to help loved ones. Other times it is the loved ones who hang-on to the energetic presence of the deceased and will not allow the spirit to go on.

There are also those earthbound spirits who remain within the physical realm for malicious reasons. Some earthbound spirits will remain in order to continue to control their victims, while other spirit entities will remain for the purpose of revenge.

Based on her clinical experience, Dr. Edith Fiore believes that the departed spirits of those individuals who were once addicted while in life (e.g., alcoholics, drugs, and sex) desire to possess another individual's body so that they can re-experience the physical pleasures of their addictions. Possessing spirits are generally confused, frustrated, and unhappy. Therefore their influence on their hosts' lives, without exception, is negative.

#### **SPIRIT POSSESSION BY A WALK-IN**

When studying possession, it is important to note that humans can sometimes be possessed by another human. This type of possession is sometimes known as "soul transference," and in Daoist Magic, it is traditionally used to create a "Walk-in."

In a "walk-in," a living human is invaded by the spirit of another living human, and takes over the host's life. This magical phenomenon can happen for a variety of reasons (i.e., jealousy, greed, power, a desire for an extended life, revenge, etc.).

Traditionally, the "walk-in" is performed by someone who is extremely advanced and highly evolved in their magical practice. The most common individuals able to create the powerful magic needed to overshadow and possess another individual are powerful sorcerers and witches.

The effect on the victim is that he is energetically manipulated, and all of his thoughts, actions, physical appearance and desires take on the character of the possessing sorcerer. During a walk-in, the sorcerer has free reign to affect, interfere, and interact with all of the people within the victim's personal life.

Sometimes, during magical battles, a victim is overshadowed and driven by an opposing sorcerer to attack a person who is the actual intended target of the possession. Similar to spirit possession, this type of human possession can happen easily if the host's energetic defences are compromised due to him recklessly taking various types of drugs, and/or habitually drinking large quantities of alcohol.

#### **TRANSFERRING A SOUL**

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

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

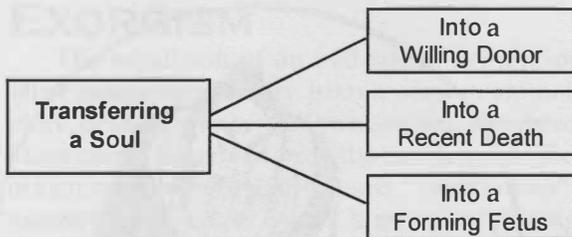


Figure 1.344. The Three Ways of Transferring a Soul

Traditionally, there are several magical rituals used in order to prepare the priest for this type of Magical Transformation Skill. The three methods of transferring a soul are described as follows (Figure 1.344):

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

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

- **Possessing the Body of Someone Who Recently Died (Drowned):** In this situation, the priest transfers his soul into the body of a newly deceased individual. Traditionally, the body of a drowning victim was preferred and was commonly chosen, because the victim had initially suffocated to death and

his tissues were otherwise healthy and still intact (i.e., the body's energy channels and internal organs were still in good condition). Sometimes, however, the body of a coma victim was chosen, especially if the tissues were salvageable.

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

Once the body has been located, the priest along with two of his senior assistants will begin to emit Qi into the corpse in order to reanimate the drowned victim's body. They will begin by reviving the victim's brain functions, heartbeat, and breathing. As the victim's body transforms from a morbid state of death to a state of coma, the group increase their Qi emission to include activating the energetic function of all of the victim's internal organs and tissues. Finally the senior priest will lay down and a black silk cloth is used to completely cover his entire physical body. The senior priest will then transfer his spiritual consciousness into the slowly reviving tissues, and suddenly "wake up" inside the new body.

At this point in transformation, the priest will begin the process of reorienting to his new life and identity. This is further accomplished by consciously disengaging all physical, mental, emotional, and spiritual attachments to his old body. After five days, the two assistants will begin the process of cremating the discarded corpse of the senior priest, and wait for further contact.

This secret magical process is one reason why certain "miracles" happen to drowned victims, who suddenly return from the dead - yet have amnesia, and must be reintroduced to

all of the family members. Then, after awhile, the revived victim suddenly develops a deep understanding of occult magic, and sometimes becomes quickly fluent in a foreign language.

The secret training that I received by my teacher concerning the ability to develop the magical skill of "Transferring the Soul," required me to first animate the energetic channels of a drowned piglet. My teacher explained that a priest will start this esoteric magical practice by transferring his Ling Qi (Magical/Spiritual Energy), Ling Shen (Magical Spirit), and soul body into the body of a drowned piglet. As the drowned piglet's energy begins to reanimate, the priest eventually learns to gain control of the animal's internal organs and tissues. Eventually, this magical resurrection practice is increased until the priest is able to fully animate the body of a drowned human being.

- **Possessing the Body of a Forming Fetus:**

In this situation, the priest transfers his soul into the body of a newly developed fetus. Traditionally, the body of a healthy young woman sixteen years old is chosen for this type of possession. This age is traditionally chosen because the young woman is energetically strong and vigorous and will be able to withstand the energetic transferences.

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

### SPIRIT POSSESSION BY A DEITY

Although extremely rare, when studying possession, it is important to note that humans can sometimes be possessed by a deity (Figure 1.345). It is important to note, that I am not talking about Ritualized Possession, which occurs regularly in Daoist Folk Magic and Religious Magic traditions. I am referring to the situation where

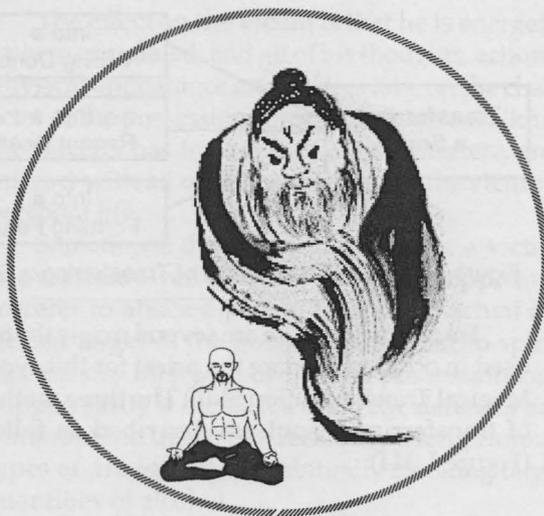


Figure 1.345. A human possessed by a deity

an uneducated student of occult magic connects with a deity, invites it to possess his body, and the deity suddenly refuses to leave.

When this happens, the victim's body and tissues will start to quickly burn-out. Although the victim will exhibit the supernatural power, knowledge and personality changes of the deity, his physical body will crumble under the weight of the supernatural power.

It is important to note that no matter how powerful the deity is, it is not God. It, like the priest, is an energetic filter through which divine power can pass through. However, because it is not molded by human interaction, it can be an extremely powerful channel of that supernatural energetic force.

Most deities that possess a human are not tamed. They tend to announce themselves, flaunt their supernatural powers (i.e., create lightning, bring storms, rain, sunshine, hail, etc), and have a deep understanding of celestial astrology and terrestrial alchemy.

A human host possessed by a deity is an extremely dangerous situation. The deity cannot be forced out of the human like a demon or spirit entity, and any aggressive interaction could possibly end up killing the host.

## EXORCISM

The expulsion of an evil spirit, demon, or other nonphysical entity from a person, animal, place, or item, is known as an exorcism. The word "Exorcism," is derived from the Greek word "Exorkismos" (and the Latin word "Exorcismus") meaning "to Bind by Oath." It refers to "placing the demon on oath," or invoking a higher authority to bind the entity and compel it to act in a way contrary to its wishes.

Since the time of creation, mankind has always been engaged in a great spiritual war, waged against the demonic realm. The ancient Chinese believed that a Daoist Master (Dao Shi) possessed the power to exorcise according to his or her attainments in the Dao, and was therefore known as a devil-expelling physician (Figure 1.346).

The ancient Chinese also believed that the demonic realm belonged to the Yin or darkside of the Universe. Therefore, the darkness of the night was believed to be the primary time when the demonic realm dominated, and the time in which Gui (or ghostly spirits) moved about freely.

Similarly, the living were believed to belong to the Yang or bright side of the Universe, and thus the universal Yang light and fire of the Sun was naturally believed to expel and destroy demonic beings, dark spirit entities, and ghosts.

Exorcism is the physical, energetic, and spiritual act of freeing an individual from a hostile demonic or spiritual entity. The entire ceremonial act of exorcism originated from ancient times for the shamanistic purpose of expelling certain diseased patterns of evil spirits and dark energy. Throughout their vast history, the ancient Chinese have used a variety of terms to describe the skill of "exorcism."

Sometimes known as the "Wushu" (magic art of the Wu), or "Shu fangfa," (magical methods), the ancient skills of exorcism were energetic and spiritual methods of defence or attack that were inherited from the previous generations of shaman healers. These ancient energetic and spiritual methods were used to control, dominate, paralyze, destroy, or even kill spirits of the demonic realm.

The main doctrine in Chinese Demonology consists of the belief that humans can expel and

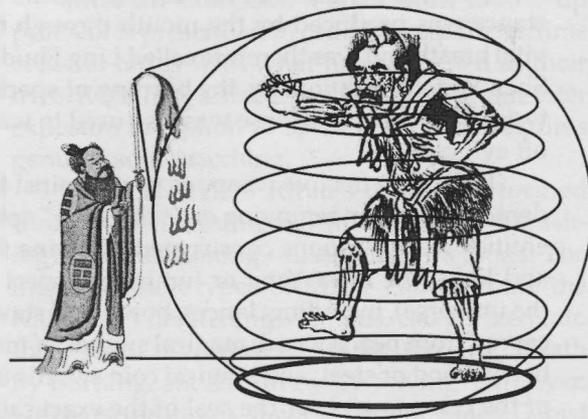


Figure 1.346. The ancient Chinese believed that a Daoist Master (Dao Shi) possessed the power to exorcise according to his or her attainments in the Dao.

destroy demons, spirit entities, and ghosts by means of wit and intelligence, and also by their very nature. The fact that the Yang Soul (or Yang Shen) is intimately connected to the Divine, endows the priest with exorcising capacities. Therefore, the strength of this exorcising capacity corresponds to the development of the individual's soul, manifesting itself through the divine qualities of virtue, honor, integrity, trust, and truthfulness (contained within the Wu Jing Shen and supported by the Yuan Shen). These refined virtues allow the priest access to the strength, courage, intellect, and magical power contained within his or her Ling Shen. This imparted power also enables the priest to see into the spirit world.

A priest's exorcising power is fused with the Qi of his or her breath, and can therefore be extremely powerful when combined with Breath Incantations. Being Yin in nature, the chilling breath or cold chills experienced when encountering a spirit entity were believed to be detrimental to an individual's life-force. The ancient Chinese believed that in encounters such as this, an individual of high divine qualities may drive away and even destroy the evil spiritual entity by using Breath Incantations and blowing Divine Breath onto the evil spirits.

Also considered effective in combating demons and spirit entities was human spittle.

According to the ancient Chinese, this liquid substance was produced by the mouth through the vital breath and was therefore called Ling Fluid or Shen Water. Additionally, the burning of specific types of herbs and incense was also used to ward off evil spirits.

The most effective weapons used against the demonic realm in removing or “exorcising” spirit entities were weapons constructed of divine fire and light (the most Yang or luminous aspect of the universe), including: lances, bows, and staves carved from peach wood; magical swords of mulberry wood or steel; and magical coin swords (all of the coins must bear the seal of the exact same dynasty and be from the reign of one emperor).

## TYPES OF EXORCISM

There are many types of ritual exorcisms performed in Daoist magic. Traditionally, if protective measures such as creating a Magic Circle, reciting Magical Incantations, or the use of Magic Talismans and Charms were not previously utilized, and the tormenting spirit cannot be reasoned with; then, in order to prevent any further heartache caused by the spirit entities, an exorcism must be performed.

Exorcisms can be divided into minor and major types of magical rituals. Both types are traditionally acknowledged in each religious tradition, and are described as follows (Figure 1.347):

### MINOR (BENIGN) FORMS OF EXORCISMS

A Minor Exorcism Ritual can be performed in a variety of ways. The following is a list of several types of Benign forms of Minor Exorcism Rituals:

- **The Blessing:** The most benign type of exorcism takes the form of a blessing. It is a rare individual who hasn’t undergone this basic rite of exorcism.

Although not generally known, baptism is actually a type of exorcism ritual, and believed by some to be one of the main reasons why so few people come under spontaneous possession during the course of their lives.

When a blessing is performed, a positive supernatural power is deliberately impregnated into the surrounding environment and used to counteract any and all negativity. In this

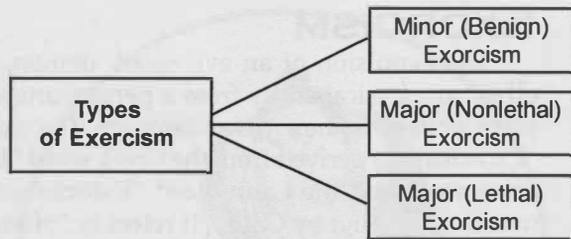


Figure 1.347. Types of Exorcism

type of minor exorcism the priest conducts a ritual in the name of a supreme divine celestial power. As a result, if a demonic entity violates the exorcism it doesn’t have to contend with the priest but with the wrath of God.

- **Ransoming the Spirit:** This is another type of minor exorcisms, intended to clear a house of ghosts and spirits, or rid a person of negative spiritual influences and energetic parasites, that could potentially bring about spirit oppression.

Sometimes a negative influence can dominate a person or dwelling simply because there are not any positive influences around to counteract it, or because the individual has purposely invited or offended the spirit entity.

In this type of minor exorcism, the priest makes offerings and performs magic rituals used to appease the angry spirit entity. Once pacified, the satisfied demon leaves the offender and again resumes its natural course of existence.

- **Ransoming Via Hexing Doll:** This is another type of minor exorcisms, intended to appease the angry spirit entity. In this type of minor exorcism, the priest makes a straw Effigy or Hexing Doll of the current victim of whom a spirit entity is tormenting. Placed inside the Effigy is the victim’s personal items (e.g., hair, nails, clothing, etc.).

The Effigy is then placed onto a tray containing various offerings of fresh fruit, incense, wine, rice, sugar, and “sparkle” items.

The tray and the offerings are then placed outside the house toward the direction from which the particular spirit entity emanates.

Once pacified, the satisfied demon leaves the offender and again resumes its natural course of existence.

## MAJOR FORMS OF EXORCISMS

This type of exorcism is initiated for the sole purpose of removing a demonic or malevolent spirit entity that refuses to leave unless properly commanded to do so.

When encountering a demon possessed individual, traditionally, the spirit entity is given a chance to leave the host's body of its own accord. If it refuses, the Daoist exorcist requests the powerful celestial Thunder Generals to escort the demon or malevolent spirit from the victim's body.

A major exorcism is normally scheduled for the morning hours in order to avoid encountering assaults with the demonic during its peak hours of power in the night. The exorcism will usually take place in the residence of the possessed individual, however, potentially violent exorcisms involving extremely vicious or powerful demonic entities are usually performed in religiously affiliated hospitals where doctors and life support equipment are on hand.

In the days prior to conducting a major exorcism, the priest will subject him or herself to rigorous preparation (fasting and abstaining from food, and drinking holy water only when necessary).

Spiritually, it is important for the exorcist to envelop himself in a wall of prayer for a minimum of three days in order to activate the three virtues of faith, hope, and love (faith in what he is doing; hope that he will be successful; and love in that he sacrifices himself in the service of another).

On the day of the exorcism, assistants who have also prepared for the ritual through prayer and fasting, will gather together to discuss their approach. If the potential for violence exists during the exorcism, the demonically possessed victim will be laid out on a bed in loose fitting clothing. Anything that can be levitated or burned will be removed from the room. Traditionally the only things that will remain in the room are a table where candles, holy oil, and other religious items are placed.

It is important to note that no matter how powerful the demonic entity is, it is not God. It, like the priest, is an energetic filter through which divine power can pass through. However, because it is not moulded by human interaction, it can be an extremely powerful channel of that supernatural energetic force.

After an exorcism, a six month follow-up protocol is prescribed in order to help the victims come to terms with what has happened in their lives. Regaining a stable psychological profile after exposure to demon or spirit possession requires genuine soul searching.

Major Exorcism Rituals can be performed through either nonlethal (non-killing - banishing) or lethal (killing - dissolving) methods. The most common types of Major Exorcism are the Killing or Threatening Methods, categorized into three main divisions: Death By Burying, Death By Burning, and Death By Dissolving. However, when performing a Major Exorcism, many Daoist priests will traditionally use a variety of magical methods, depending on the type of demonic entity they are confronting.

- **Death By Burying:** This is a traditional form of Threatening Exorcism, wherein the priest summons, apprehends, binds, and threatens to magically seal and bury the evil spirit deep inside a cave, inside a well, or inside some obscure item (e.g., a magical gourd, sword, or ring).
- **Death By Burning:** This is a traditional form of Killing Exorcism, wherein the priest summons, apprehends, binds, and traps the evil spirit inside a magical straw or paper containment facility (surrounded on 10 directions with magical script), and then sets fire to the prison.
- **Death By Dissolving:** This is a traditional form of Killing Exorcism, wherein the priest summons, apprehends, binds, and traps the evil spirit inside nine imaginary magic wells.

After all nine magic wells have been dug (the first eight surrounding the evil spirit entity, and the ninth in the center encapsulating it), the priest will imagine the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams.

The center well (containing the ghost) is immediately transformed into a Daoist Bagua Lu (a Daoist Alchemical Furnace used for transformation and purification).

Once the spiritual entity has been sealed within the Daoist Bagua Lu, it is ready to be transformed by the divine fire known as the "Wu Ming Huo" (Nameless Indescribable Fire).

To begin the burning process, the priest will empty his mind of all thoughts (there must only be a complete and pervasive peace within his mind and heart). From this state of tranquility, the Righteous Fire radiates from the priest's Heart and heats the furnace until the evil spirit entity energetically dissolves back into the infinite space of the Wuji.

## THE ROLE OF EXORCISM

All major religions have some form of exorcism ritual as part of their liturgy. Each exorcism varies in type and function. Exorcism is still needed and performed in this century as it has been since the dawning of civilization. In most non-Christian religions, the exorcistic ritual tends to be conducted by specialists who are specifically trained in this particular magical art.

Exorcism is said to be a special calling that finds you, rather than the other way around. As an individual, the exorcist must embody the virtues of goodness and morality that represents the very best aspects of man. He or she must also be strong enough to withstand the mental and physical torments that frequently occur in the struggle to win back a human soul from the clutches of the demonic.

Traditionally, an Exorcism is meant to "torment" the demons until they leave a person, place, or item. Therefore, it is a known fact that, without exception, the demon will at some point attack the exorcist. The exorcist's task is one of the most difficult to endure on the physical realm, as he is often chastised and ridiculed by those too ignorant to recognize his true value and worth. Most exorcists have no other title than monk, priest, rabbi, minister, or yogi, but all seem to embody a combination of wisdom, kindness, and compassion that you don't normally see in ordinary people.

An exorcist should have no judgement on faiths or spiritual beliefs, and should always be willing to uphold the faiths that their clients embody. Each faith represents an expression of spirituality and Divine Light living within a person, and should always be respected. A seasoned exorcist tends to not only be deeply immersed in his own personal religious faith, but also studies the spiritual teachings and magical disciplines of other spiritual disciplines

as well. This type of love for Divine teaching and spiritual knowledge allows the exorcist to effectively treat various types of possessions occurring in individuals outside his or her primary faith. This is an important factor in dealing with spirit oppression and possession. It has been noted that exorcists who maintain a strict religious bias (i.e., my way or the highway), can only perform successful exorcisms when the host (victim) and possessor (spirit entity or demonic being) are from the same religious stream.

Simply put, the host can be any person, place, or thing. Unless the exorcist understands the cultural history, type of magic involved, and type of spirit summoned or invoked, removing the entity can quickly become problematic.

The ancient Chinese believed that any priest could use magical spells, charms, talismans, and incantations to command or incite demons or spirit entities to work evil. The result of this evil work could also be combated and driven off by employing the same essential methods of influence and control. This meant that the cultivated energetic and spiritual power of the Wu or Daoist priest could be used to drive the demonic or evil spiritual influence away from the infected individual by means of Divine Command. These divine orders were administered through the release of certain counter-spells, charms, talismans, and incantations.

The ancient Daoists believed that spells, charms and talismans were the principle means for commanding the Shen (thoughts and emotions), expelling or killing Gui (ghosts), and for exercising influence over Heaven and Earth (e.g., controlling the weather, preventing or averting pestilence, delivering the souls of the dead from misery and distress, etc.).

In the *Standard History* of the Qin Dynasty (221 - 206 B.C.), several of the effects attributed to the specific spells, charms, and talismans used by the Wu were categorized and recorded (for example, invoking spirits, banishing demons, endowing people with clairvoyance, etc.). In the Han Dynasty (206 B.C.-220 A.D.), certain spells were considered powerful mandates. They were viewed as official threats, commands, and orders issued by the Son of Heaven (emperor); they were used to control spirit entities, and were viewed as a standard expression for exorcism.

Later in China, the control of this Universal Order of the Yang (Shen) and Yin (Gui) became known as Daoist religious magic (also known as "Mifa" or "secret law").

### THINGS AN EXORCIST NEEDS TO FUNCTION

The study and interaction of the demonic realm is both fascinating and terrifying. Sometimes you are working with a powerful spirit entity, who's intellect and magical abilities are breathtaking, who desires nothing more than to conquer, control, and destroy. Other times, you are working with a hungry scavenger, who will do anything to get "food."

- **A Personal Walk With the Divine:** Because you are working with conditional beings, these entities will constantly try to threaten, tempt, bargain, or plead with you. Therefore it is important that you constantly be spiritually grounded, clean in body, mind and spirit, and motivated by Divine Will.

It is imperative that you be emotionally, mentally and spiritually connected and consecrated into a sacred spiritual line of divine power. Without this important divine covering, you are risking personal injury (physical, mental and emotional) if and when demonic retaliation occurs. The standard understanding for an exorcist working with demonic entities is as follows:

"If they can't get you -  
 They attack your mate!  
 "If they can't get your mate -  
 They attack your children/family!  
 "If they can't get your children/family -  
 They attack your livelihood!"

This is why, it is always advised that the exorcist never spiritually work alone. Traditionally, an exorcist will always work with a team of Celestial Beings, Teachers and Guides, or Ascended Masters, who act as important spiritual helpers, assisting the exorcist, providing guidance, and offering protection when needed.

When performing an exorcism, if a demon observes any of the priest's energetic cords

that are leading to his loved ones, it can decide to immediately launch a counter-attack. This is why many exorcists tend to be monks (celibate priests) with no families.

When encountering a demonic entity, there are no areas in your past or present personal life that are not hidden from its clairvoyant eyes. This is traditionally why before an exorcism is performed, in order to remove all personal obstacles, the priest will spend several days in cleansing prayer and fasting.

- **A Personal Support System:** It is also imperative that you be emotionally, mentally, and spiritually connected to a spiritual support system of other exorcists who are also consecrated into a sacred line of divine service. These experienced exorcists can assist you and sometimes pray you through difficult situations. This is an important spiritual connection, as everything that has been experienced by one exorcist is shared and accessible to the others within this close-knit group.

In order to perform an exorcism, it is important to have a solid spiritual and magical foundation through which to operate. This is one of the advantages of having a support group of other experienced exorcists. It is especially advantageous if the other exorcists carry a number of magical consecrations and major in performing exorcising rituals from other spiritual lineages.

- **An Understanding of Magical Rituals and Tools:** In order to be successful as an exorcist, you will need to have a deep understanding and knowledge of various ancient magical traditions, understand various religions and their celestial and terrestrial deities, be proficient in herbal magic and mineral magic, understand the energetic significance of sex magic rituals and blood magic rituals, and understand the purpose and design of various magical tools.

Additionally, it is also important for the exorcist to know and understand basic anatomy and physiology, psychology, astronomy, and animal psychology.

It is important for the exorcist to be able to sojourn into the deeper mysteries of the divine priesthood, and be present to assist a victim, regardless of whether they approve of the religion involved in the possession. In the line of divine service, all priests and sacred mystics are one, regardless of what religious line they hold, and what Deity guides them. Divine assistance will always be present within each spiritual belief, as long as the exorcist remains humble, honored to be able to work with other Deities outside his personal spiritual line, and maintains a thankful and grateful heart.

- **A Patient and Sympathetic Heart:** It is essential that the exorcist have a deep understanding of the human spirit and the nature of spiritual survival in the realm of magic.

It must be taken into account that when an exorcist removes a demonic entity from a host, there will most likely be many large and small energetic parasites still hanging on to the victim's internal and external energetic matrix, which also need to be removed. Some of these energetic parasites have a symbiotic relationship with the host. In such cases, the exorcist must be careful, and consider their purpose and function before removing them. Some of these energetic parasites are passed down through family lineages, some infect living areas and all who reside there, some are attracted to certain activities, and some are attracted by certain mental and emotional illnesses.

All experienced exorcists understand that certain types of spirit parasites can have good uses, and do not necessarily need to be destroyed when encountered. And that for whatever reason, some individuals actually want to live their lives with spirit entities inside of their bodies.

Additionally, it is important to note that some individuals are really not worth the time and effort to clean up - as they will immediately return back to the original pattern that caused the possession, as soon as you have completed your work. I have seen this frustrating pattern occur over and over again.

## INTERVIEWING THE FAMILY OF THE POSSESSED HOST

In almost all cases of demon possession, it is either the victim's mate or a concerned family member that seeks the help from the exorcist, and not the victim. Usually, because of the supernatural power of the demonic overshadowing, the victim is "clueless" to the possession and his or her bizarre behavior.

A person who is possessed is usually brought to an Exorcist by his or her mate, relatives, or friends. Therefore, it is important to note that in a demon possession, when a family member speaks to you for the first time (usually on the phone), the spirit entity immediately becomes aware of who you are. Anything you say about the host or the treatment application is potentially being given to the demon, who can and will use the information to counter-attack you. Therefore, the questions surrounding the host should contain the following fact finding information:

- What are his religious beliefs?
- What does he do for a living?
- Where does he live?
- Who are his relationships?
- What is his current family situation?
- What medical assessments have been made?
- Is he currently on medication?
- What actions seem to trigger an event?
- What actions seem to make it worse?
- When did it start?
- How long has it been going on?

After gathering all of the information, the exorcist will try to understand and identify why the host was infested/possessed, what triggered the possession, and what has strengthened it.

It is important that the exorcist understand the host's foundational spiritual makeup. That way, if possible, the exorcist will be able to use the host's founding spiritual beliefs as leverage to remove the demonic entity. Victims who have a spiritual life tend to fight the possession harder, and they can sometimes be reached through the possession in order to give them instructions. However, certain medications such as antidepressants tend to lower a victim's ability to effectively fight the possessing spirit entity, allowing it to dig in deeper.

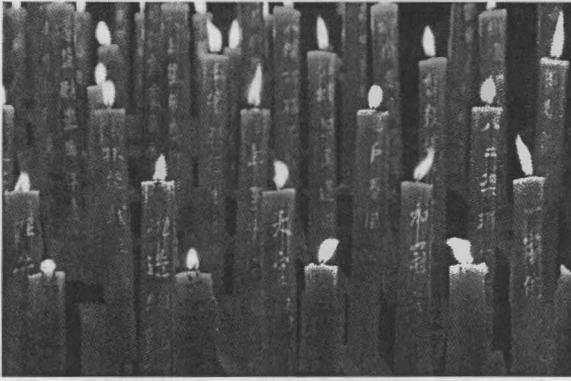


Figure 1.348. Purification Candles

## PREPARING FOR THE EXORCISM

When preparing for an exorcism, it is important to isolate yourself, and keep away from public areas. Once the decision to perform an exorcism is made, the exorcist immediately enters into spiritual combat, and is vulnerable to spiritual assault.

Avoid drinking any form of alcoholic substance, and stay away from all types of drugs. It is important to keep your body clean, the mind alert, and the spirit dedicated to the service of the Divine.

At night, sleep with a lit Purification Candle placed next to your bed (Figure 1.348). Make sure that the candle has been ritually consecrated and dedicated to the protective powers of the Three Pure Ones (or whatever spiritual authority you are of service to).

Avoid contact with troublesome individuals (i.e., people who are chronic complainers, gossipers, perpetual victims, etc.), and try to limit your contact with family members. This is for their own safety, as when interacting with them you will instantly expose them to danger through your extended and exposed energetic cords.

Remain in constant prayer, and when needed fast, drink Holy Water in order to fuse and overflow your body's Righteous Qi with Divine Qi.

Additionally, while training at the Longhu Daoist Monastery in China, one of the teachers informed me that it is essential to remove your wedding ring before performing any form of major exorcism. It is taught that the reason for this action, is that, if the evil energy is not completely

removed from the priest's body after the exorcism, then it seeks out any form of energetic outlet. One such outlet is to transfer itself into the wedding ring and use it as an energetic portal to enter into and effect the priest's marriage relationship.

## THE EXORCIST'S ASSISTANTS

Ideally, during an exorcism, the priest should have the support of several assistants (the maximum number should not exceed four). These assistants should be carefully chosen according to their own experience, dedication, and their ability to follow instructions without getting distracted. It is also important that they be physically, psychologically, and spiritually strong.

During the exorcism, the priest's assistants must do exactly what the Exorcist says, and may never engage the demonic spirit in conversation.

Also, because of their emotional connections and other personal dynamics, family members are the worst individuals to have in the sacred room while the exorcism is being performed. Although the family members are sometimes present in the house, and they should only be encouraged to pray for the safe delivery of their loved one. By praying in this manner, the family members will be able to generate an powerful divine energy field which can act as an atmosphere of intercession. If for any reason they are unable to do this, they should be politely asked to leave the premises.

## PREPARING THE EXORCISM SPACE

Before performing an exorcism, it is important to prepare the sacred space. The following is a magic Binding and Banishing Ritual used for purifying a house or, as in this case, a room.

This purification ritual is done in stages, and these important steps must be rigorously adhered to. Do not cut corners, and do not stop half way through. Once you begin, you must see it through to the end.

- Start by choosing a special room, that will be the "sacred room," where the exorcism will take place.
- Next, begin removing everyone from inside the sacred room, except for any other priests and/or assistants that are working with you. Make sure the possessed individual is still

in the house, but kept as far away from the sacred room as possible. Also make sure that all of the helpers have undergone the required purification rituals before allowing them into the sacred room.

- Make sure that at least one person remains with the possessed individual. Be sure that this person does not talk to the possessed individual, but remains constantly in prayer.
- Make sure that the possessed individual is marked on the Third Eye and top of both hands with the ashes of a Binding Demon Talisman (Figure 1.349). The ashes of this magic talisman are used to bind and contain the demonic entity currently inside the host. The binding and sedating of the demonic entity allows the exorcist and his assistants the time to prepare the sacred exorcise room.

This special magic talisman is specifically used to bind, command, and control demons. In order to activate its magical power, it should be written on yellow talisman paper with black ink, and then burned while saying the following magic incantation:

**“Be Infused with the Illuminating Power of the Three Pure Ones !  
And the Magical Might ,  
of the Seven Stars  
of the Northern Big Dipper!”**

If you choose to use this magic talisman, then when performing the exorcism, make sure that the magic ritual is dedicated to and led by the Three Celestial Emperors (Sui Ren, Fu Xi, and Shen Nung).

Once you perform the magic invocation correctly, immediately summon Minister Wang Tai Yu to the sacred room, and then implement the Celestial Command, and he will do exactly as you ask.

- It is extremely important that both the exorcist and his assistants wear (or carry) magic protective talismans (Figure 1.350) during the exorcism ritual.

This special magical talisman is to be written onto both the exorcist and his assistant's



This magic talisman is specifically used to bind, command, and control demons.

In order to activate its magical power, it should be written on yellow talisman paper with black ink, and then burned while saying the following:  
“Infuse with the Illuminating Power of the Three Pure Ones - and the Magical Might of the Seven Stars of the Northern Big Dipper!”

When performing the Exorcism, make sure that the magical ritual is led by the Three Celestial Emperors (Sui Ren, Fu Xi, and Shen Nung).

Once you perform the invocation correctly, immediately summon Minister Wang Tai Yu (Chancellor of the Tang Dynasty) and then implement the Command, he will do exactly as you ask.”

Figure 1.349. Binding Demon Talisman



Figure 1.350. Magic Talisman Seal used for Preventing Attacks from Evil Spirits

Heart (to protect the Eternal Soul) and Yellow Court (to protect the Five Essence Spirits) areas with black ink, mixed with the ashes of the altar incense burner (i.e., prayers of the saints) and some Holy Water (Figure 1.351).

The specific design of the protection seal placed onto the exorcist and his assistant's body will depend solely upon the personal God/deity that they serve and pray to during their personal devotional time. For example, if either the exorcist or his assistant is a Christian, the Christian will use the magic protection seal of Michael the Archangel, instead of the Daoist Magic Protection Seal. Just make sure that the magic talisman being used is specifically designed to protect the body from death and/or possession.

- Next, begin removing and cleaning the sacred room where the exorcism will be performed. Take out any and all images of things that are not sacred to the victim's religion. All mirrors, photos, artwork, stuffed animals, toys, and anything with form of a face that can become an energetic portal for the possessing spirit must be removed. Anything that has a recog-

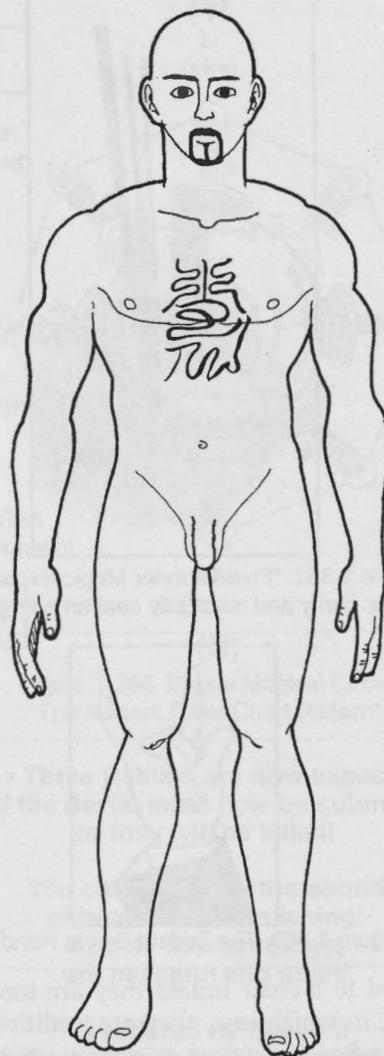


Figure 1.351. Write a Magic Talisman Seal onto the area of the Heart (to protect the Eternal Soul) and Yellow Court (to protect the Five Essence Spirits)

nizable shape that can be identified with as a life-form must be removed.

- Sometimes it is necessary to board up of the windows of the sacred room. This is because demonic entities are very fond of throwing things (i.e., priest or one of his assistants) out of the windows.
- After the windows are boarded, the possessed victim should be restrained. Usually they are



Figure 1.352. "Five Thunder Magic Exorcist Salt" Used for purify and magically seal an energetic space

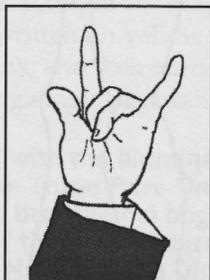


Figure 1.353. The Trident Single Hand Seal

tied to a chair unless they are too weak to sit, in which case, they are traditionally tied to a bed. This type of restraining technique is used to prevent the victim from harming themselves and others.

- Next, you will need a large bowl of Consecrated Salt (see back of book for instructions to make the "Five Thunder Magic Exorcist Salt") to line across all of the various corners of the floor, make sure each corner is completely covered (Figure 1.352).

After all of the corners have been covered, place the bowl of Consecrated Salt under the chair positioned with its back towards the Eastern direction. This chair will soon be used by the possessed individual.

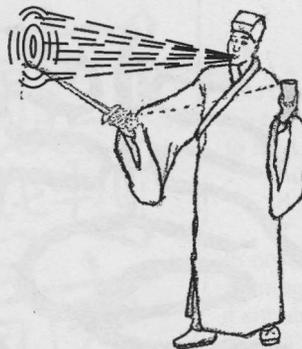


Figure 1.354. "Spraying the Holy Water to purify the Altar Space



Figure 1.355. Purifying With Incense Used to clean the air of the Sacred Room

- Next, take the Magic Peach-wood Sword and a cup of Holy Water (see back of book for instructions on how to make and spray the "Holy Water") and walk around the room. The exorcist will hold the Holy Water in his left hand using the Three Mountains Hand Seal (Figure 1.353), and spray the Holy Water into the center of each wall, in order to purify and anoint the four walls of the sacred room (Figure 1.354). Also remember to spray the centers of the floor and the ceiling.

After all of the centers of the four walls, ceiling and floor have been anointed and purified, place the bowl of Holy Water on a stand next to the area where the exorcist will be standing (this is usually positioned with your back towards the North-Western wall).

- Finally, you will need to purify the air of the sacred room by lighting special incense. Tra-

ditionally, Frankincense Incense is burned in order to purify the sacred room. However, if Frankincense is not available, the following is a list of other incense that can also be used in this type of purification ritual: Mugwort, Myrrh, Sandalwood (White), or Willow.

- Next, the exorcist will hold the incense burner in his left hand using the Three Mountains Hand Seal, while simultaneously carrying the Magic Peach-Wood Sword in his right hand (Figure 1.355).

Then, after walking an eight step Bagua circle in the center of the sacred room (Figure 1.356), the priest will speak the following magic incantation in order to purify the air within the sacred room:

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

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

**The Heavenly Gate is now open,  
and all of the celestial gods  
are now bowing!**

**I exorcise all evil influences  
from this room!**

**I exorcise all demons, spirits, ghosts,  
curses, spells and bindings from this room!  
I exorcise all thought-forms, magical spirits  
and bound entities from this room!**

**With this magic incantation,  
I cast upon them now  
Spell Chains and Magic Shackles!  
And I cast them into  
the Judgement Court of the Underworld,  
where they shall trouble  
these servants of God no more!**

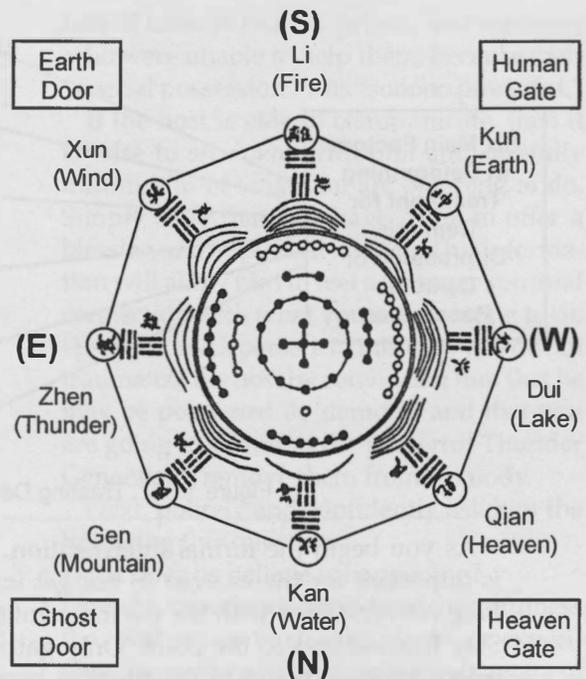


Figure 1.356. Bagua Magical Circle  
“The Ancient River Chart Pattern”

**The Three Realms are now expecting!  
All of the devils must now be submissive,  
or they will be killed!**

**You can now hear the sound  
of beautiful jade clicking!  
And all surroundings,  
are peaceful and quiet!**

**As ordered by Heaven!  
The Command is quickly transmitted,  
as fast as Wind and Fire!**

**And the Thunders of the Great Dao,  
are all assisting Celestial Master Zhang!  
In this year of -----,  
In this month of -----,  
And, on this auspicious day of ----!”**

- Once the room is prepared, have the assistant bring the possessed individual into the room, and sit them in the chair (the chair must have the bowl of Five Thunder Magic Exorcist Salt under it).

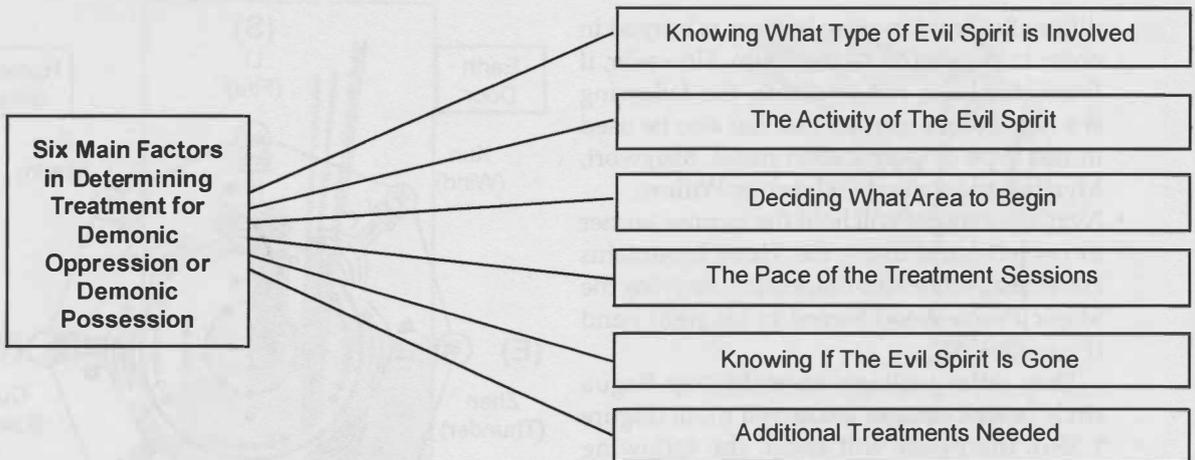


Figure 1.357. Treating Demonic Oppression or Possession

As you begin the formal interrogation, it is important for the exorcist to not get into long conversations with the demonic entity. Stay focused and to the point. Only gather information pertinent to the ritual at hand, nothing more. Sometimes the demon will read the exorcist and reveal certain hidden knowledge about someone in the priest's personal life of whom he is concerned. This misleading information is purposely done in order to distract the priest's concentration, cause confusion and sabotage the exorcism.

Additionally, it is extremely important that no one should stand or sit directly in front of where the possessed host is sitting. This area is known as the "kill zone." Anyone sitting or standing in the "kill zone" is at risk of possession, especially if the demon decides to suddenly vacate the host and immediately enter into an easier target.

Also, it is important to avoid direct eye contact with the possessed individual. Many possessions and overshadowing are initiated by eye contact with an infested host or from a powerful spirit entity.

## BEFORE PERFORMING AN EXORCISM

When interrogating an individual who is Demon Oppressed (i.e., the spirit is attacking the victim's spirit body and energy body) or Possessed

(the spirit is now inside the victim's physical body and operating it), it is important for the Daoist priest to discern how and when to treat. Traditionally, there are six main factors used in an exorcism, when applying treatment: Knowing What Type of Evil Spirit is Involved, The Activity of The Evil Spirit, Deciding What Area to Begin, The Pace of the Treatment Sessions, Knowing If The Evil Spirit Is Gone, and Additional Treatments Needed (Figure 1.357). These six factors are described as follows:

### WHAT TYPE OF EVIL SPIRIT IS INVOLVED

There are different types of demonic and spirit entities that can possess a victim's body. The energetic intruder can range from the parasitic spiritual consciousness of a deceased individual (i.e., a ghost), a type of Nature Spirit, or one or more types of demonic entities. Sometimes these evil spirits can even be ancestral spirits, that were inherited from a family's past karma.

The first stage in determining what type of evil spirit is involved, was known in ancient China as "Jianguì" or "Shigui" (Spirit Detection)

1. **Spirit Detection (Jianguì or Shigui):** The first step in an exorcism is to determine if the victim's current unbalanced mental, emotional, and spiritual state is caused from a type of mental illness, a form of spirit oppression (i.e., a psychic attack initiated from a powerful sorcerer), a demonic possession, or something

else. This is where knowledge of human psychology, the patient's personal history, the history of the surrounding land, and the history of the building involved, all come into play.

It is important to note here that any form of psychoanalysis, chemical medication, or electric shock treatment will not cure an individual who is a victim of a Possession. Likewise, an Exorcism will not heal any form of mental illness.

If at all possible, before interviewing the victim, try to speak to other people who have known the victim for several years. Try to determine if the victim has had patterns of behaving strangely and episodes of acting "out-of-character." Patients who suffer from mental illness tend to be constant in their actions and delusional fantasies. Unlike a mentally ill person, an individual who is possessed is able to distinguish between objective and subjective levels of awareness. Therefore, during the interview, the victim is asked about their personal life.

An individual who is suffering from a spirit oppression or possession, is generally aware that there is a spirit entity existing within or around them as a separate living being. A person with mental illness does not do this. One old Western proverb states: "The mad do not know that they are mad." Generally, people who are considered to be "sane" are those who occasionally wonder whether or not they might be mad. This type of thinking never occurs to an insane person.

Additionally, there are some people who claim to be possessed as a way of getting attention. This tends to be the "Secondary Gain" (hidden agenda) of the claimed possession. These types of individuals often have poor social skills, are unable to socially interact with people, and therefore try to get attention by "being possessed" or claiming to be "haunted by a certain powerful individual's spirit." Sometimes, being diagnosed as "being possessed" gives certain individuals permission to behave in all kinds of anti-social ways. I have even come across several proud and arrogant "victims" who have kept long

lists of famous healers, priests, and sorcerers who were unable to help them, because their "special possession" was "sooooo powerful."

If the host is able to communicate, then it is wise to sit down with him and carefully inform him of what you are planning to do. Simply state that you have come to offer a blessing and a spiritual healing. This information will allow him to feel a stronger spiritual connection with what you are planning to do - pray for a sick person. In this way, you do not traumatize the host by convincing him that he may be possessed by demons, and that you are going to summon the powerful Thunder Generals to remove them from his body.

Next, politely and confidently ask him the following five questions:

- What does he believe is happening?
- Does he experience periods of forgetfulness (i.e., waking up in strange places, or experience times when he is completely unaware of what he has been doing)?
- Does he think that these episodes are dreams?
- When did it begin?
- How does he feel now?

When asking the host these three questions, it is important for the exorcist to observe the host's eyes, and look cautiously for any micro-pulsations of his facial features. Additionally, it is also important to listen carefully for any micro-fluctuations in his voice, tone, and pitch.

When perceiving the active presence of a spiritual manifestation, sometimes the exorcist will ask the individual if he or she sees the demon, Nature Spirit, or the energy of a soul of the dead. Symptoms of demon, ghost, or spirit possession can manifest as auditory and visual hallucinations, conversations with imaginary people, fixations on inanimate objects (trees, rocks, water, etc.), loss of appetite, lassitude, highly erratic and demonstrative behavior, extreme mood swings, uncontrolled laughter, and insulting speech.

Hate, filth, and death tend to invigorate the demonic, while righteousness, light, and prayer tends to aggravate and sometimes

immobilize it. Therefore when an untrained individual first encounters a demonic spirit that occupies a dwelling, it is important that he or she refuses to give it recognition (i.e., do not speak to it). Instead, the person should focus on surrounding him or herself with Divine Light and immediately leave the premises until a trained exorcist can return and confront the entity.

- **Testing for Demonic Possession:** While talking to the host, have an assistant provide a glass of Holy Water for him to drink, without informing the host of the consecrated contents. Observe his reaction as he drinks the water. Does he immediately become sleepy, confused, or suddenly scream out in terror?

If the host is under the magical powers of a heavy demonic possession, and is unable to communicate rationally, then it is important for the exorcist to elicit a reaction from the demon (as opposed to the mind of the host). This is one method used to help the exorcist determine if this is truly a possession or a case of mental illness. There is usually one of three reactions:

- If the host has a demonic entity possessing his body, then drinking the holy water will cause a powerful reaction.
- If the host has a spirit entity, possessing his body, then drinking the holy water may cause a small reaction.
- If it is a case of mental illness, then there will be no reaction at all.

In certain ancient Daoist traditions, before performing a lower level exorcism (i.e., removing a spirit parasite), the Daoist priest would peel back the individual's eyelids in order to observe specific blood vessel patterns. The eyelid was divided into four quadrants, representing the four quadrants of Heaven. By observing the various blood vessel patterns, the Daoist priest could determine which quadrant the demon originated from. Once this information had been determined, the Daoist priest could correctly choose which specific talismans and incantations would work best to remove the negative spirit entity.

Additionally, there are certain sound frequencies that a demonic entity cannot tolerate (e.g., the sound of shaking a demon screamer, worship music, heart felt prayer, divine incantations, etc.), and an individual who is possessed by a higher level of spirit being will react violently to such sounds. These special musical tools are sometimes used in order to help the exorcist test what type of possession he is facing.

All of the magical tools used in an exorcism are always traditionally sanctified, and then kept hidden until they are used. It is important that the magic tool is not seen or perceived by the demon possessed host, until it comes into use.

- **Religious Provocation:** Exorcisms can sometimes be driven by great fear, and a desperate need to maintain control of the demonic entity in order to free the host. Depending on the type of exorcism, the spirit entity is either being threatened and commanded, or insulted and harassed into complying.

In Daoist Exorcisms, after it has been determined that the possession was not invited or an act of retribution, the demonic spirit is traditionally requested to leave the host and vacate the premises. If the spirit refuses, the demon is then introduced to a more powerful spirit entity, who was summoned via the Thunder Court to escort the violent spirit out of the host. What transpires next is the spirit is either immediately brought into the Judgement Courts of Hell, or it is immediately disassembled by the "Destroyers and Guardians of the Saints."

According to the famous Christian Demonologist Ed Warren, the demonic spirit is actually moved to violence when exposed to religious articles, the recitation of prayers, or a reference to God or Jesus Christ. Although certain people may not believe in God, it seems these demonic spirits do.

One of the many tests used in Christian exorcism to determine if an individual is possessed by a demonic being, is to discreetly place a crucifix behind his or her head. The individual in question is instructed to close

their eyes and slowly count to twenty. An assistant standing behind the individual will then place a cross six inches behind their head. If a demonic entity is possessing the individual's body, it will immediately begin to scream wildly.

Although an effective tactic in exposing a demonic presence, Religious Provocation is dangerous, the more power that the religious item has the more likely it is to provoke a negative response. Almost anything can happen in this type of situation, and there are a number of ways a negative entity can seriously harm a "sensitive" individual. If an earthbound spirit is the cause of the problem, then it will generally show itself because it wants no quarrel with God. However, if it is a demonic spirit, it will be repulsed by the religious objects and begin to initiate an assault.

Religious Provocation requires special preparation before it is attempted or else the results can be disastrous. The presence of a demonic entity is a serious problem, and neither good intentions nor "manly intolerance" will drive it away. It is powerful, shrewd, calculating, has access to ancient wisdom, and backs off only in the name of God.

In ancient times, one of the classic ways of revealing a genuine Demonic Possession was for the priest to pray (i.e., speak divine incantations) over an alleged victim. The invocation of Divine Light onto the victim revealed any dark entities hiding within the individual.

Traditionally, if the possession was indeed demonic, then usually within seconds the energy of the room shifted. The victim would enter into a trance stage, their eyes would roll up inside their head, and their facial muscles would begin to twitch. Both of their hands as well as their body would become rigid, and they would begin thrashing wildly about the bed. Their voice would also release growling noises and their speech (if they talked) would become venomous and hate filled.

All of the torment that one observes during a demonic possession (i.e., the physical distortions, screams, etc.), in reality, are from

the victim calling for help. They are still trying to resist the evil spirit entity that has taken possession of their physical body.

If the prayers and divine incantations are continued, the possessing entity would soon begin to emerge to the forefront. Usually within 95% cases of all genuine possessions, the demonic entity will show itself within the first minute of being prayed over. This "second personality" always contains the evil characteristics of the possessing entity.

If however, no trance occurs and no secondary personality emerges while the person is being prayed over, then that individual is not considered to be possessed. This does not mean that the individual is not suffering from a type of mental illness or "Demonic Obsession," it simply verifies that the victim's physical body has not been possessed by a spirit entity.

#### THE ACTIVITY OF THE EVIL SPIRIT

Once it has been established that this is a genuine possession and not play-acting or some form of mental illness, the priest must then determine who or what is possessing the host, and what, if any, physical, mental, or emotional activity is being generated by the possessing spirit entity.

The priest should then begin to notice what adjustments, if any, the possessed host has made to himself and his environment. Observe and internally ask yourself the following questions:

- Is he bothered by light, heat, or cold?
- Is he bothered by certain sounds?
- Is he trying to hide any of his features?
- Is he self-mutilating his body?
- What does his body skin smell like?
- How are his body movements?
- What does his skin and energy look like?
- What type of energy is coming from his eyes?
- Has he surrounded himself with certain objects?

When an exorcist is first introduced to the demon possessed individual, the spirit entity occupying the host immediately reads, studies, and strategically analyzes the personal life of the exorcist.

During this time, all of the exorcist's personal fears, failures and vulnerabilities are immediately

Yang (Apertus) Open Activity	Yin (Clausus) Closed Activity
Energy is Expanded	Energy is Compressed
Patient is loud, manic, expressive, impulsive, and volatile	Patient is quiet, depressed, and withdrawn
Extroverted, Laughing and Crying, Incoherent Talking, Patient displays signs of Violent Insanity and Manic Psychosis	Introverted, Staring at Walls, Patient displays signs of Depressive Psychosis

Figure 1.358. Yang and Yin types of Possession

brought to task and violently attacked, so he must be constantly on guard and not become distracted by such energetic interactions.

Simultaneously, the exorcist is also assessing the physical and psychological state of the host, the room, the house, and the family.

Traditionally, the activity of the evil spirit in a Demonic possessions is categorized into either a Yang Possession and Yin Possession, described as follows (Figure 1.358).

- **Yang (Open) Activity:** Sometimes called an "Apertus" ("open") type of possession, these victims tend to be extremely vocal. If the possessing entity is indeed a Yang type, then just after the "trance stage" has begun, they will speak. There will be a distinct change within the victim's voice, often accompanied with grunting sounds and gutter growls. The victim may sometimes speak in a foreign language, unknown to the possessed individual (although this needs to be verified), and they will often say things that insult, frighten, and target the priest and his assistants.

That is why during an Exorcism, the officiating priest will choose his assistants with great care and consideration. Without a deep commitment to serving the divine and the dedicated mission of releasing the suffering of others, it becomes easy to up-root and overturn the priest and his assistant's internal thoughts and personal emotions via the ap-

palling statements spewed from the possessing demon. Additionally, because these evil spirit entities are extremely clairvoyant, both the priest and his assistants are constantly being bombarded by the telepathic broadcasting to vile thoughts and intentions emanating from the demonic entity.

Because the evil spirit has supernatural clairvoyant powers, it constantly reveals secrets and unknown facts about other people. This special technique has been the downfall of many an apprentice and inexperienced Exorcist.

- **Yin (Closed) Activity:** Sometimes called a "Clausus" ("shut" or "closed") type of possession, these victims tend to be extremely sullen and silent. If the possessing entity is indeed a Yin type, then just after the "trance stage" has begun, the victim will become very rigid and there will be no response at all when speaking to it; just malevolent silence when the Exorcists asks the spirit entity to give its 'number' (i.e., how many are possessing the host) and its name. To resist giving this information, the demon will often change from Yin behavior to the more aggressive Yang modality.

### DECIDING WHAT AREA TO BEGIN

Locating the origin or spiritual root assists the Daoist priest in knowing where to begin and what progress to expect.

If the patient's condition can be better treated through psychological counseling, medication, and/or a drastic change of personal emotional patterns, it will be addressed at this time.

If the victim is found to be suffering from any form of spirit oppression, the cause and needed spiritual care for immediate recovery and relief of the diseased condition will be addressed without hesitation.

However, if it is determined that this is indeed a case of spirit or demonic possession, the exorcist will first give the spirit entity a chance to vacate the host. If the spirit entity refuses to leave the victim's body, the exorcist is then to proceed to treat the patient according to the following treatment pattern.

## PACING OF THE TREATMENT SESSIONS

After ascertaining the type of spirit or demonic entity, its location and activity, the priest will develop an exorcistic treatment plan based on three important approaches. In Daoist Magic, the first approach in removing a demon is known as "Kaozhao Fa," Summoning and Investigating; then the priest will perform "Qianhe," Accusation and Reproach; and finally Bi, Removal. These three methods are described as follows:

### "SUMMONING AND INVESTIGATION" (KAOZHAO FA)

This initial stage is also known as "investigating demons and summoning spirits" (Kaogui Zhaoshen). This beginning stage is divided into two parts, Summoning and investigation, described as follows:

- **Summoning the demon, ghost or spirit into the ritual area.** There is an ancient Daoist text which states, "a man's body is naturally visible and there are methods for making it invisible; spirits and demons are naturally invisible and there are procedures for making them visible." In ancient China, the meditation called the *True Form of the Original Heavenly Changes* was used to initiate this transformation. It is by virtue of mastering this transforming principle that metamorphosis is possible. This type of metamorphosis is linked with the idea of observing the "True Form," which involves making something that already exists in a given form appear under a new form.

Taking this concept in mind, when summoning a demon or evil spirit to appear, it is important to specify the "form" that you require the entity to take when manifesting. Certain demonic forms are so terrible that the shock of seeing them has been known to cause individuals of nervous temperament to literally go insane. The demon, knowing each individual's nature and constitution, understands which images can terrify the exorcist and which appearances he or she can tolerate.

Additionally, when summoning a demon or evil spirit to appear, it is important that the exorcist remain energetically connected to the realm of Divine Light, and adopt a

serious tone of voice and air of authority. Always maintain the authority as the master in order to make the demon or evil spirit obey, and never become submissive to the apparent immense power of the entity. Any act of submission will cause the demon to either immediately attack or initiate a pact for control by offering specific powers. The demon, being vengeful and resentful, will constantly and intuitively try to comprehend the exorcist's dispositions and inclinations, always looking for an avenue to control him or her.

It is also important to note, that in any form of magical Summoning, the spirit entity that the individual invited energetically passes through his own spirit body and energy body, as well as his own physical nervous system. The spirit entity may "appear" within the sacred altar space, but it actually manifested into this realm via the individual's consciousness. Therefore, it was the individual's consciousness that the spirit entity magically attuned to, and through this energetic vehicle, the spirit entity was given passage from its dimension into the physical world.

With each Summoning into the physical realm, it leaves an energetic imprint within the individual's field. This energetic imprinting can either act as a blessing or a curse, depending on the type of magical ritual involved and the type of spirit that was invoked. For example, if the individual performs a blood-sacrifice, or invokes some type of unclean spirit entity, they become prone to spirit infestation (the first initial stage of a possession).

Once the individual's energetic fields have become toxic by summoning evil spirits, his mind becomes overshadowed and 'twisted.' Because of this type of evil energetic magnetism, the individual must seek assistance in disconnecting from the evil energetic state that has defiled his body, energy, and mind.

- **Interrogation and Investigation:** When an Exorcist interrogates a demon, at no point during the investigation is he allowed to insult the demonic entity. The protocols utilized during

this type of magical ritual require courtesy as a rule. It is not the responsibility of the Exorcist to rebuke the demonic being. The priest does not perform the exorcism out of his own personal spiritual power or personality. It is always done through his internal connection with a Realized Being (i.e. Taishan Laojun, Supreme Commander Deng, Marshal General Zhao Gong Ming, Marshal General Ma Hua Guang, Marshal General Yin Jiao, The Thunder Ancestor and Celestial Worthy of the Nine Heavens, The Perfected Warrior Zhenwu, etc.) through the lineage which he have received during his ordination.

The interrogation is used to ascertain the spirit entity's name and the reason why it has caused the particular ailment (known as Tong Xingming and Tongzhuān).

Once the exorcist has determined that the possession is real, he must next ask four main questions: Who are you (the type of entity)? What it is (what feeds it)?, Where did it came from (where does it belong)?, and Why are you here? This information is essential when dealing with a hostile spirit entity.

No matter what other information the demonic spirit says, the exorcist must remain focused on the four initial questions. It is imperative that the priest not go into conversation with the demonic entity. Additionally, and the priest's assistants, even before entering into the sacred space, know categorically that they must not under any circumstances either address or reply to the demonic entity.

**Who are you?** The exorcist must courageously and with respect introduce himself (like two generals meeting on a ancient battle ground), and request the spirit's name.

Contrary to popular belief, knowing a demon's true name alone does not give you complete power over it. Speaking its true name in magical ritual only opens an energetic portal, and simply allows you the ability to call it. When you invite it into this realm by name, you disengage and release a whole host of intertwined protections, guardians, and safety

nets designed to keep it away from and out of this realm. Because the being is so much more than its name, when you banish that name, you are only sending part of the being away.

When you call it by name, all of it will come by choice into this realm. When you banish it by name, only the named part is affected and will leave. However, the rest of the being is allowed to stay and act as a parasite towards the closest receptive victim.

**What type of spirit entity are you?** The exorcist must then determine if the spirit is a type of ghost, nature spirit, guardian spirit, or demon.

Knowing what type of spirit it is, and its particular energetic behavior pattern, is extremely important. This information allows the exorcist to understand the types of emotions and energetic states the spirit may try to manifest in order to survive. For example, a powerful demon may choose to express itself through full blown rage, destruction, mutilation and murder, and how it may choose to control the host is through attaching to the nervous system, digestive system, vascular system, or reproductive system. This pattern is how the demon energetically feeds and controls the host, and why it creates such extreme emotional patterns.

If the host displays a more subtle manipulative emotional pattern (i.e., unstable emotions and shifts in personality, weird sexual acts, self-mutilation, etc.), then chances are that the exorcist is dealing with a type of spirit possession, rather than a demonic possession.

**Where did you come from?** The exorcist must determine the spirit's origin, if it originated from a star constellation, specific planet, sacred forest, mountain range, river, cave, or sacred shrine, etc.

This information allows the exorcist to determine the spirits ancestry, as well as where and how to return it back to its original source.

**Why are you here?** The exorcist must determine what gave the spirit entity access to this realm and to the host. Was the spirit entity invited? Is this possession provoked, and due to some disrespectful action on the host's part?

One problem that is commonly observed, is when a spirit being has been invited into the energetic core of the host. This can occur to protect a certain area that the individual is not ready to deal with (either consciously or subconsciously). This condition often occurs during childhood, when a child will look to one of his or her "invisible friends" for help during a difficult or traumatic period or event. Often the spirit entity will engage itself in protecting the child, and will continue to do so throughout the child's life. As the individual matures, the need for childhood protection disappears, but the being still remains within the individual. Usually, if this is the case, all that is required is a simple, imagined communication between the individual and the spirit being. As the spirit being leaves, the sheltered trauma is then resurfaced and must be accepted and integrated into the individual's personality.

Many demonic beings that enter into our world have been summoned (pulled), coaxed, and invited out of their energetic realm into our world by a variety of human acts and magical rituals.

If humans were responsible for aiding the demon in breaking through the barriers set to stop them, then humans are also responsible for placing them back to where they originated from. Energy brought about through magic and religion are the two biggest creators of energetic portals (spirit doorways) for such beings to enter into our world.

Additionally, the ancient Chinese maintained the belief that no demon could harm an individual without the authority of Heaven, or at least without Heaven's silent consent. Therefore, divine justice was sometimes believed to be carried out through the hands of demons or evil spirits. The interrogation and investigation also determined whether these attacks of demonic oppression (harassment and illness) or possession were personal in nature (singled out and attacked according to malicious demonic cruelty), or occurred as a result of "karma" (according to the individual's own acts of malicious cruelty).

Several factors must be addressed when an exorcist begins to interrogate a victim, including: the history, the type of phenomenon, any specific signs or symbols that may have been observed or used, the strategies used by the spirit entity, and the synchronization of the events. When viewed in totality, a progression of events will become apparent, with each item playing its own significant part. The exorcist will uncover the origin of the problem, preliminary setup, infestation strategy, oppression strategy, symbolic events and so on. There will be signs of deliberate events occurring at precise times of the day and night and days of the week.

The exorcist is taught never to engage in conversations with the demonic entity. The first thing the exorcist is taught to do is to silence the demonic spirit and command it to answer his or her questions. Because the demonic entity has the ability to energetically read and understand the exorcist's personal history, desires and fears, it can reveal hidden truths along with pre-fabricated stories set to confuse and emotionally imbalance the exorcist. This technique is used in order to destabilize the exorcist's focused concentration and render the ritual impotent.

Because of the spirit's ability to penetrate an individual's mind and understand his or her actions, it is extremely important for the exorcist to monitor and control all thoughts and actions. When faced with survival, the spirit's ability to manipulate the exorcist manifests in full power. It can be extremely cunning, and will sometimes offer the exorcist its services, which is a subtle attempt to initiate control over the exorcist.

One favorite trick is for the demon to inform the exorcist of many "secret" and "important" things until the exorcist's mind becomes so completely over-clouded with information that he or she no longer knows what to believe or who to trust. Therefore, it is important that the exorcist stay focused on the interrogation and never offer any information concerning his or her personal life.

## APPORTS

An apport is a supernatural transference of an item from one place to another; or the magical manifestation of an object, causing it to mysteriously appear "out of nowhere."

It is said that the Spirits of Divine Light use special apports as messages of hope and blessing. These types of apports are sometimes considered to be "gifts" that manifests from the non-physical realm into the physical realm.

The manifestation of apports may be linked to teleportation or telekinesis, created by one or more psychic individual. The production of apports was and is still one of the most prominent and effective aspects of a spiritual seance.

In cases where the demonic possession was caused by an evil sorcerer working black magic against a victim, the apports may materialize, or be vomited out. For example, sometimes powerful priests will use black magic to deliberately summon demons and dispatch them to possess the sorcerer's enemy. As a consequence of this type of sinister magic, physical objects are sometimes manifest inside a possessed victim's physical body, and are also categorized as being an apport. The Demonic Realm will use these types of apports to inflict suffering, and to establish their energetic strong-hold within a victim's physical body. During an Exorcism, these magical objects are usually expelled from the possessed victim's body. Many times the apports are vomited out, however, sometimes they are forced out through the victim's skin.

In many powerful Exorcisms, apports are frequently manifested constructed out of urine, bile, vomit, blood and/or excrement. These substances sometimes simple appear because they have been either teleported into a home, or synthetically assembled by the demonic spirits who are causing the infestation. Such apports usually contain all of the minerals, trace elements and amino acids found within nature.

It is important to note that when the priest is performing an Exorcism, he must handle the evil apports with extreme caution. If the apports have been sent inside a victim's body, then they will be ejected and expelled, usually out the mouth. These

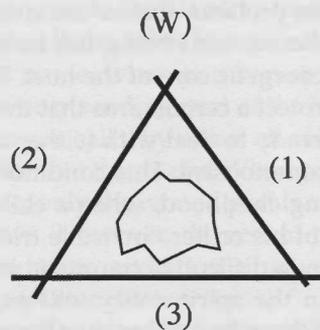


Figure 1.359. Using the Fire Element Pattern Stack the wood in a counter-clockwise direction.

types of apports can manifest as iron nails, threads, old coins, or the bones of animals or babies.

Due to improper preparation, many Exorcists have suffered because of their mishandling of these evil objects. Once ejected, they should not be physically touched, as they are considered to be infected with toxic energy and vile spiritual poison. Some exorcists have even become sick for as long as 10 years, after touching the evil apports.

When removing the apports, try to use some type of kitchen utensil (e.g. tongs). If the apport must be handled, then the priest must first bathe his hands in Holy Water. Then, after handling the objects (for as short a time as possible), the priest should immediately again bathe his hands in Holy Water.

- **Burning the Apport (Heaven):** After removing apports from the sacred area, if any of the items are flammable, they should be taken outside and burnt in a special sacred fire. Traditionally, the wood is sanctified, stacked, and placed in the design of a triangle, with the point facing West, away from the priest (Figure 1.359).

The Fire Element pattern is used for protection, and to quell, decrease, consume, obstruct, or destroy energy. The wood used to construct the Fire Element fire pit should be Cedar, Juniper, or Oak. Incense placed inside the Fire Element fire pit should include cinnamon and powdered sea salt.

Because this magical ritual is used to decrease energetic influence and power, the time to perform the Fire Element Fire Ritual is either during the hour of sunset, or in the

evening, during the time between the Half-Moon to New Moon cycle.

A Magical Incantation used to decrease energetic influence and power is to be spoken when stacking the wood and also while the wood is burning.

- **Burying the Apport (Earth):** If the apports cannot be burned, they must be buried deep into the Earth. Sea salt should also be thrown into the pit and then the hole should be covered and magically sealed. It is important that the apports be buried in an unmarked place, so that nobody else is likely to dig them up.

Additionally, it is important to note that much of the supernatural phenomena, such as moving furniture, foul smells, peeling wallpaper, enforced gravity (when the person is too heavy to lift), and levitation only tends to manifest during the final stages of an Exorcism. This supernatural phenomena is generally done in order to scare and terrify the Exorcist and his assistants.

#### **ACCUSATION AND REPROACH (QIANHE)**

During an Exorcism, the Accusation and Reproach Stage progresses through several stages, described as follows:

##### **THE "FIRST SHOW OF POWER" STAGE**

Once the Exorcism begins, the energy in the room dramatically shifts, and the priest and his assistants experience the "First Show of Power." In this stage, the true nature of the spirit entity will "reveal its true self." The priest and his assistants are then suddenly awakened to the awareness of something much bigger and immensely powerful living within this particular human body.

##### **THE "PRETENSE" STAGE**

The demon's next strategy is the "Pretense" stage, wherein the spirit suddenly tries to hide behind the personality of the possessed person. Using emotional manipulation, it can suddenly begin screaming and thrashing about the room. If being violent and angry does not work to intimidate the priest or his assistants, the next thing the spirit entity will try to do is elicit sympathy by crying and sobbing. This technique is used in order to arouse empathy and can make an inexperienced Exorcist doubt what he are doing.

##### **THE "BREAK-THROUGH" STAGE**

If the Pretense stage fails to disrupt the magic ritual, what follows next is known as the "Break-Through." The Break-Through only comes after all of the spirit entitie's attempts at psychological manipulation have failed. During the Break-Through, the inhabiting demon reveals its true self. The attempt at Pretense is cast aside, and the spirit entity no longer pretends to be anything other than what it truly is, a possessing demon afflicting a human being.

##### **THE "SECOND SHOW OF POWER" STAGE**

Once the Break-Through occurs, the demon will begin to manifest its internal powers. At this time, the priest and his assistants will experience what is often some of the most frightening aspects of an Exorcism. There is often the following energetic manifestations:

1. There will be a sudden pronounced change in the victim's physical appearance;
2. Various vile smells will arise from everywhere;
3. Things within the room will begin to move and shake;
4. Loud noises will be heard, things like doors and dresser drawers will begin banging open and close;
5. There can be a sudden dramatic change in the weathe;
6. Exorcisms that involve the powerful Archdemons also include other supernatural phenomena such as: abnormal physical strength, crying out in ancient languages, immovability, and levitation.

##### **THE "VOICE" STAGE**

During the Second Show of Power Stage, the priest and his assistants will usually encounter "the Voice." The Voice is both physically and mentally disturbing. When the demonic entity speaks using the Voice, it energetically tries to create great distress by resonating the sounds of the words both internally and externally.

When spoken and energetically projected, the Voice is heard in multi-sounds, as if one word was spoken by one voice with great hate, another voice says the same word with great pain, and another speaks the same word with great contempt. All of these different voices are speaking simultane-

ously. Some of the voices sound female, others sound male, some sound like children, and others sound inhuman.

When the demon is issuing the sounds of the Voice, none of these works are coming from the mouth of the possessed victim. The sounds resonate from all directions. This "surround-sound" encounter is not just heard by the ears, but it is also received within all of the minds of the priest and his assistants, as a form of telepathic overshadowing and attack.

Because the Voice can be used to both mentally and emotionally offset the priest and his assistants, and it is critical that it be quickly silenced. In order to silence the Voice, the priest will place a sacred object (i.e., magical seal or spiritual icon) onto the mouth or forehead of the demon possessed victim. Next, the priest will keep commanding that the demon be silent, until the Voice dies away. This magical application is extremely important. Until the Voice is silenced, the exorcism cannot proceed, as it is too distracting.

#### **THE "REPROACH" STAGE**

In the Reproach Stage, the priest proclaims his Divine Authority to summon the Celestial Marshall Generals in order to remove the evil spirit. The authority to summon and command the powerful Exorcistic Generals is given to the Daoist priest by order of the Jade Emperor, who is the God of Heaven and Earth. It is only through this Divine Authority that the empowered priest will boldly come face-to-face with the powerful demonic spirit entity

During the Reproach stage, the priest will make several strong statements, requesting the demonic spirit to leave the body of the host, such as: "It is not I who cast you out, it is the Living God who addresses you now, through me!"

During the Reproach Stage, it is important that the priest be on guard in order to avoid any form of "spiritual pride," or "spiritual arrogance." For within this elevated false state of mind, the priest will not be able to form the proper spiritual gateway required for the supernatural powers of the Divine to radiate through his body. This elevated divine state is needed in order to contact and dispatch the most powerful exorcistic deities of the Celestial Thunder Court.

#### **THE "EXPULSION" STAGE**

The final stage of the exorcism is known as "the Expulsion." In this stage, the priests and his assistants must persist in directing their combined focused intentions onto removing the demonic spirit.

In this next stage, the priest request that the Celestial Soldiers from the Thunder Court apprehend the evil demon, ghost, or spirit, and that it be taken and placed in confinement, incarcerated in a "spiritual prison," to then be interrogated, tried, and reproached.

During the Expulsion stage, if a powerful Arch-demon is in possession the victim, or a lesser demonic spirit calls upon his superior for assistance (i.e., an Arch-demon) for added strength, then the priest must invoke the spiritual help of the entire Thunder Court to descend and do battle.

When this happens, it generally becomes very quiet and extremely surreal within the sacred room, as the celestial battle rages between the opposing supernatural powers.

#### **THE "CONSTRUCTING THE PRISON" STAGE**

In ancient China, Daoist priests commonly drew magic seals on the ground of the ritual area in order to construct a powerful magical prison. However, certain spirit entities could also be locked up in earthenware jars, magic gourds, bottles, bronze mirrors, or copper coins.

- **Constructing the Well-Prison:** Traditionally, the Daoist exorcist priest would draw the character for a magic "Well" (Jing) on the ground, either by using a Magic Sword, or by using the Sword Fingers Hand Seal. This special character was believed to be a miniature representation of the cosmos, dividing a portion of the ritual space into nine fields, otherwise known as the Nine Palaces. These Nine Palaces served as the internal structure of the Daoist altar in its entirety.

The following are two examples of traditional ways in which to draw the "well-prison" during an exorcism ritual (Figure 1.360). The magical placement of the nine separate sections exposed within the Chinese character of "Well" correspond to the eight magical powers of the Bagua, surrounding a primary center. This same pattern can be observed

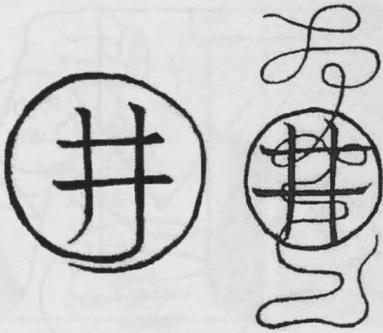


Figure 1.360. Two types of Magical Wells Used in Daoist Exorcism

within the iconic symbolization of the Magic Bagua Mirror, as well as the ancient Chinese copper coin.

While imprisoned within the magic well, the demon is trapped and cannot move. The magic well was said to be “an iron well, 10,000 miles deep,” and needed to be protected by celestial guards.

Most of the time, in ancient Daoist exorcist rituals, the act of imprisonment was usually aimed at containing the demon, not necessarily destroying it. Although the threat of violence or death was always there, the primary goal was to remove the evil spirit from its environment by locking it up inside a magical well, bottle, earthenware jar, bronze mirror or copper coin.

According to ancient Daoist teachings, when constructing a Magic Well, the priest should form the Thunder Block Hand Seal with his left hand (Figure 1.361), and leave it resting on his Lower Dantian.

With his right Sword Fingers Hand Seal (Figure 1.362), the priest should write the Magic Well character, enclosed within a circle, while loudly speaking the following magical incantation:

**“Thunder Gods of Heavenly Fire!  
Thunder Gods of Earthly Fire!**

**Five Thunders subdue these spirits!  
Lock the demons and bar the ghosts!”**

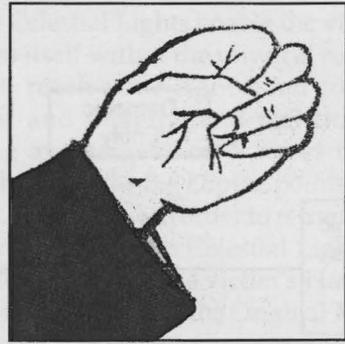


Figure 1.361. The Left Thunder Block Hand Seal

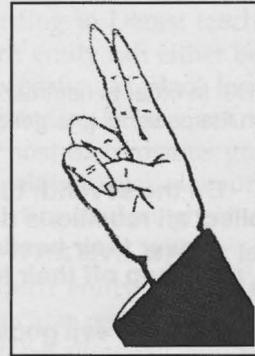


Figure 1.362. The Immortal Sword Hand Seal

After speaking the spell and drawing the magic well, the priest would imagine celestial generals descending from the “Fiery City,” building their camps and outposts surrounding the magic well.

Next, the priest would point the tip of his right hand Sword Fingers towards the heavens and repeat the following incantation out loud:

**“On the first turn,  
The Six Spirits hide!  
On the second turn,  
The Four Killers perish!  
On the third turn,  
I move the Tail of the Dipper!  
On the fourth turn,  
Thunder Fire erupts!  
On the fifth turn,  
Thunderclaps rush forth!  
On the sixth turn,  
Mountain Demons die!**

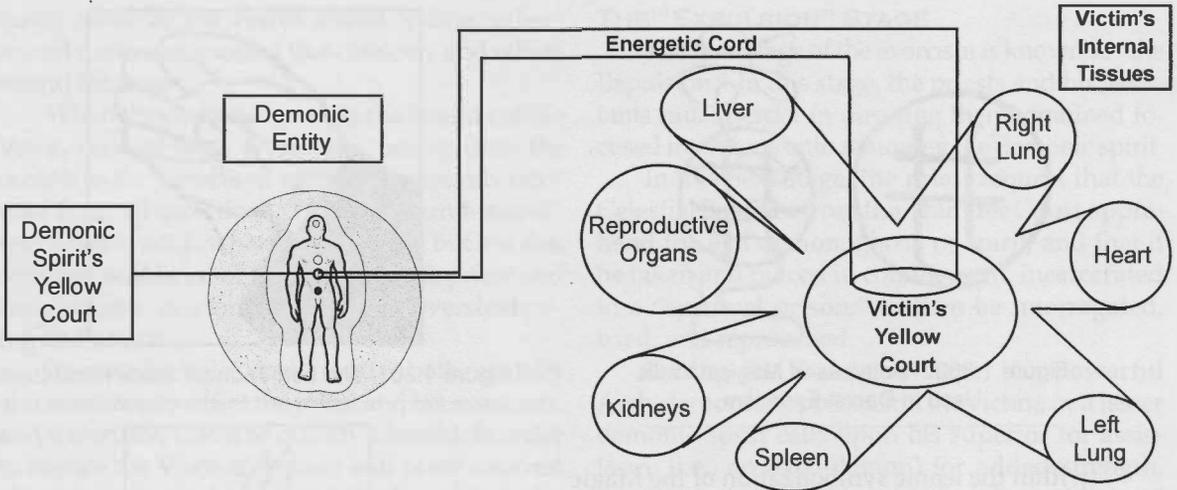


Figure 1.363. In order to neutralize the magical effectiveness of a demonic spirit, the exorcist must free the victim from the powerful energetic cords that connect it to the victim's physical, energetic and spirit bodies.

**On the seventh turn,  
Collect all rebellious demons,  
Sever their heads,  
and chop off their legs!**

**May the 15 types of evil gods and demons  
come here under my Five Thunders,  
so that they can no longer move!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

According to ancient Daoist teachings on exorcism, after a demon has been imprisoned within a well, tried for its crimes, and reprimanded, if the priest chooses to keep the demon contained within the well-prison indefinitely, he will cover the well with a special stone, repeat a binding incantation, and then magically seal the well.

### THE "REMOVAL" (B1)

Before removing a spirit being from an individual, it is important to remember that sometimes the energetic presence of the spirit being is only a manifestation of a deeper unresolved issue. The individual may have unconsciously given seniority to an energetic presence that is not his or her

own, and has surrendered a certain degree of control of his or her life. This energetic surrender can result in negative self-deprecating emotions, usually unconscious, which will further lock these energetic patterns into place.

When removing spirit beings (especially negative spirits) from an individual, it is very important that the Daoist priest maintain an exceptionally strong energetic and spiritual connection with the Divine. The priest's energetic spiritual seniority must be maintained at all times in order for the treatment to be effective. If the spirit entity that is trying to be removed has a more established spiritual connection with the energetic domain of the Wuji than does the priest who is removing it, the priest will be unable to remove the entity and also will put himself at risk.

In the "Rite of De-Possession," the demonic entity is to be removed first. After removing the demonic entity, the priest will immediately cut the energetic cords that connects the demon to the victims internal energy body (Figure 1.363).

Then, immediately bind the demon with magic "thunder cords" used by the Thunder God Lei Shen to detain and punish demonic entities. Close your eyes, imagine and feel the electrical cord of the Thunder God Lei Shen surrounding and wrapping-up the demonic entity. After speaking a Binding Incantation, addressed to the Thunder

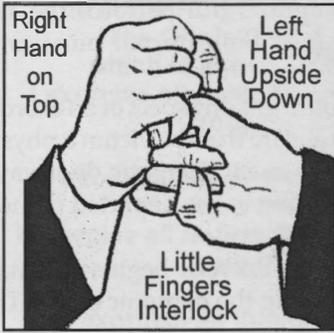


Figure 1.364. The Stone Weighted Scale Double Hand Seal. Is used to represent the balance stone that is attached to the end of an ancient Chinese scale. It is energetically used to envelope, bind, and seal people, animals, or evil spirits

God, use the “Stone Weighted Scale” double hand seal to secure the binding incantation around the demonic spirit (Figure 1.364).

Always be on guard, and know that when ever possible, the demon will try to free itself and attack you.

The longer the demon was allowed to stay and work within the victim’s body, the stronger it energetically fuses with the victim’s energy body and spirit body. Without any form of spiritual intercession, the energies of the victim and demon will eventually fuse, and become a Composite Being.

Therefore, the exorcist will now begin to energetically clean and clear the victims internal organs, energy body, and spirit body. It is essential to purify the victims three bodies before reconnecting them with the five spiritual powers of the Five Celestial Lights. These important energy filters feed and energize the victim’s True Virtues, and are necessary to repel any further attacks that may circle back from the departed demonic entity.

The Five Celestial Lights enable the victim’s soul to express itself within the physical realm.

Next, reach your right hand towards the Heavens, and imagine and feel that you are extending an energetic cord across the Golden Bridge (the tail of the Big Dipper points to its exact location). This is done in order to retrieve the spiritual powers of the Five Celestial Lights that the demon depleted from the victim’s Hun (Ethereal Soul). It is important that the Original Five Virtues of the victim’s Hun be fully restored, recharged, and reunited with his Yuan Shen (Original Spirit).

Next, the demon, ghost or spirit is to be sentenced. According to Daoist teachings on exorcism, the spirit entity can either be driven away and sent to a particular place for relocation, or executed, depending on the nature of its crime (generally, a host of ferocious guardian spirit-generals and soldiers seize, devour, or trample to death the afflicting demon, ghost, or spirit).

**KNOWING IF THE EVIL SPIRIT IS GONE**

After a spirit entity has left the body of a host or a particular residence, there is a distinct energetic shift that allows all individuals involved to understand that the energetic and spiritual struggle is finally over.

There are certain times when a demon or spirit entity will refuse to leave the victim’s body. This sometimes occurs because of the following conditions: Un-Repented Behavior, Unwillingness to Change Behavior, and The Possession is Multi-dimensional (Figure 1.365). These conditions are described as follows:

1. **Un-Repented Behavior:** If the individual has created an “evil” state (due to his or her previous actions) and is unrepentant in behavior, or in conscious or subconscious thoughts and

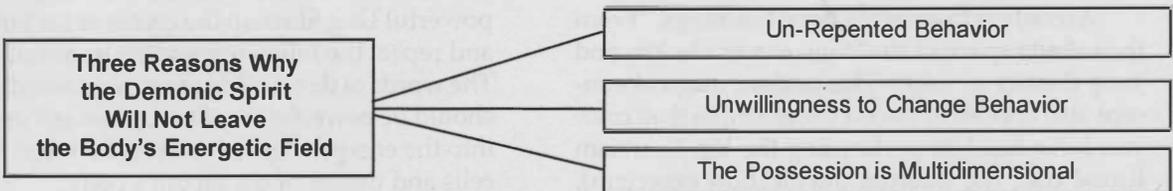


Figure 1.365. When a demon or spirit entity will refuse to leave the victim's body

actions, the demon or spirit entity can have a stronger hold on the individual's core self. It is said that in this un-repented state, the demon or spirit entity has a right to access and possess the individual. Spiritual repentance brings all thoughts and actions to light and allows the individual to intercept karma by being accountable for all his or her actions and non-actions.

In ancient China, it was believed that sometimes the possessing spirit entity or demon was acting as an avenger of wrongs, inflicting onto the individual just punishment for previous misdeeds. During the "Interrogation and Investigation" stage of exorcism (used to ascertain the spirit's name, the reason why it caused the particular ailment, etc.), if it is determined that the demonic oppression (harassment) or possession is of "Karmic" reasons, then exorcisms and medicine generally prove ineffectual.

2. **Unwillingness to Change Behavior:** Spiritual transformation is rooted in the desire to change energetic, emotional, and mental patterns. If the individual is unwilling to change his or her behavior, then the demon or spirit entity will have a stronger resistance due to its attachment to the individual's core self.
3. **The Possession is Multidimensional:** Sometimes a demon or spirit entity will have a multidimensional attachment to the individual's life, anchored and firmly rooted in several emotional and mental areas at once. If there is a demonic cluster (several demons at once), the main demonic force must be addressed first. The ruling spirit will generally have a controlling influence over the other spirits inhabiting the individual's body.

#### CLOSURE FOR THE VICTIM

According to ancient Daoist teachings, "From the infinite space of the Wuji, comes the Yin and Yang duality of Taiji." This ancient magical concept also applies to Daoist Exorcism, in that, once you have finished performing the Yin Exorcism Ritual (i.e., the internal purification exorcism),

it is equally as important to perform the Yang Exorcism Ritual (i.e., the external purification exorcism).

The external purification aspect of an exorcism is used in order to ensure that the victim's physical body no longer acts as an energetic doorway or is spiritually connected to the departed demonic entity.

Traditionally, the exorcist begins the magic ritual by first removing the demonic entity. Then the exorcist removes any and all of the internal debris and energetic portals left inside the victim's body by the demonic entity. Finally, the exorcist removes any and all external manifestations that might have taken root within the victim's body through the possession.

The external purification exorcism can be performed through simple external sound resonances, described as follows:

- The exorcist will stand a few feet from the victim, and audibly recite powerful scripture incantations onto the victim's body. It is important that these holy scriptures be specific to the victim's personal spiritual belief and have meaning and significant spiritual influence.
- The resonance created from hearing the holy scriptures being projected onto the body by the exorcist, strips away any and all forms of physical imprinting left on the victim's body.
- In the final closure, when performing the ending of the external exorcism, the exorcist will stand towards the right side of the victim's seated body.
- While holding the Holy Water in his left hand, and forming the Sword Fingers hand seal with his right, the exorcist will look deep into the victim's physical body.

After gathering his divine energy into his Lower Dantian, the exorcist will surge the powerful Ling Shen up the center of his body and repeat the following ending incantation. The words of this closing magical incantation should be powerfully spoken, projected deep into the energetic space existing between the cells and tissues of the victim's body:

**“And in the Holy Name of Yuanshi Tianzu  
(The Original King of Heaven),  
which is above all other names,  
I exorcise all demons and their remnants  
from this body!**

**I exorcise all spirit entities and ghosts  
from this body!**

**I exorcise all Nature Spirits and Elementals  
from this body!**

**I exorcise all thought-forms, spirits  
and bound entities from this body!  
I exorcise all curses, spells,  
and evil influences from this body!**

**With this magical incantation,  
I cast upon them all,  
Spell Chains and Magic Shackles!  
I now bind them and cast them all  
into the Judgement Court of the Underworld,  
where they shall trouble  
this servant of God no more!”**

- I personally prefer this closing external magical incantation. However, it is important to choose and create the final benediction (blessing) according to the victim’s own personal spiritual belief.
- After speaking the closing benediction, the exorcist will use the Holy Water to write a final magic seal upon the victim’s Third Eye area. This concludes the exorcism. The final magical closing seal, must again be designed according to the victim’s own personal spiritual belief.

#### **CLOSURE FOR THE EXORCIST**

- Once you have finished performing the exorcism, purify your magic tools with the Holy Water and then recharge them with the smoke from the incense burner.
- Next, rub your hands, forehead (Third Eye), and back of your neck (Jade Pillow and Mouth of God points) with the Consecrated Salt in order to purify and spiritually ground your own three bodies.
- Then, bathe your hands and face with the remaining Holy Water. This energetically cleans your body, mind, and spirit and allows you to break any energetic cords that remain or still exist between you, the victim, and the demonic entity.

#### **ADDITIONAL TREATMENTS NEEDED**

After a possession, especially when the victim has suffered through extreme physical and emotional torment, the energetic connections existing between his body, mind, and spirit tend to be shattered. This extremely vulnerable state tends to weaken the doorway to the victim’s mind, and therefore makes subsequent possession by other beings easier. Therefore, sometimes additional care may be needed. The following are some examples of aftercare for the victim:

- After the exorcism, have someone run a Cleansing Bath for the victim. Imprint a red candle with a magical incantation, that connects its radiant light to the center of all five directions and place it in the bathroom.

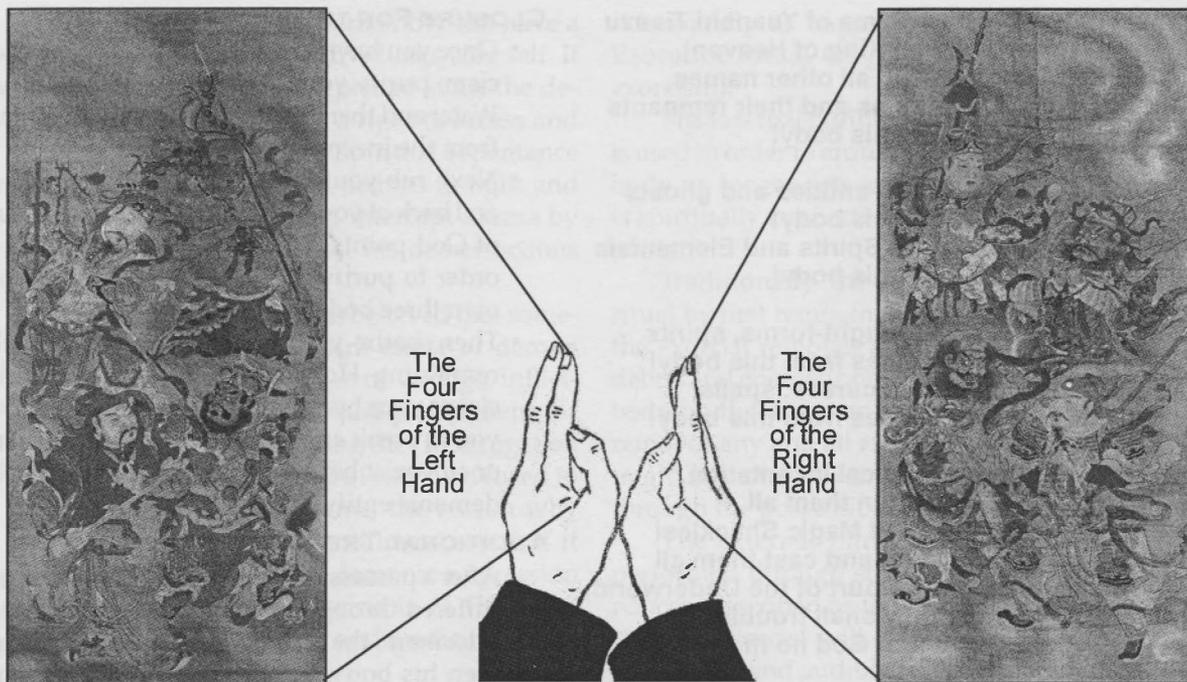


Figure 1.366. The Left and Right Eight Immortal Guards Double Hand Seal  
(It symbolizes the Eight Heavenly Martial Generals, and is used for protection)

- Place the rest of the “Five Thunder Magic Exorcist Salt (see back of book for instructions) inside the bath water. Connect with the Divine, place both hands over the bath water, form the Left and Right Eight Immortal Guards Double Hand Seal (Figure 1.366), and repeat the following magical incantation:

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

**“The God Tai Shang Lao Jun  
always observes and responds  
to all of the changes in the world!  
He drives away the evil  
and confines the ghosts!  
He saves lives  
and protects the people!**

**He provides wisdom  
and purifies our mind and heart!  
He makes our mind and heart tranquil,  
and helps to stabilize our mind and heart  
so that our soul will not be lost!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

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

- Next, have the victim undress himself and submerge himself inside the purification bath water.
- Have a clean set of clothes set out for the victim, and ask him to leave his old clothes outside the bathroom door. The exorcist or his assistant should take the clothes and place them inside a bag. Pour some of the “Five Thunder Magic Exorcist Salt inside the bag,



Figure 1.367. A Magic Bagua Talisman Charm

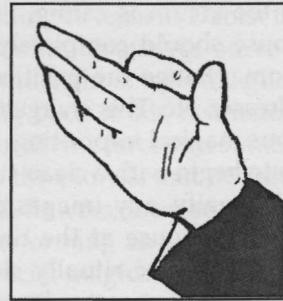


Figure 1.368. The Tiny Light Single Hand Seal

and shake the bag three times. Then, place the clothes into the washing machine. If the demonic possession was a powerful one, then burn both the bag and the victim's clothes.

- While the victim is bathing, burn plenty of Frankincense incense. Go around the house, especially into each corner, exhale, and blow Breath Incantations (i.e., speak magical words of divine nature, to bring healing and new life to the person, room, and house).
- Once the energy of the sacred room (i.e., room of the exorcism) becomes still, light a new, clean candle and dedicate it to the celestial powers of the Three Pure Ones.

The room where the exorcism was performed should have a candle burning in it day and night, for a complete cycle of the moon, and no images should be placed in this room during this lunar cycle.

- While the victim is still inside the purification bath water, the exorcist will take a magical charm that has been tied to a red silk cord (Figure 1.367), and hold it with his left hand.
- Then, with his right hand, the exorcist will form the Tiny Light Hand Seal (Figure 1.368), point the three fingers towards the magic charm, and repeat the following magical dedication and activation incantation:

**The Heavens are boundless!  
The Earth is boundless!  
All of the immortals and saints,  
help me to radiate  
the small illuminating light!**

**This small bright light  
illuminates the 5 Directions!  
It shines on my voice  
helping me to command  
all my magic tools!  
In every step I take, it helps me,  
leads me, and assists me!**

**Green Dragon and White Tiger  
bring everything into order!  
Phoenix and Turtle/Snake  
serve and protect with Divine truth!"**

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

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

- As soon as the victim comes out of the purification bath, the exorcist will give him the magic charm, and inform him that this special protective charm should be worn at all times. It was specifically created in order to protect him, allow him to recover quickly, and to strengthen his own energetic boundaries.

This magical charm should never be removed. The victim must eat, sleep, and shower with it on. It is important that the victim wear the magic charm for at least one complete cycle of the Moon.

- Next, the exorcist will motion to a family member to lead the victim into the kitchen and feed him. It is important that the victim not leave the house at this time.

- While the victim is eating, the residence of the house should completely rearrange his bedroom, change the positions of pictures, bed, dresser, etc. This energetically alters the previous magical imprinting, and allows the victim to begin with a clean slate.

Additionally, any images or statues that were in the house at the time of the possession should be ritually cleansed, and if the family is of a particular religion, then a round of prayer, scripture recitation, and/or the playing of sacred worship music should occur each day inside the house. The sound resonance caused by sacred music or prayer incantation imprints the cellular structures of the house, making it very difficult for the demonic entity to return.

- After eating, the victim should go and sleep in the newly arranged bedroom for awhile, in order to regain his strength. While sleeping, the exorcist or his attendant should watch over the victim and monitor his actions.

It is important to bring the red candle from the bathroom into the victim's bedroom and leave it burning by his night table. There should be a consecrated candle burning in the victim's room every night while he sleeps, for the next 9 days.

- Additionally, it is a good idea to have a bowl of Holy Water placed under the victim's bed each night for the next 9 days. This is used to remove any psychic resonance created during the possession.
- The priest may sometimes have to refer the victim to a priest, psychotherapist, or nutritionist for further treatment therapies.

#### ADVICE FOR THE RECOVERING VICTIM

After an individual has been through an exorcism, he or she may experience a few days of disconcerting turmoil, confusion, or depression. During this time, it is important for him or her to receive plenty of quiet rest and spiritual nurturing. The individual is encouraged to be surrounded by a strong mental, emotional, and spiritual support system. The support system must stay with and protect the individual until he or she regains spiritual, emotional, and mental equilibrium, and is able to experience a new found freedom.

- Have a positive, cheerful attitude. Since on the mental and spiritual plane "like attracts like," a positive attitude will generally attract positive and benign spirits to you.
- Maintain harmony and balance in your mind, body, and spirit. Keep your emotional side especially in check and not prone to outbursts of anger.
- Avoid being in the company of highly negative people or going to negative places. Negative individuals can sap your energy and drain you, thereby making spirit possession easier. The same theory goes for places that naturally contain negative or earthbound spirits; for example, hospitals, prisons, cemeteries, or haunted houses tend to be a gathering haven for earthbound spirits.
- Remember that you have free will. You are the master of your own life and destiny. Do not allow another entity to conquer or overpower your will. Remember that even God respects our will and will not do anything to go against it. Only evil spirits try to overpower our will. Do not succumb to such attempts. Assert your will over any other entity and command it to "Begone!"

- Always carry the protective charm given to you by the exorcist. If you are a Christian, you may carry with you some powerful religious objects that you believe in (e.g., a charged St. Benedict's medal can help protect you against demonic assault and repossession). In addition, if you are drawn to quartz crystals or amulets, have one specially blessed or charged to protect you by a seasoned exorcist.
- Practice discernment. If an evil spirit is present, you can sense this. Your body will react in a different way than it does to the presence of a good spirit. Learn to distinguish them.

#### RETURNING HOME AFTER AN EXORCISM

- Once the exorcist leaves the victim's house, before he returns to his own home, he should change his clothes, and then place the clothes that he was wearing during the exorcism inside a bag.
- Next, the exorcist should pour some of the "Five Thunder Magic Exorcist Salt" inside the bag, and shake the bag three times.
- As soon as the exorcist returns home, he should undress and place both sets of clothes into the washing machine along with some of the "Five Thunder Magic Exorcist Salt."
- Next, the exorcist should take a Cleansing Bath. It is encouraged to repeat the same magic ritual used for cleansing the victim after the exorcism (i.e., place the Five Thunder Magic Exorcist Salt into the bath water, form the Left and Right Eight Immortal Guards Double Hand Seal, repeat the magical incantation, and light a new red candle). The new red candle should be dedicated to the Celestial Protective Powers of the Three Pure Ones, kept it lit day and night where you sleep, for 9 days.

If the demonic possession was particularly powerful, and the exorcism extremely dramatic, you will need to be actively aware and energetically on guard during the next cycle of the moon, as an extra precaution.

According to ancient Daoist teachings, the exorcist should always surround himself with divine light or celestial guardians when returning back to his residence. When this powerful divine force surrounds the house, it protects the exorcist and occasionally smells like fresh flowers, incense, or sugar cookies.

- After performing an exorcism, some priests wear special magical talismans and icons of powerful Thunder Gods and other protective Celestial Generals, in order to ward off any negative spirits that are still at work. These particular magical talismans carry a lot of supernatural power, and can be effectively used against assault from demonic forces.
- For the safety of his family and loved ones, it is sometimes important for the exorcist to remain isolated. In strong exorcisms, it would be best to remain isolated for up to three days after the ritual has been completed.
- Next, the exorcist should put on clean clothing, eat a good meal and get some rest.
- At the end of the exorcism, the exorcist should burn all of his notes. These notes contain imprinted information that can be used as a potential doorway for the spirit being to return back into this physical realm. Therefore, it is important that nothing that has information describing the actions and disposition of the demonic entity be kept.

Although it is very important to keep a diary of all of your experiences, what happened, what worked, what would not work, etc., be careful what you write in your journal regarding the actual demonic entity. Avoid writing detailed descriptions that may create a magical portal, and energetic doorway through which it may return.

- Finally, after a few days, re-evaluate your energy body, sense perceptions, and intuitions. If you find yourself easily becoming depressed, angry, disoriented, or fearful, you may have picked up a hitchhiker that needs to be removed.

## THE RITUAL OF SUMMONING SPIRITS FOR INTERROGATION AND EXORCISM

Near the end of the Han Dynasty (206 B.C.-220 A.D.), ancient Daoism had already developed many skills for summoning spirit entities used in Exorcism. At that time in China's history, the origin of many diseases and environmental disasters was attributed to encounters with demons and monsters. Therefore, the ancient Daoist priests used many magic skills in order to heal both the people and the land (Figure 1.369).

By using the technique known as "Skill for Summoning Spirits," the Daoist priests could invoke powerful celestial deities in order to perform specific tasks such as trying, sentencing, banishing, or killing ghosts. Also included as an important aspect of ancient Chinese exorcism was the ability to seize and interrogate evil demonic monsters and extort a confession by torture.

According to the ancient Zheng Yi Ritual for Invoking and Interrogating Ghosts and Spirits, the term "Invoking and Interrogating" refers to invoking spirits and interrogating ghosts. Interrogating involves examining and evaluating the ghost's merits and sins. Invoking involves dispatching and ordering spirit entities.

According to Zheng Yi tradition, when performing an exorcism, the Daoist priest must first ascertain the origin of the evil spirit or ghost. Therefore the initial "Interrogation" was used as a type of Daoist ritual wherein the ghosts were placed on trial. This ritual was regarded as an important skill and was developed by the early Zheng Yi Daoist sect. This ritual required the exorcist to use a special book entitled *The Supreme Sovereign's Three-Five Mighty Commonwealth Register for Interrogating Spirits*. It was believed that without this special register, the priest did not have the qualifications to perform the exorcistic ritual. According to ancient Daoist literature, these interrogation skills were extremely esoteric, and they allowed the priest to control enormous supernatural powers. It was for this reason that they were kept so secret.

Additionally, the Daoist Canon contains many interrogation rituals. For example, in *The Great*



Figure 1.369. The "Rite of Exorcism" being publicly announced in order to heal the diseases of the province.

*Collection of Daoist Skills*, many rituals described the skills of interrogating (i.e., the Great Fengdu Ritual for Summoning and Interrogating Spirits, and the Supreme Commander Zhu of Thunder Mansion's Great Ritual for Summoning and Interrogating Evil Spirits, etc.).

Spirit Possession was commonly used when interrogating ghosts. The initial goal was to make the formless demon or spirit entity confess its guilt by making it first possess a human body through means of "Bewitching Skills" (i.e. hypnotizing someone via magical talismans, incantations, Hand Seals, or Seven Star Stepping). The ancient Daoist priests believed that they could control the soul of the bewitched host, because the hypnotized man had lost self-consciousness. Traditionally, the Bewitching Skill ritual was performed at the Ritual Altar. Although various Daoist sects use different spells and talismans in order to perform this type of ritual, the process of the Bewitching Skill ritual is still quite similar.

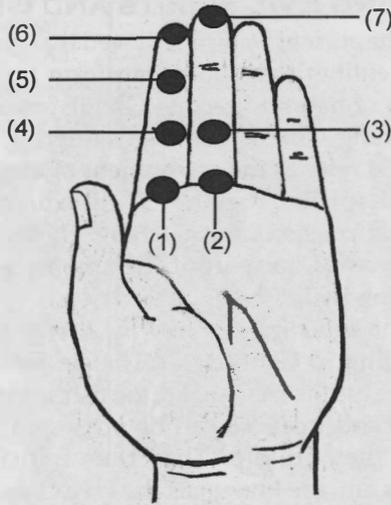


Figure 1.370. The Seven Stars of the Northern Dipper can be accessed through the exorcist's left hand.

### ZHENG YI BEWITCHING SKILL RITUAL

- When performing the ritual, the exorcist first Paces the Dipper on the altar (Figure 1.370) and then draws a "well" character with an imaginary depth of ten thousand miles using heavy, dark Vital Breath (Figure 1.371).
- He then spits a mouthful of water into the well and makes the black Vital Breath thick and heavy (like smoke).
- After burning magical talismans, the priest leads the possessed individual (usually a young boy) from the "Ghost Door" or "Ghost Path" of the South-West (Figure 1.372) to stand on the "well," heels together, eyes closed and hands stretched over the incense.
- The exorcist then visualizes the black smoke from the well covering the young boy from head to feet, and blows incense smoke into all of the orifices of the young boy's body.
- Next, the exorcist will recite the incantation for "Purifying Heaven and Earth" three times:

**"Heaven- Earth- Natural-  
Dirty Qi- Qi- Dirty Qi- Disperse"**

- After reciting the incantation for three times, the exorcist spits (sprays) water on the young boy.

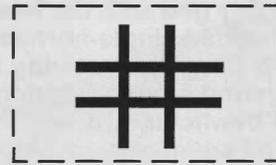


Figure 1.371. Draw the ancient Chinese character for a water well (which looks like a tic tac toe pattern)

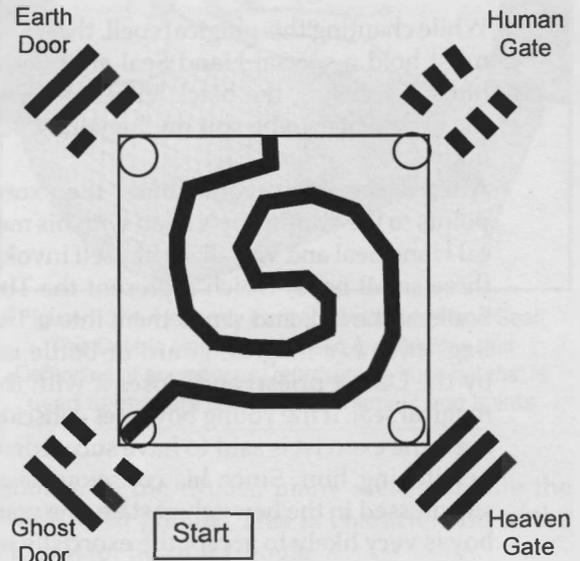


Figure 1.372. The priest leads the possessed young boy from the "Ghost Path" of the South-West to stand on the "well"

- Then, the exorcist blows a magical wind over the young boy's body through a Northern breath (the breath is blown from the North side of the young boy's body), while visualizing the young boy's body suddenly becoming frozen in ice (the altar is also imagined as becoming enveloped in cold air).
- At this moment, the exorcist recites either the "Bewitching Incantation" or "The Incantation for Bewitching Children," from the *Great Collection of Daoist Skills*, with an emphasis being placed on the incantation's hypnotizing contents. For example, the Incantation for Bewitching Children states:

**“The mighty god with the heavenly horn,  
the bearded single-horned dragon,  
the Six Ding God entering the eyes,  
the covering smoke entering the nose,  
the bewitching Divine General,  
all are mighty in Heaven!**

**On hearing my invocation,  
descend promptly and aid me  
to bewitch the lad!”**

- While chanting this magical spell, the exorcist must hold a special Hand Seal and imagine himself inhaling the black Vital Breath into the altar water to be spit on the young boy's body.
- After doing this several times, the exorcist points to the young boy's head with his magical Hand Seal and visualizes himself invoking three small boys, which represent the Three Souls of the lad, and sends them into a “Soul Bag” (this is a magical gourd or bottle used by the Daoist priest) and closes it with the a magical seal. If the young boy loses consciousness, the exorcist is said to have succeeded in bewitching him. Since his consciousness is suppressed in the bewitched state, the young boy is very likely to accept the exorcist's suggestions.
- The exorcist then chants the “Spell for Possession” to make the ghost or spirit entity possess the young boy's body. The interrogation begins when the priest questions and receives answers as to the specific origin of the ghosts or spirit entity, as well as confessions of a list of transgressions.
- After the interrogation, the ghost or spirit entity is sentenced according to Demonic Law, and is either forcefully sent to prison in hell, or driven from the victim's house after repentance.
- At the end of the ritual, the possessed young boy must be “awakened to his soul,” and the ashes, bamboo poles and banners used for “establishing the court” must be thrown into a flowing river. Meanwhile, some spirit-money and paper horses are burned as rewards to the invoked Celestial Generals.

## SEIZING EVIL SPIRITS AND GHOULS

The ancient Daoists believed that ghouls were spirit entities that could transform from various things of nature. “Seizing Ghouls” is also called “Catching Ghouls” or “Surrendering Ghouls,” and can refer to the entrapment of various types of evil spirits. Together with exorcism, these magical practices for catching ghosts comprise the ancient Daoist art of “Seizing Evils and Dispatching Evils.”

The *Investigations into the Divine* states that according to Confucius, “The six tamed beasts and the tortoise, the snake, the fish, and the herbal plants and trees, all can be possessed by spirits when they are old. They thus transform into ghouls and are known as the Five Olds. They are classified into five categories corresponding to the Five Agents, which can all produce ghouls. They are called the Five Olds because things become monsters only when old.”

Lake Monsters, Mountain Monsters, Tree Monsters, Fox Fairies, and Spirit Entities with Five Extraordinary Powers, etc. were believed to be able to bewitch men and hurt them with diseases and disasters. Therefore both simple and complex rituals were developed in order to counter, bind, catch, banish, or destroy these types of evil spirits.

- **Simple Rituals:** When encountering lower forms of spirit entities, the Daoist exorcist would sometimes just use magical incantations in order to suppress and bind the ghouls while still materialized within their original forms.
- **Complex Rituals:** When encountering the more powerful forms of spirit entities, the Daoist exorcist must first establish a Ritual Altar and then invoke the Celestial Generals in order to catch the ghouls.

After the Song Dynasty (420-478 A.D.), Thunder Magic skills became extremely popular among Daoist priests. At this time in China's history, most Daoist exorcists invoked the Celestial Generals of the Thunder Agency in order to seize, imprison or destroy ghouls and demonic beings. After examining the diseases or surrounding disasters of an area, the Daoist exorcist would usually then attri-



Figure 1.373. The Three Primary Thunder Guardians and Guardian Protectors of the Daoist priest

bute the insidious occurrence to the supernatural workings of ghouls or evil spirit entities. Using magical Talismans, Incantations, Hand Seals and Dipper-Paces, the priest would then invoke the Celestial Martial Generals to seize the ghouls.

The rituals for seizing ghouls are magnificent to observe and are full of theatrical performances. Important elements of the ritual include establishing the Ritual Altar and invoking the Celestial Generals. By nature, ghouls are invisible and are generally beyond the comprehension of ordinary people. Therefore, the exorcist invokes the help of the powerful and hideous looking Celestial Generals to assist in the work of capturing and removing the ghouls.

The Celestial Generals that are often invoked include: Martial General Deng, Martial General Xin, Martial General Zhang (Figure 1.373), and Martial General Tao of the Thunder Agency, Martial General Zhao Gongming, Numinous Official Wang Shan, Numinous Official Ma Sheng, and Guan Yu and Zhang Xun (who became guardian deities after their deaths).

Traditionally, the local City God, Land Spirits, and Orthodox Deities are all invited to help in the battle. Sometimes dragons are invoked to beat the

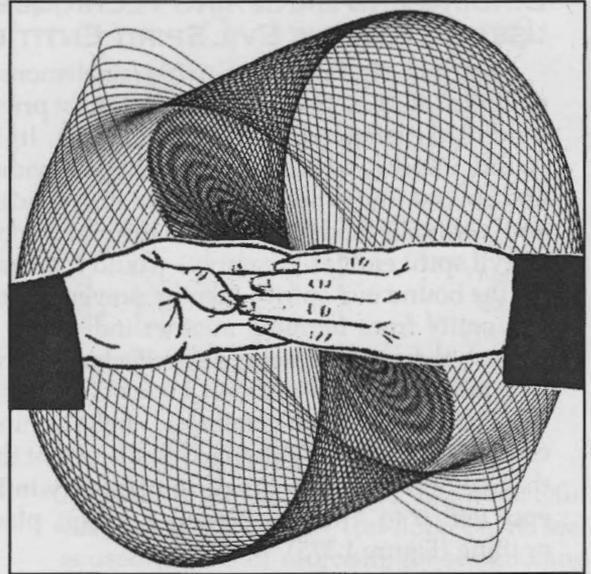


Figure 1.374. Heavenly Earthly Net Double Hand Seal: This Double Hand Seal is used for Attacking and Defending. It energetically represents a huge net that is used to ensnare evil people, animals and spirits

ghouls. In the rituals, many scenes imitate the battle with ghouls. This is characteristic of the "Ritual for Seizing Ghouls."

The Ritual for Seizing Ghouls imitates encircling and attacking one's enemies, or the encircling and hunting of game (popularized by Genghis Khan). Using the imitation, the exorcists' performing the rituals use swords, whips, iron chains, Talismans, Incantations, Hand Seals, and Dipper Paces in order to subdue the ghouls.

Specific Hand seals and visualizations are sometimes used in order to represent dispatched falcons and attack dogs. Other times specific magical weapons are visualized, such as the forming of a Heavenly Earthly Net (also represented by Hand Seals and Incantations). This special weapon is initiated while chanting magical spells and performing the "Heavenly Earthly Net Double Hand Seal" -- joining two hands with two fingers opening and gradually closing (Figure 1.374). This represents the visualized process of casting the open net and closing the net to seize the ghouls.

## BINDING AND BANISHING TECHNIQUES USED TO REMOVE EVIL SPIRIT ENTITIES

Spiritual Binding is used to restrain demons or evil spirit entities. In ancient China, Daoist priests would use magical charms, talismans, light, sound, incense, words of power, magical names, and special invocations in order to energetically and spiritually bind (contain) and restrain demons or evil spirit entities. The priest would then banish the bound evil spirits, thereby preventing the evil entity from harming another individual or animal, or from possessing a specific home, cave, tree, mountain, or land area.

The ancient Daoists believed that all things could be energetically changed to the extent that they could be used in rituals to magically influence (either to Attract or Repel) a person, place, or thing (Figure 1.375).

The extent of the priest's magical influence was proportional to the amount of energy resonating inside his body, generated from his cultivated virtue, intention, and desire. This focused passion, issuing from the priest's inner core, directed the supernatural manifestation of the initiating action.

### ATTRACT

This energetic application was used to magically draw, invite, or summon a person, animal, ghost, or spirit. Its magical influence would be used to charm, fascinate, bewitch, captivate, and enchant. Magical Attraction was divided into both Yang and Yin properties:

- **Yang Magical Attraction** was used to influence the living, to bring, receive, and accept into an individual's life a mate, a favorable position, wealth, fame, and/or various types of power.
- **Yin Magical Attraction** was used to influence the spirit world, to bring, receive, and accept into an individual's life the supernatural influence of his ancestors, draw various guardian and teacher spirits, celestial immortals, demons, certain planetary gods, and other deities.

### REPEL

This energetic application was used to magically bind, restrict, hinder, drive away, and/or

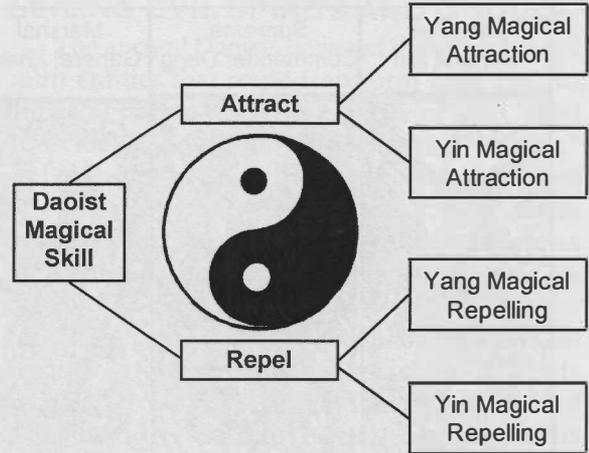


Figure 1.375. The Magical Skills of Attracting and Repelling

banish a person, animal, ghost, or spirit. Its magical influence would be used to drive away, ward off, oppose, disgust, repulse, nauseate, and sicken. Magical Repelling was divided into both Yang and Yin properties:

- **Yang Magical Repelling** was used to influence the living, to expel and remove from an individual's life a mate, a favorable position, wealth, fame, and/or various types of power.
- **Yin Magical Repelling** was used to influence the spirit world, to expel and remove and banish from an individual's life the spiritual influence of his ancestors, spirits, immortals, demons, deities and gods. In Daoist Magic, an exorcism is considered to be a form of Yin Magical Repelling.

One example of magically binding something, occurs when a Daoist priest creates and energetically imprints an Energy Ball, and impregnates it with the special task of sealing and protecting a certain person, place or thing from negative energetic influence.

One popular Binding and Banishing technique used in ancient Daoist magic rituals to remove an evil spirit entity follows a five stage progression: Catching and Binding the Spirit, Attacking the Spirit, Paralyzing the Spirit, Sealing the Spirit, and Dissolving or Banishing the Spirit.



Figure 1.376. The God of Thunder (Lei Shen) Provides the priest with his Magical Whip

#### CATCHING AND BINDING THE SPIRIT ENTITY

The practice of Magical Binding and Banishing is used to physically, energetically, and spiritually rid a person, animal, place or item of unwanted energetic or spiritual influences, and to disperse specific negative forces.

When the ancient Daoists banished a demon or evil spirit entity, it was commonly known as an exorcism. In the most general sense, banishing is performed in order to establish a clean and pure environment, and when creating an energetic “void” within the sacred altar space, which the Divine may thereafter fill and inhabit.

After performing the One Through Ten Meditation and Three Invocations, the Daoist priest will proceed to Bind and Banish the infestation of an evil spirit as follows:

- The Daoist priest will begin to internally recite the following magical incantation:

**“The God of Thunder Orders,  
The Demons to be killed!”**

- While repeating this magical incantation, the priest will envision the Thunder God (Lei Shen) handing the priest his special “magical whip” from Heaven (Figure 1.376).

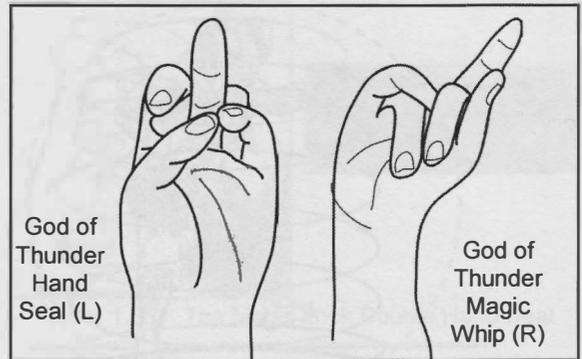


Figure 1.377. The “Immortal Official” Double Hand Seal.

- Next, the priest will form the “Immortal Official Double Hand Seal.” This double hand seal is used in rites of exorcism, for summoning the powerful celestial generals of the Thunder Court and have them remove demonic entities and malevolent ghosts. In this special hand seal, the priest will form the God of Thunder Hand Seal with his left hand and a God of Thunder Magic Whip with his right hand (Figure 1.377).

There is a secret incantation used to make this special double hand seal extremely powerful. In ancient China, many Daoist masters would only teach their senior disciples the Immortal Official Double Hand Seal and not the secret incantation, which is recited as follows:

**“Lei zou sha gui jiang jing!  
Zhan yao chu xie yong bao  
Shen qing feng!  
Tai Shang Lao Jun  
Ji ji zhi ling!”**

**“God of Thunder (Lei)  
Clear out and kill the ghosts  
And send down purity!**

**Behead the demons,  
Expel the evil  
and keep us eternally safe!**

**This Command is from  
Tai Shang Lao Jun  
Execute it quickly.”**

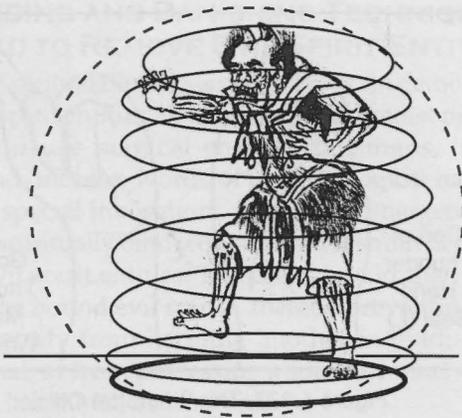


Figure 1.378. Drawing a counterclockwise Magic Circle around the entity in order to bind it and force the evil spirit out of the Physical Realm.

- While still forming the “Immortal Official Double Hand Seal,” the priest will imagine and visualize the Magic Whip of Lei Shen shooting outward from his right extended index finger, circling and tightly enveloping the evil spirit.

As the Magic Whips extends outward, it is important for the priest to imagine and feel an electrically projected whip wrapping the spirit entity in a counterclockwise direction (i.e. shooting out towards the right and wrapping it towards the left). This form of magical binding acts like an energetic lasso (Figure 1.378), and is used to energetically freeze and contain the evil spirit.

While enveloping and magically Binding the spirit entity, it is important to use magical “Words of Power” to initiate and maintain the magical force of the Binding ritual. Words of Power are special magical words, sounds, or esoteric phrases used by the priest to initiate the magical applications. Therefore, when magically wrapping the evil spirit, the priest will again speak the Lei Shen Magic Incantation (used when forming the Immortal Official Double Hand Seal), in a loud voice, as follows:

**“Lei zou sha gui jiang jing!  
Zhan yao chu xie yong bao  
Shen qing feng!  
Tai Shang Lao Jun  
Ji ji zhi ling!”**

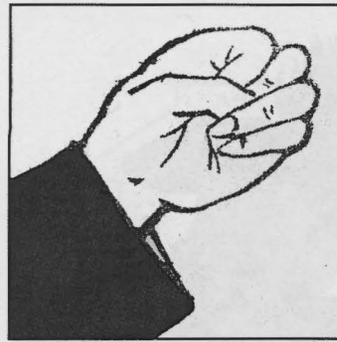


Figure 1.379. The Thunder Command Block Hand Seal

**“God of Thunder (Lei)  
Clear out and kill the ghosts  
And send down purity!”**

**Behead the demons,  
Expel the evil  
and keep us eternally safe!**

**This Command is from  
Tai Shang Lao Jun  
Execute it quickly.”**

When performing this magic ritual and using the esoteric skills of Binding and Banishing, it is important for the Daoist priest to understand that any and all internal thoughts and words, are formulated as energetic concepts of the mind, and are the dictated actions of his eternal soul. In any form of Chinese occult magic, when speech is used as a primary tool to portray the priest’s internal thoughts, the released energy is passionately pronounced with the tongue (conceived via the Heart) and becomes the speech of the spirit (Shen) projected outward towards the listener. Therefore, the priest’s “Words of Power” are projected sound waves, reinforced by the light and energetic pulse of his Ling Qi and Ling Shen.

#### ATTACKING THE SPIRIT ENTITY

- After wrapping and binding the evil spirit with the Magic Whip, the priest will then imagine grabbing and crushing the evil spirit, while forming the left handed “Thunder Command Block” Hand Seal (Figure 1.379).

Once the priest feels the evil spirit contained within his left hand, he will immediately stomp



Figure 1.380. The Mighty Light Hand Seal

his back right foot into the Earth, shout "Aww!" (the sound of Thunder), and tightly squeeze his left hand, imagining that he is further compressing the evil spirit on all sides, via the Celestial Qi gathered from all Ten Directions. According to ancient Daoist teachings, when using the Left Thunder Command Block Hand Seal to "attack and bind the evil spirit," the disciples "eyes become like lightning, and his voice becomes like thunder!" Therefore, it is important that the priest stomp his back foot, and shout in order to release the mighty power of the celestial thunder.

It is important to note that, when forming the left Thunder Command Block fist, the left index and middle fingers fold into the center of the palm. Then the thumb touches the base of the ring finger, and the last two fingers lock and seal in the energy of the palm. The thumb is secretly placed on the Gall Bladder Channel (Wood Element) access point, and the Qian (Heaven) Trigram point. This special placement allows the Daoist priest's Hun the ability to access the celestial power of the lightning energy, stored within the priest's Lower Dantian during the Thunder Magic rituals (i.e., the celestial energy of thunder that was gathered during the first storms of Spring).

#### PARALYZING THE SPIRIT ENTITY

- Having shouted, the priest will now form the right handed "Mighty Light" Hand Seal (Figure 1.380), point it towards his left Thunder Command Block Hand Seal, and paralyze the evil



Figure 1.381. The Magic Lock Double Hand Seal

spirit. This special Hand Seal is used in Daoist magic for attacking, defending, paralyzing, and sometimes dissolving evil spirits. In certain Daoist exorcist rituals, the Mighty Light Hand Seal is commonly used in order to entice and bring spirit entities out of hiding into the "light," to immediately freeze and paralyze the spirit.

#### SEALING THE SPIRIT ENTITY

- Having energetically bound and paralyzed the evil spirit, the priest will now form the Magic Lock Double Hand Seal (Figure 1.381), in order to seal and permanently confine the evil spirit within its energetic bindings. This special magical lock is sometimes used during an exorcism to seal and imprison the demon's energetic form (e.g., sealing the evil spirit after the Binding Incantation has imprisoned it into a confined area).

The energetic goal of Sealing Double Hand Seals is to create an energetic field strong enough to provide the final energetic sealing needed after the incantation has imprisoned the evil spirit into a confined area.

According to ancient Han Dynasty (206 B.C.-220 A.D.) texts, "One of the ways of overcoming a demon when it attacks, is for the Daoist priest to catch it and place a padlock around its collar-bone. The demon is thereby deprived of its magical powers and methods of escape, and is securely held by the magic of the lock."

When using this special hand seal to bind and imprison a demonic entity, the priest must say the following Magic Sound Incantation seven times:

**"Nan-Guo-Kui-Fu-Ding-Ji-Li!"**



The Food/Drink  
of Knowledge

The Food/Drink  
that Transforms

Figure 1.382. The Magic Altar Cup Seals



Figure 1.383. "Spraying the Holy Water  
onto the Evil Spirit Entity"

#### DISSOLVING THE SPIRIT ENTITY

- After magically sealing the evil spirit using the Magic Lock Double Hand Seal, the priest will write the following two secret Magic Seal Characters onto the altar water cup (Figure 1.382).
- The priest will then concentrate and direct the focus of his intention into the Holy Water, observing Divine Light descending from the Heavens, gathering and pooling within the altar cup.
- Next, the priest will imagine the Holy Water reflecting the light of the Moon, and feel the water absorbing the divine light and celestial power of the Jade Emperor.
- The priest will now take a sip from the altar cup and spray the Holy Water 3 times towards the evil spirit (Figure 1.383). As he sprays, the priest must imagine the celestial light imprinted within the Holy Water, going everywhere like millions of tiny radiant stars, purifying, dissolving, and destroying all forms of darkness and Evil Qi. At this point, the evil spirit will dissolve into vapor and exist no more as a spirit entity.

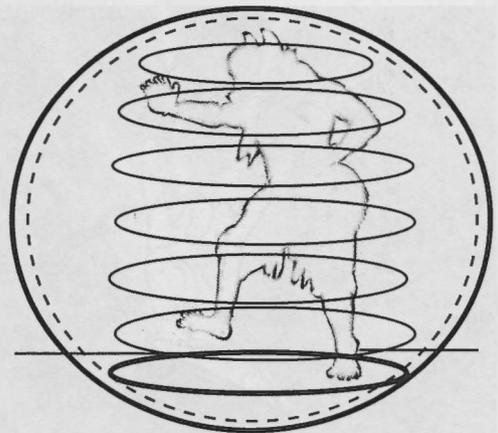


Figure 1.384. When a second field of divine energy is visualized, created, and placed directly over the evil spirit entity, it acts as a counter polarity and immediately banishes the evil spirit entity, propelling it across the cosmos.

#### BANISHING THE SPIRIT ENTITY

If it has been determined, that the priest should banish instead of dissolve (i.e., destroy) the evil spirit, then the priest will proceed as follows:

- After the evil spirit has been energetically Caught, Bound, Paralyzed, and Sealed, then the Daoist priest will visualize and create a White Light Energetic Ball, and place it directly over the energetic form of the evil spirit entity. This second energetic field (i.e., of divine energy) acts as a counter-polarity, and immediately banishes the evil spirit, propelling it across the cosmos (Figure 1.384).
- When, overshadowing the spirit entity with a Divine Energy Ball, the priest will speak the following "Banishing Incantation:"

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

**I ask for his help!  
To remove this evil spirit,  
and send it far from this place!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**



Figure 1.385. Angelica  
Yuan Dang Gui (*Angelica archangelica*)



Figure 1.386. Asafoetida  
E Wei (*Ferula foetida*)

## USING BANISHING HERBS

There are certain smells that a spirit entity or demonic being cannot tolerate. For example, the ancient Daoist commonly used Aiye (Mugwort) to remove ghosts, spirits, and demonic entities:

When imprinting protective herbs used in an exorcism, the primary goal is to have the magical formulae be powerful enough to drive away the negative energy that has been imprinted within a person, place, or thing. This includes “overshadowing” caused from bewitchment, “psychic attacks” initiated from Black Magic, angry ghosts, malevolent spirit entities, demonic beings, etc.

In Daoist Magic, the herbs used for exorcism are much more powerful than herbs used for Purification and Consécration Rituals, and they sometimes require several days of preparation before imprinting them and/or utilizing them.

Depending on the specific type of spirit entity, its magical influence, and degree of its power, the priest will sometimes have to go into seclusion for several days of prayer and fasting before constructing the banishing herbs. This purification time is needed in order to spiritually prepare the priest for the encounter with the evil spirit, prior to attempting to exorcise a particular person, place, or thing.

Herbs that can aid the priest in Banishing a demonic entity, evil spirit, or malevolent ghost during an Exorcism include the following:

- **ANGELICA (YUAN DANG GUI):** Dried Angelica leaves are burned in exorcism and are commonly used in banishing rituals (Figure 1.385). Angelica is traditionally used in nearly all protection and exorcism incenses. It is



Figure 1.387. Benzoinum  
An Xi Xiang (*Styrax benzoin*)

sometimes added to a bath to remove hexes, curses, and any spells that have been cast against the priest.

- **ASAFOETIDA (E WEI):** Asafoetida is one of the strongest magical protection herbs used in magic protection rituals (Figure 1.386). It is traditionally used to destroy psychic attacks, curses, hexes, jinxes, and evil spirits. It can also be eaten to ward off evil. When burned as an incense, Asafoetida can be used as a powerful tool for banishing and for destroying energetic manifestations. It has a reputation for driving off evil spirits, no matter how powerful they are.
- **BENZOINUM (AN XI XIANG):** The resins of Benzoinum have been used for thousands of years in ancient magic, for banishing evil spirits, purification, exorcism, and protection (Figure 1.387). Its oils and powdered incense are traditionally used for removing evil spirits and hexes.



Figure 1.388. Frankincense Resin  
Ru Xiang (*Boswellia carterii*)

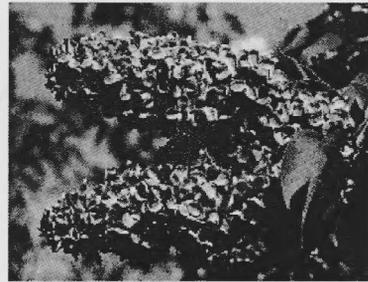


Figure 1.390. Lilac Flower  
Ding Xiang Hua (*Syringa vulgaris*)



Figure 1.389. Galangal Root  
Liang Jiang Shu (*Alpina officinalum*)

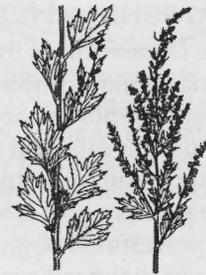


Figure 1.391. Mugwort  
Ai Ye (*Folium Artemisiae Argyi*)

- **FRANKINCENSE RESIN (RU XIANG):** When burned, Frankincense Resin dispels negativity and raises the spiritual energy of a place (Figure 1.388). It is therefore commonly used in consecration and cleansing rituals. As an incense, Frankincense Resin is said to purify the altar space and invoke a spiritual frame of mind. Frankincense Resin is commonly used in all forms of exorcism. When burned, it releases a powerful energetic mist that drives away all forms of evil and negativity.
- **GALANGAL ROOT (LIANG JIANG SHU):** Galangal Root is used for breaking hexes and for adding power to spells (Figure 1.389). Traditionally, powdered Galangal is burned on charcoal as an incense in order to break spells and curses.
- **LILAC FLOWER (DING XIANG HUA):** Lilac Flower can be used for protection and warding off evil, and it is excellent for uncrossing (reversing hexes). Lilac is a popular herb used in most banishing rituals (Figure 1.390).
- **MUGWORT (AI YE):** In ancient times, Mugwort was also kept in the house and smoked in the fireplace in order to dispel hostile magic and drive away evil spirits (Figure 1.391).

In Daoist magic, Marshal General Tianpeng is the manifestation of "Heavenly Mugwort"



Figure 1.392. One of the many Wrathful Forms of  
Marshal General Tianpeng

(Figure 1.392). He is a green-skinned, multi-headed, multi-armed, fierce-looking martial deity, equipped with a variety of magical weapons and demon subjugating tools, including his famous "Magic Seal." He wears armor,



Figure 1.393. Myrrh Resin  
Mo Yao Shu Zhi (Commiphora myrrha)



Figure 1.394. White Sandalwood  
Tan Xiang (santalum album)

a crown, has bronze fangs, iron claws, and is a deification of the Air Element of the East. He is also one of the four Celestial Marshal Generals who are responsible for fending off evil.

When summoned to cut down demons, he arrives riding on a dragon, holding an imperial bell in one hand and brandishing a sword or a large axe in the other hand.

When performing exorcism to remove a spirit entity from a victim, Mugwort smoke is sometimes used in conjunction with the Thirteen Ghost Points.

- **MYRRH RESIN (MO YAO SHU ZHI):** Myrrh (Yin) is commonly used in conjunction with Frankincense Resin (Yang) or other resins in exorcisms and banishing rituals (Figure 1.393).
- **WHITE SANDALWOOD (BAI TAN XIANG):** Because it acts as a deflective shield, White Sandalwood has a long history of use in protection (removing or banishing evil spirits and hexes), as well as in summoning and conjuring spirits (Figure 1.394). White Sandalwood incense is almost always burned during exorcisms. White Sandalwood beads are considered to be protective, and they promote a spiritual awareness when worn.

## REMOVING CURSES AND HEXES

The following are popular Herbal Formulae used for Hex-Breaking. The primary goal is to lift and remove the curse (sometimes known as "Uncrossing"), destroy the power of the spell, or return the curse back to its originator. Hexes and curses can manifest through consistent and otherwise unexplainable occurrences and chronic conditions (e.g., recurring accidents that damage the same areas of the body, unexplainable illnesses, financial losses, emotional losses, etc.). Hex-Breaking herbs are chosen for their traditional ability to change and transform the curse's original energetic pattern.

### EXORCISM POWDER

(Sprinkled to remove curses and hexes)

- 1 part Asafortida
- 1 part Bay Leaf
- 1 part Hyssop
- 1 part Sea Salt
- 1 part Vervain

(Used for reversing curses and hexes)

- 1 part Bay Leaf
- 1 part Lavender
- 1 part Rose Petals
- 1 part Sandalwood
- 1 part Verbena

### EXORCISM INCENSE

(Used for removing curses and hexes)

- 1 part Dragon's Blood Resin
- 1 part Frankincense
- 1 part Myrrh
- 1 part Sea Salt

### HEX-BREAKING BATH

(Used for reversing curses and hexes)

- 1 part Bay Leaf
- 1 part Lavender Flowers (dried)
- 1 part Rose Petals (dried)
- 1 part Sea Salt
- 1 part Juice of 1 Lemon

## BECOMING INVISIBLE TO THE SPIRIT WORLD

In ancient China, it was said that if a Daoist priest succeeded in mastering the Skill of Invisibility, he was able to not only vanish in front of other people, but even the Earthbound Spirits could not know where the priest was. Therefore, it was said that no disaster could befall such a priest.

According to the ancient Daoist text *Taishang Xuanmiao Tongshen Lu*, there are a number of methods that can be used for this type of magical protection. The following is a secret method of becoming invisible to ghosts and various spirit entities who energetically vampire a priest when he enters into the "world" (i.e., away from his spiritual sanctuary). This magic ritual is performed as follows:

- The priest will first obtain a 1/4 pound of Anise Seeds (Figure 1.395), and place them onto the altar, and magically activate them for the specific purpose of becoming invisible to the spirit realm.
- After perform a purification ritual, and dedicating the seeds to the magical purpose of becoming invisible to the spirit realm, the priest will place the Anise Seeds into Holy Water and then boil the Holy Water in order to create a tea.
- Next, after taking a cleansing bath (or shower), the priest will apply the Anise Seed tincture externally over his naked body, neck down (do not place the tincture onto your eyes, face, or head).

It is important to note, that the Anise Seed tincture can be applied externally to the body by placing it inside a spray bottle.

The tincture should first be placed inside the spray bottle, and the spray bottle should be covered with a magic talisman seal used to prevent attacks from evil spirits (Figure 1.396), pasted on the outside of the spray bottle (Figure 1.397). Leave the spray bottle, filled with the Anise Seed tincture, on the altar table when not in use.

- After getting dressed, the priest will place both of his hands facing his head, level with his eyebrows, and repeat the following "Incantation For Hiding The Body:"



Figure 1.395. Anise Seeds  
(*Pimpinella anisum*)



Figure 1.396. Magic Talisman Seal used for  
Preventing Attacks from Evil Spirits



Figure 1.397. Magic Talisman Seal used for  
Preventing Attacks from Evil Spirits  
Placed on the outside of the Anise Tea Spray bottle.

**“The Big Dipper is Radiant!  
Its Magical Bowl is in front of me,  
And its mighty handle is behind me!  
From the Heavens it descends,  
To hide my body, mind, and spirit!”**

- Then, placing both hands on his left hip, the priest performs the “Three Terrace Star Stepping” (i.e., he taps the floor with his front left foot 3 times - one tap per each of the Three Terraces).

On the first tap - his left thumb will touch the “Wu” Earthly Branch point, located at the tip of his left middle finger.

On the second tap - his left thumb will touch the “Wei” Earthly Branch point, located at the tip of his left ring finger.

On the third tap - his left thumb will touch the “Si” Earthly Branch point, located at the tip of his left index finger.

- After repeating the incantation, tapping 3 times, and forming the 3 hand seals, the priest will form a right Sword Fingers Hand Seal, point to his left hand and repeat the following magical incantation:

**“The Three Terraces Cover my Head!  
My Hun and Po Are calm and energized!  
Whoever Transgresses my Boundaries  
Will instantly meet Heaven-sent Disaster!”**

- Next, both of the priest’s hands will sweep outward, filling his energy bubble with the Protective Incantation.
- Then, the priest will bring both hands to his heart, press them together (forming “prayer hands”), and repeat the final incantation:

**The Upper Terrace - One and Yellow,  
Eradicates all that is inauspicious!  
The Middle Terrace - Two and White,  
Protects My Body and Roots my Spirit!  
The Lower Terrace - Three and Green,  
Sweeps Away Filth and Removes Evil!**

**Everywhere the Three Terrace Stars  
Terrify the Various Powers and Rulers!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**



Figure 1.398. One of the many Wrathful Forms of Marshal General Tianpeng

## BANISHING INCANTATION

The following Banishing Incantation is used for removing demonic entities, evil spirits, and ghosts. It is commonly repeated when using the herb Aiyi (Mugwort), and is specifically addressed to Marshal General Tianpeng (Figure 1.398). Sometimes known as the “Four-Eyed Old Man,” Marshal General Tianpeng commands a heavenly host of Thunder Generals and Thunder Soldiers, and is viewed as one of the Four Guardian Saints of Daoist Magic.

**“In the Dark Emptiness of the Cave,  
is born a powerful energy!  
Luminous is the Great Nothingness  
Which controls the countless rulers!**

**The Mighty Gods of the Eight Directions  
Separate to the left and to the right,  
Enabling me to spontaneously go  
and have audience with Upper Clarity!**

**With the Magic Talismans of Ling Bao  
Suspended on my belt,  
I announce the countless rulers  
Throughout the Nine Heavens!**

**The Net of Heaven  
Empty like the Great Void,  
Traps the Demon-seeds  
in the Great Mystery of Cavernous Space!**

**The Four-Eyed Old Man  
Descends from Heaven,  
Marshal Tianpeng  
Commands the Heavenly Host!**

**The Agents of the Five Directions  
Release the Rumbling Thunder,  
The spirits of the Cycles of Time  
follow me when I move!**

**The Great God of Flames  
Executes my Orders,  
The 36 Thunder Generals  
Do not terry!**

**Growling Loudly  
Heavenly Thunder  
Descends from Heaven,  
Turning his body  
Earthy Thunder  
Stirs Heaven and Earth!**

**Gods and Generals  
Chase away the evil ghosts,  
Thunder and Lightning  
Sweep away the Evil Spirits!**

**The Perfect Officers  
of Mountains and Rivers  
Obey my Commands!**

**The Gods of the Soul  
and of the Walls and Moats  
Come to greet me!**

**The Perverse Ghosts  
of all the world  
are exterminated,  
Not one of the countless demons  
survives!**

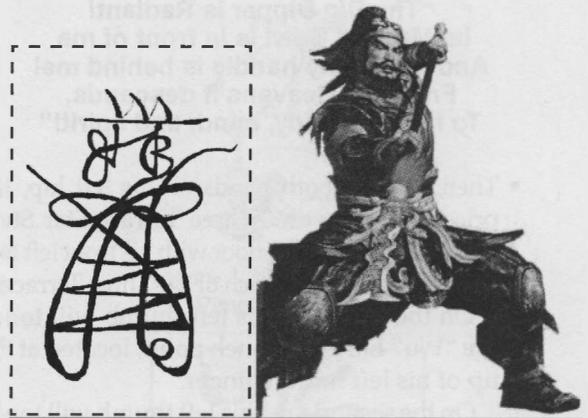


Figure 1.399. The Magic Talisman used to invoke Martial General Zhang to Guard and Protect the House, Remove Evil, and Eliminate Bad Fortune.

### **RETAINING A GUARDIAN SPIRIT**

After an evil spirit has been captured, bound, and removed from a person or place, the exorcist may choose to retain the services of a Celestial Guardian Spirit in order to further protect the victim, and prevent the evil spirit from returning. This additional protection can be accomplished through the use of creating magical talismans (Figure 1.399).

After the magical talisman has been properly created and the guardian dispatched to protect the victim, it is important that the victim continue to follow a spiritual life, and seek a relationship with the Divine. Otherwise, if the victim chooses to return back to a unrighteous life, the celestial guardian can become offended, and depart.

## EXAMPLES OF DEMONIC POSSESSION FROM CLINICAL EXPERIENCE

During my personal clinical practice, I have treated numerous demon possessed and demon oppressed individuals. One case occurred in 1992 when an individual came to me with a brain tumor located on her pituitary gland. The Western doctor who was treating her had suggested that she receive immediate surgery; so, as a last resort she came to me for treatment.

I always begin each Medical Qigong treatment with a "hookup," or connection to the divine. After the initial "hookup" with the divine, the energy of the treatment room changes, causing the treatment room's environmental energetic field to transform into a Divine energetic field.

Immediately upon "hookup" something in the patient shifted. Although her eyes were closed, the patient began to thrash about on the table like a wild animal, literally snarling and gnashing her teeth. The energetic power radiating from her small frame was quite incredible. I knew and believed that if she wanted to, this frail 87 year old woman could now lift my body up and toss it across the room like a rag-doll. I was quite aware of the supernatural power and spiritual demonic forces that I was now facing, and knew that my 27 years of martial arts training would not serve me in this situation.

At first I was quite startled. I was aware of the energetic and spiritual procedures which needed to transpire to free this woman from demon possession. To my advantage, I had previous exposure to such spiritual demonic states (through both Chinese and Western spiritual and energetic training) and had been successful in dealing with demon possessed individuals. Having participated in several demonic exorcisms, I believed that the current healing work was part of my personal "ministry" and "life purpose."

This particular individual did not have only one, but several powerful demons attached to her core self. Through her entire life she had removed the Hun's internal connection of her "true self" from her Yuan Shen (Human Soul) and had hidden in the powers of her Po and Shen Zhi (Acquired

Intellect). This was established in order to survive chronic childhood sexual traumas, and had additionally caused her to develop an incredible perceptual ability that she readily utilized in her work (as a psychotherapist).

As I began to work, I reestablished my physical, energetic and spiritual connection with the Divine, and surrendered my will over to Divine Will (Zhi Yi Tian). Then, I went to the head of the table and started dredging and casting out the demons one by one, claiming each portion of her body in the Blood of Christ (my divine authority). This procedure continued for six weeks. Each treatment involved reclaiming certain areas of her body. Beginning at her head, I continued treatment down the patient's body. On the sixth week, when I reached her Lower Dantian, the last spirit demon left her body; and she immediately curled up into a fetal position and began to cry.

At that point, I received a flood of images, unveiling her life as a little child and exposing the history of the initial trauma. I continued to wash and cleanse her in the "Blood of Christ" and administer Divine forgiveness and spiritual healing. As her Hun returned to her body, for the first time in many years, the individual began to feel loving emotions again.

It is important to note that while the treatments were being administered, the patient was not consciously aware that anything out of the ordinary was happening. She had been so completely detached from her body that she had no conscious recollection of her own emotional-spiritual field of existence or its effect on her physical body.

She had literally hid within the confines of her intellect, where she felt safe. She was also not aware of being demon possessed or even that her body had thrashed about during each treatment. In effect, she had disassociated from her Hun and Yuan Shen during childhood, and thus became disassociated from her emotions. After six weeks of treatment her brain tumor had completely dissolved. But far more remarkable was the change in her personality, for she became both friendly and courteous.

## TREATMENT FOR ANXIETY ABOUT BEING SPIRIT OR DEMON OPPRESSED

These unique Medical Qigong treatments are used in China to rectify specific mental and emotional disorders (known as Energetic Delusions) that can cause individuals to imagine that they are being haunted by a demon or spirit entity. It is important to understand that this particular Medical Qigong treatment deals with individuals who have emotional phobias or anxieties about being oppressed by a demon or spirit entity and is not a specific treatment designed for those victims who actually are demon or spirit oppressed. In rectifying this type of Shen Disturbance (psycho-emotional disorder), proceed as follows (Figure 1.400):

- Begin by having the individual lie supine, and then perform Channel Point therapy on the Master Couple Points. When stimulating Yang channels, rotate the individual's arms and legs inward, towards the medial aspect of the body; when stimulating Yin channels rotate the individual's arms and legs outward, towards the lateral aspect of the body (Figure 1.401). This beginning approach is used to open the energetic flow of the Eight Extraordinary Vessels, connecting the individual's wrist to the opposite ankle.
- Press and knead the Baihui GV-20 at the top of the individual's head. Stimulate the Dazhui GV-14, Feishu BI-13, and Lingtai GV-10 points that surround the individual's Shendao area. Then apply the Extended Fan Palm or Sword Fingers method, using the Pulling and Shaking manipulations to emit and conduct Qi along the Governing Vessel into the Lower Dantian (Figure 1.402).
- Press and knead the individual's Baihui GV-20 point. Next, stimulate the individual's Yintang (Third Eye) point.
- Stimulate the Tinggong SI-19, Jiache St-6 points (located by the ears), and the Renzhong GV-26 point (at the base of the upper lip),
- Stimulate the Quchi LI-11 points (on the elbow), the Hegu LI-4 points (located in-between the thumbs and index fingers).
- Stimulate the Weizhong UB-40 points (behind the knees), and the Chengshan UB-57 points (located in the lower calf).

1. Wrist and Ankle Crossover Junction Connection of the Master and Couple Points
2. Baihui and Shendao Connection; then Root into Lower Dantian via Mingmen
3. Baihui and Yintang Connection
4. SI-19 -- St-6 --GV-26 Connection
5. LI-4 -- LI-11 Connection
6. UB-40 -- UB-57 Connection
7. CV-15 -- CV-12 Connection; then Root the Yellow Court into the Lower Dantian

Figure 1.400. Channel Point Therapy Protocol for the Treatment of Energetic Delusions

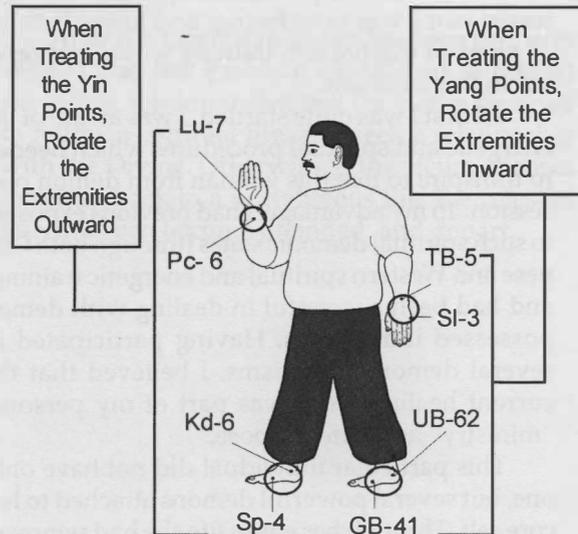


Figure 1.401. Locations of the Body's Master and Couple Points

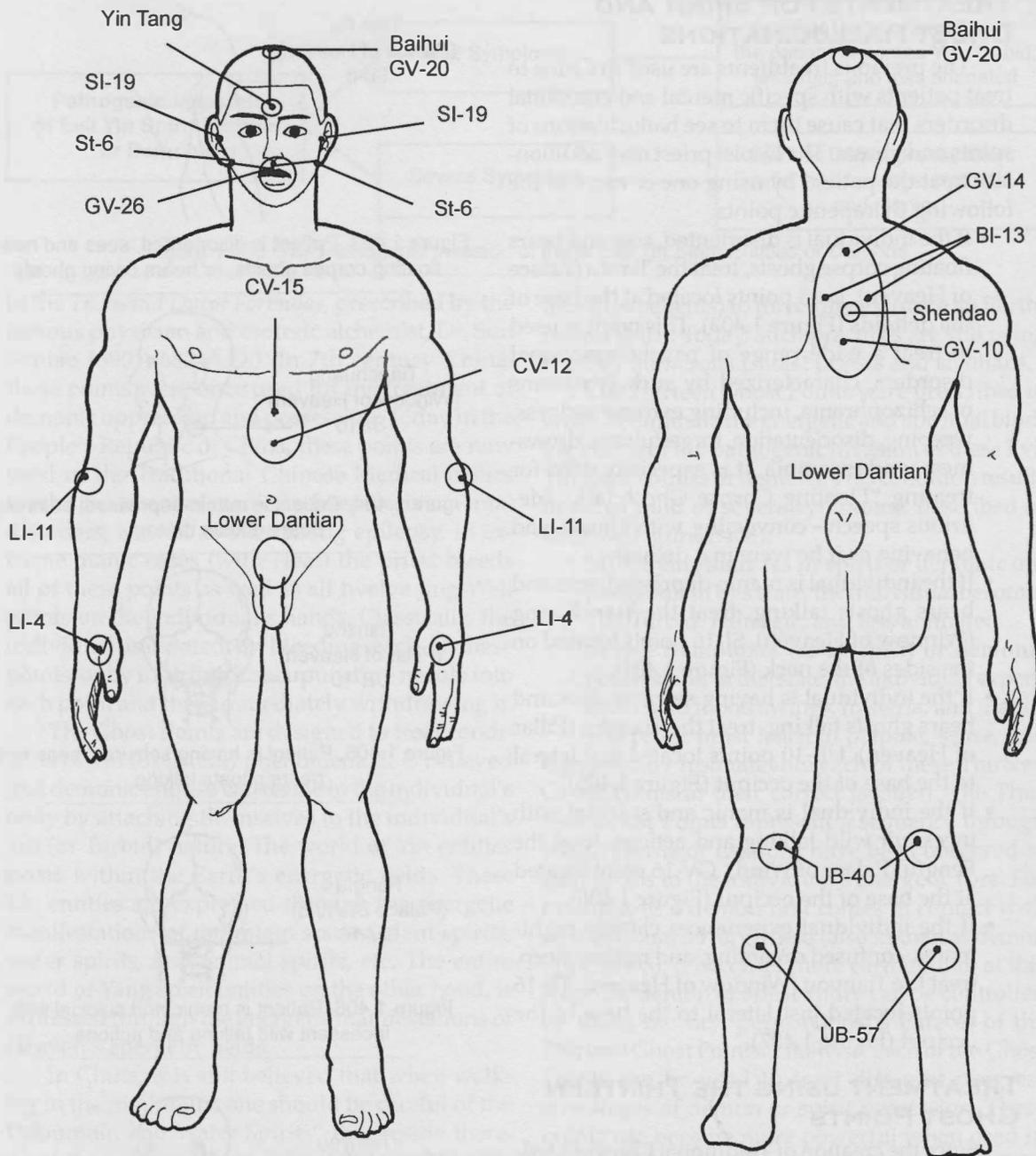


Figure 1.402. Channel Point Therapy for the Treatment of Energetic Delusions

- Apply the Sword Finger technique, using the Vibrating and Shaking manipulations to emit Qi into the individual's Yellow Court by stimu-

lating the Jiuwei CV-15 and Zhongwan CV-12 points. Then, lead the Qi along the Conception Vessel to return it to the Lower Dantian.

## TREATMENTS FOR SPIRIT AND GHOST HALLUCINATIONS

The previous treatments are used in China to treat patients with specific mental and emotional disorders that cause them to see hallucinations of spirits and ghosts. The Daoist priest may additionally treat the patient by using one or more of the following therapeutic points:

- If the individual is disoriented, sees and hears floating corpse ghosts, treat the Tianfu (Palace of Heaven), Lu-3 points located at the base of the deltoids (Figure 1.403). This point is used to treat a wide range of psycho-emotional disorders, characterized by such symptoms of schizophrenia, including extreme sadness, weeping, disorientation, forgetfulness, drowsiness, and insomnia. It is especially used for treating "Floating Corpse Ghost Talk" (delirious speech - conversing with ghosts, and behaving as if he were in a dream).
- If the individual is manic-depressed, sees and hears ghosts talking, treat the Tianchuang (Window of Heaven), SI-16 points located on the sides of the neck (Figure 1.404).
- If the individual is having seizures, sees and hears ghosts talking, treat the Tianzhu (Pillar of Heaven), UB-10 points located just lateral to the base of the occiput (Figure 1.405).
- If the individual is manic and suicidal with incessant wild talking and actions, treat the Fengfu (Palace of Wind), GV-16 point located at the base of the occiput (Figure 1.406).
- If the individual experiences chronic nightmares, confused dreaming, and restless sleep, treat the Tianyou (Window of Heaven), TB-16 points located just lateral to the base of the occiput (Figure 1.407).

## TREATMENT USING THE THIRTEEN GHOST POINTS

Since the creation of Traditional Chinese Medicine in the People's Republic of China, the notion of spirits and demons has been down-played. However, educated Daoist priests understand and teach the causes, effects, and treatments of demon and spirit possession. These following Thirteen Ghost Points (Shi San Gui Xue) are listed

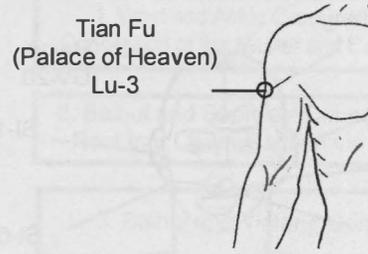


Figure 1.403. Patient is disoriented, sees and hears floating corpse ghosts, or hears crying ghosts

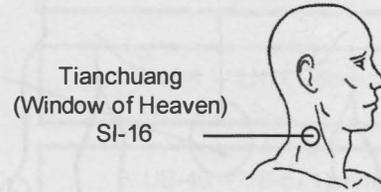


Figure 1.404. Patient is manic-depressed, sees and hears ghosts talking

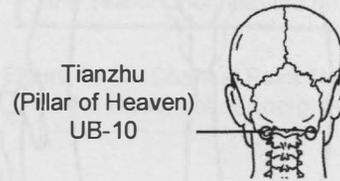


Figure 1.405. Patient is having seizures, sees and hears ghosts talking

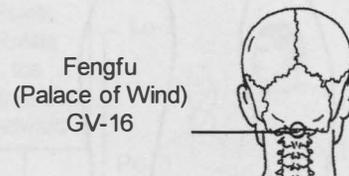


Figure 1.406. Patient is manic and suicidal with incessant wild talking and actions

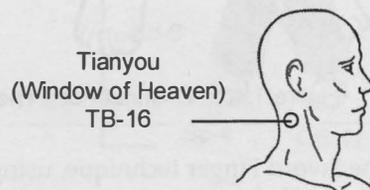


Figure 1.407. Patient experiences chronic nightmares, confused dreaming, and restless sleep

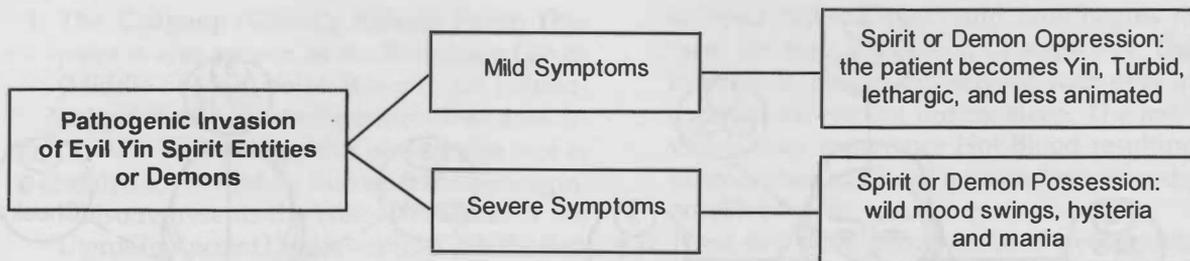


Figure 1.408. The Pathogenic Invasion of these Evil Yin Spirit Entities or Demons

in the *Thousand Ducat Formulas*, prescribed by the famous physician and esoteric alchemist, Dr. Sun Simiao (590 - 682 A.D.). In 7th century China, these points were once used for the treatment of demonic oppression and possession. Today in the People's Republic of China, these points are now used in the Traditional Chinese Medical clinics for the treatment of manic and depressive mental disorders, as well as for treating epilepsy. In extreme manic cases (with Heat) the priest bleeds all of these points as well as all twelve Jing-Well points on the individual's hands. Classically, the individual is treated by bleeding each of these points, or by inserting an acupuncture needle into each point and then immediately withdrawing it.

The Ghost Points are designed to treat conditions of Yin (Spiritual) phenomena. It is believed that demonic entities can reside in the individual's body by attaching themselves to the individual's Yin (or Turbid) nature. The world of Yin entities exists within the Earth's energetic fields. These Yin entities are expressed through the energetic manifestations of mountain spirits, plant spirits, water spirits, and animal spirits, etc. The entire world of Yang spirit entities on the other hand, is expressed through the energetic manifestations of Heaven's energetic fields.

In China, it is still believed that when walking in the mountains one should be careful of the "Mountain and Water Spirits" that reside there. Also, throughout China (especially Central China), Fox Spirits are still believed to "shape shift" from an animal spirit to a human form.

During the Han Dynasty (206 B.C. - 220 A.D.), the Thirteen Ghost Points were used in combination with externally applied aromatic, spicy herbs

(harsh expellents) to forcefully extricate an Earth-bound spirit. Today, such practices are still being used by numerous Daoist priests and shamans.

The Thirteen Ghost Points were prescribed in order to eliminate the energetic and spiritual binding effects of the pathogenic invasion of these Evil Yin spirit entities or demons. This condition results in either mild or severe symptoms, described as follows (Figure 1.408):

- **Mild Symptoms (as in spirit or demonic oppression):** In this state, the individual becomes Yin, Turbid, lethargic, and less animated.
- **Severe Symptoms (as in spirit or demonic possession):** In this state, the individual experiences wild mood swings, hysteria, and mania.

The priest must learn to palpate, sense, and energetically resonate into each of these Thirteen Ghost Points at their correct location. The Thirteen Ghost Points represent a sequence through which Spirits or Demons have been observed to gain access to the individual's energetic core. For example, as a demon first comes in contact with an individual's Wei Qi field (also known as demon oppression), it becomes more earthbound; at this stage the demon or spirit entity can be controlled by using the first point (Ghost's Palace) of the Thirteen Ghost Points. Likewise, each of the Ghost Points can be used to treat different progressive stages of demon or spirit possession. These points can become more powerful when used in specific sequences according to the nature of the individual's condition. Thus, the Thirteen Ghost Points are also stimulated in a sequence of progressive point therapy, wrapping and enfolding the individual's body in five consecutive circles, described as follows (Figure 1.409):

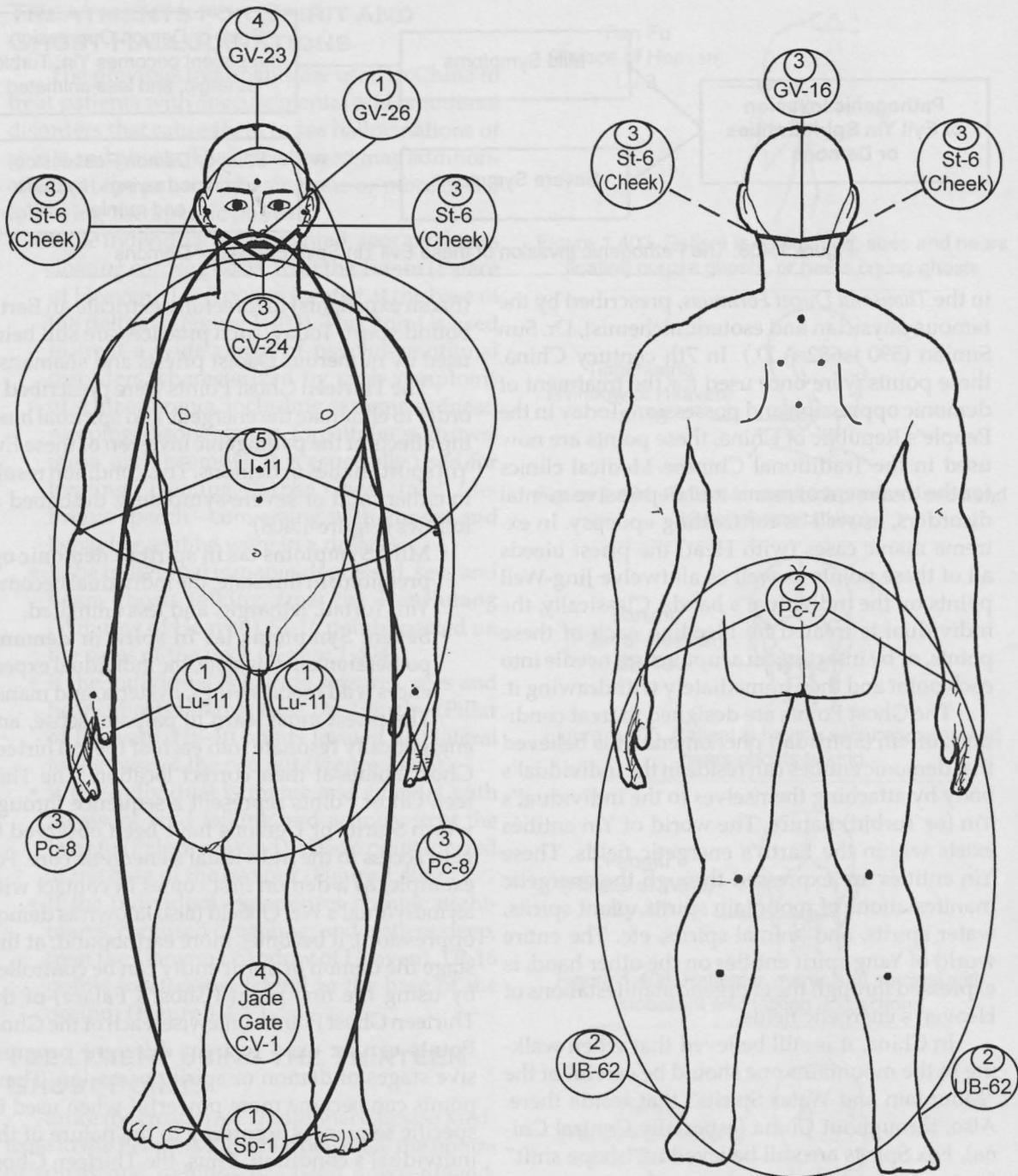


Figure 1.409. The Thirteen Ghost Points involves wrapping and enfolding the body in five energetic circles.

**1. The Guigong (Ghost's Palace) Point:** This point is also known as the Renzhong GV-26 (Middle of Man) point. It is a major influential point that affects the entire chest area. In Chinese Reflexology, this area on the face is related to the Middle Burner and diaphragm. It also represents the Water Yin Canal of the Uterus in Ancient Daoist writings. It is the first Ghost Point to be stimulated and is treated to calm the Shen and clear the brain.

At this stage in energetic and spiritual pathology, the demon has come in contact with the individual's body through the Wei Qi field (demon oppression). The demon is becoming more earthbound and is causing the individual to experience uneasy changes in his or her sensory perceptions. This beginning point is used in the treatment of demon oppression and in the initial stage of demon possession, the primary goal being to ground or stabilize the individual's senses.

**2. The Guixin (Ghost's Faith) Points:** These points are also known as the Shaoshang Lu-11 (Little "Shang" - the Metal Element's musical note) points. They are located on both thumbs, and are treated to calm the Shen and restore Collapsed Yang.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's voice, which can be noticed by unusual changes in voice fluctuations. The demon has now gained the individual's unconscious trust, and has grown deeper into the body. The individual now experiences heightened sensory perceptions, and accepts this demon influenced state as normal.

**3. The Guilei (Ghost's Fortress) Points:** These points are also known as the Yinbai Sp-1 (Hidden Clarity) points. They are located on the medial aspects of the big toes and are treated to calm the Shen, clear Heat, clear the brain, and instill clarity of thought and mind.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's spirit, affecting how the individual sees life. The individual has de-

veloped "Ghost Eyes" and now begins to "see" life from the demon's perspective. The individual dreams excessively, with eyes in constant movement during sleep. The individual may experience Hot Blood resulting in headaches, increased menses, hemorrhoids, nosebleeds, etc.

These first three points are used to complete the energetic pass of the first circle, covering the head, the tips of the thumbs, and the tips of the big toes. The GV-26 point is considered the meeting point of Yin and Yang in the body, while the Lu-11 points on the hands and the Sp-1 points on the feet are located on the body's Hand and Foot Tai Yin Channels.

Next, the following two points are used to complete the second circle:

**4. The Guixin (Ghost's Heart) Points:** These points are also known as the Daling Pc-7 (Big Mound) points. They are located at the center of the wrists, and are treated to calm the Shen and clear the brain.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's body. The demon has also gained control of the individual's desires, passions, and wants. The individual now displays symptoms such as manic depression and unpredictable mood shifts (anger, shouting, grief, crying, and hysterical laughter). These unpredictable mood shifts are caused from the energetic turmoil created within the individual's Liver (Hun: Ethereal Soul), Lungs (Po: Corporeal Soul), and Heart (Shen: Spirit).

**5. The Guilu (Ghost's Path) Points:** These points are also known as the Shenmai UB-62 (Extending Vessel) points. They are located under both outside ankles (the Master Point for the Yang Heel Vessel), and are treated to calm the Shen.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's constitution, causing him or her to now become a "demonic being." The demon has now gained control of the individual's physical movements. The individual

now displays symptoms such as dizziness, severe headaches (especially at night), and sometimes physical convulsions.

The Ghost's Heart and Ghost's Path points complete the energetic pass of the second circle, covering and wrapping the individual's wrists and ankles. The Pc-7 points on the wrists are located on the body's Hand Jue Yin channels, and the UB-62 points on the outside of the ankles are located on the body's Foot Tai Yang Channels.

The following set of four points are stimulated to complete the energetic pass of the third circle:

**6. The Guizhen (Ghost's Pillow) Point:** This point is also known as the Fengfu GV-16 (Wind's Palace) point. It is located just below the occiput, and is treated to clear the brain.

At this stage in energetic and spiritual pathology, the demon can now move about the individual's body at will. The demon can also access the victim's spirit at will, and can cause physical spasms, convulsions, and even lock-jaw within the individual's body whenever the demon desires.

**7. The Guichuang (Ghost's Bed) Points:** These points are also known as the Jiache St-6 (Jaw Vehicle) points. They are located on both sides of the jaw and are used to treat neurological and psychological problems, as well as to dispel Wind and Cold, and to clear Heat.

At this stage in energetic and spiritual pathology, the demon has come in control of the individual's internal and external boundaries, resulting in a multiple-personality constitution. The demon has now gained control of the individual's psychological self. The individual displays symptoms such as neurological problems, eyes twitching, spasms, anxiety, and grinding of the teeth. The demon has also captured the individual's Prenatal Wu Jing Shen (Hun, Po, Shen, Yi, and Zhi), and the individual, having now lost contact with the environment, generally becomes self destructive.

**8. The Guishi (Ghost's Market) Point:** This point is also known as the Chengqiang CV-24 (Receiving Liquid) point. It is located under

the lower lip and is stimulated to treat mental disorders, dispel Wind and Cold, clear Heat, and to transform Dampness and Phlegm.

At this stage in energetic and spiritual pathology, the demon can now begin to gather other demonic spirits in order to grow stronger. The demon actively absorbs the individual's Body Fluids and Kidney Yin. The individual, losing fluids, displays symptoms such as sweating, drooling, foaming at the mouth, and incontinence.

**9. The Guicu (Ghost's Cave) Points:** These points are also known as the Laogong Pc-8 (Palace of Labor) points. They are located at the center of the palms and are stimulated to treat mental disorders and to clear the brain.

At this stage in energetic and spiritual pathology, the demon comes in control of the individual's Heart Protector (Pericardium). The demon now moves to gain control of the individual's Soul. The individual displays symptoms such as extreme fears, phobias, shivering, sweating, extreme introversion, and vomiting.

By covering and wrapping the individual's head, then drawing the energy into the center of the individual's palms, these four points complete the energetic pass of the third circle. The GV-16 point on the back of the individual's head corresponds with the back gate of the Upper Dantian, the St-6 points are located on the sides of the mandible, and the CV-24 point is located in the depression in the center of the individual's mentolabial groove (jaw).

The next two points complete the energetic pass of the fourth circle:

**10. The Guitang (Ghost's Hall) Point:** This point is also known as the Shangxing GV-23 (Upper Star - Polaris) point. It is treated to brighten the Shen and clear Heat.

At this stage in energetic, spiritual pathology, the demon has come in control of the individual's Soul. The individual's symptoms include wheezing and difficulty in breathing.

**11. The Guicang (Ghost's Store) Point:** This point is also known as the Huiyin CV-1 (Meeting of

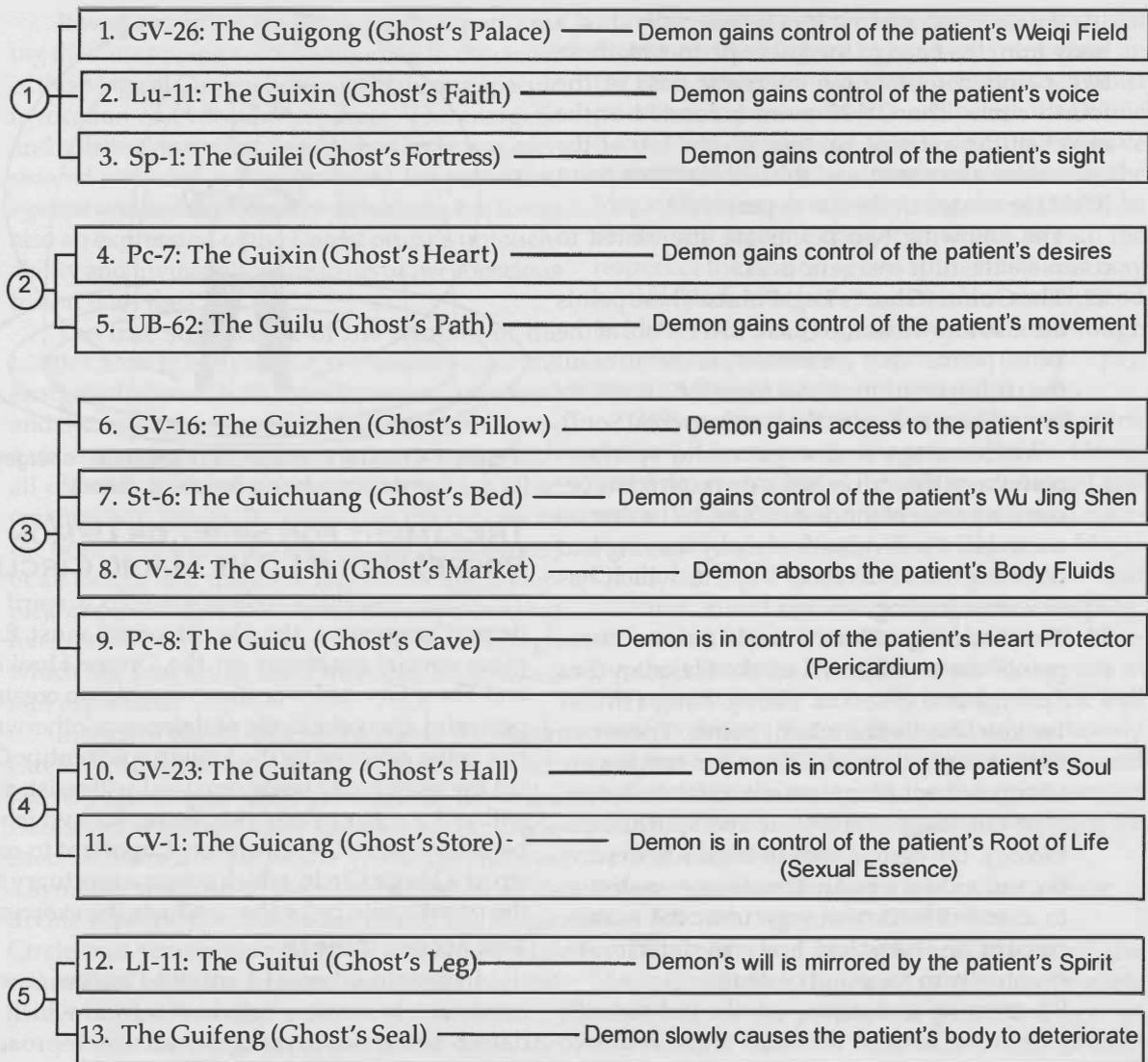


Figure 1.410. Progression of Spirit or Demonic Possession

the Yin) point. It is used to treatmental disorders. In ancient Daoism this area of the body was known as Yumentou (Jade Gate) located at the opening of the vagina in women, and Yinxiang (Below the Hidden Seam) located below the scrotum in men.

At this stage in energetic and spiritual pathology, the demon has now buried itself deep inside the individual's body and has

come in control of the individual's "Root of Life" (sexual essence) and "Sea of Yin and Yang." The demon has now gained control of the individual's entire being, and it uses the individual as a vehicle through which to feed its own passions. The individual now displays extreme psychological symptoms similar to schizophrenia.

By covering and wrapping the individual's body from the head to the lower perineum, these two points complete the energetic pass of the fourth circle. The GV-23 point is located at the center of the anterior hairline, on the top of the individual's forehead, and the Ghost's Store point (CV-1) is located in the lower perineum.

The following two points are stimulated to complete the fifth energetic pass:

**12. The Guitui (Ghost's Leg) Points:** These points are also known as the Quchi LI-11 (Pool at the Bend) points. They are treated in order to drain the pathogenic influences from the Lungs, remove Heat, and calm the Po (Corporeal Soul).

At this stage in energetic and spiritual pathology, the individual's own spirit has become a mirror of the demon's will. The demon controls the individual's body by moving and directing the individual's spirit, which has now been reprogrammed.

**13. The Guifeng (Ghost's Seal) Points:** These points are also known as the Haiquan (Sea Spring) and She Xia Zhong Feng (Under Tongue Middle Frenulum) points. These two Extra points located below the tongue are stimulated in order to treat mental disorders.

At this stage in energetic and spiritual pathology, the demon slowly begins to destroy the individual's body. The demon continues to absorb life-force energy from the tissues, causing the physical body to deteriorate, eventually to the point of death.

By covering and wrapping the individual's body from the arms to the head, these final two points complete the energetic pass of the fifth circle. The LI-11 points are located in the depression on the lateral end of the elbow crease, and the Haiquan Sea Spring points are located under the tongue.

A summary of the Thirteen Ghost Points and the progression of the spirit or demonic influence is charted in Figure 1.410.

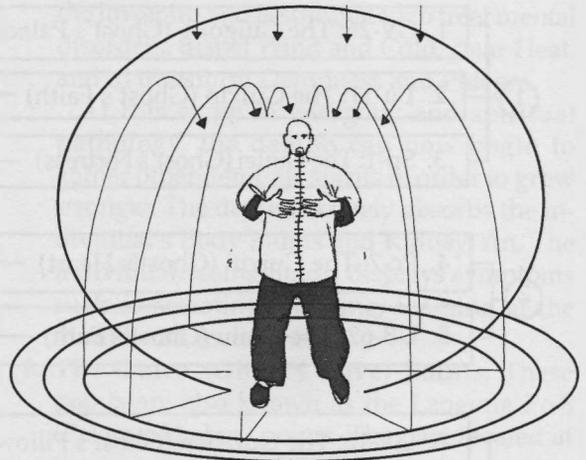


Figure 1.411. Using imagination, create an energetic circle surrounding the physical body

## TREATMENT FOR SPIRIT OR DEMON POSSESSION #1 (THE MAGIC CIRCLE)

When treating a individual who is spirit or demon possessed, the Daoist priest must first place special emphasis on the Divine Hookup and Three Divine Invocations in order to create a powerful energetic circle of defence or otherwise risk being attacked by the foreign spirit entity. Often the spirit entity being removed will resist, and will look for any available opening with which to harass the priest. It is therefore important to construct a Magic Circle, which acts as a sanctuary for the priest while he or she conducts the exorcism.

### THE MAGIC CIRCLE

In certain schools of ancient Daoism, it was important to create a safe haven from which to detect, summon, investigate, accuse, reproach, and remove the entity. This was always performed before beginning the actual exorcizing ceremony. This physical, energetic and spiritual sanctuary was graphically represented by drawing a circle on the ground surrounding the Daoist priest; its form represented the divine sacred space of the Dao existing within the Wuji (Figure 1.411). Later, this energetic and spiritual boundary was known in certain esoteric Chinese traditions as the "Magic Circle," and it provided stability, protection, insulation, and focus for the Daoist priest.

It was important for the individual performing the summoning act to be standing in the center of this Magical Circle when using it during specific invocation or evocation practices. The energetic and spiritual matrix of this Magic Circle was considered not only a diagram used for protection against undesirable negative influences, but it was also an expression of the Daoist priest's untouchability and invincibility due to his or her conscious fusion with the Dao.

The true significance of the creation of the Magic Circle is its symbolic representation of the energetic fusion of both the macrocosm (universe) and the microcosm (man). Generally, the energetic nature of a circle represents the seed from which all of creation has evolved and into which all of creation will return. It symbolizes the process of the beginning (creation) and ending (dissolution) of all things, and therefore represents unity, eternity, and perfect order. It is a field of power that lives, breathes, and moves with life, and through which the powers of the divine can be invoked and expressed.

In ancient Daoist esoteric traditions, the Magic Circle depicts the eternal matrix of the Wuji, which has no beginning or ending. Therefore, when the Daoist priest energetically draws a Magic Circle used for exorcism, he or she views the circle as a symbolic diagram of the Infinite Dao, in all its divine aspects. For the Daoist priest, the Magic Circle thus represents and reinforces a powerful connection with the Macrocosm on the highest level of his or her consciousness.

While standing in the center of the circle, the Daoist priest represents the divine authority of the Dao, and the energetic and spiritual matrix of the Magic Circle represents the infinite space of the Wuji being impregnated and sustained through the power of the Dao. Therefore, as the priest stands within the energetic and spiritual realm of the Magic Circle, he or she rules over all of the various beings existing within all the different realms of the universe, and may exercise absolute power. Demons or evil spirit entities must now be obedient to the priest's consummate authority and the procedure for the exorcism may begin. The priest's will has now become the will of the Infinite Dao (God).

The integrity of the energetic and spiritual matrix of the Magic Circle always depends on the faith, understanding, and belief of the Daoist priest's own personal relationship with the Divine (God, Dao). Should the Daoist priest fail to have or maintain this divine attitude when drawing the Magic Circle or when performing the exorcism, he or she will face the danger of failing to gain the respect of the demon or evil spirit entity, and may be ridiculed, attacked, possessed, or struck dead (such sudden deaths generally manifest through symptoms presenting themselves as epilepsy, heart attack, stroke, or strangulation).

When encountering demons or evil spirit entities, it is extremely important that the Daoist priest never step out of the safe space created and contained within the divine energetic and spiritual matrix of the Magic Circle. Once the Magic Circle has been drawn, the exorcist must also carefully guard against passing over, stooping, or leaning beyond its energetic sanctuary during the exorcism. This rule especially applies to the exorcist before he or she commands the evil spirit to depart. Should the exorcist incautiously quit the circle without having previously bound and removed the evil spirit, the evil spirit can and sometimes will invoke revenge on the exorcists for having disturbed them.

#### **EXAMPLES OF USING THE MAGIC CIRCLE FOR PROTECTION AND DEFENCE**

The energetic and spiritual matrix of the Magic Circle offers the Daoist priest many possible uses, and can be initiated as protection against any harmful invisible influences projected onto the priest by sorcerers or individuals with evil intentions. For example, the energetic and spiritual matrix of the Magic Circle can occasionally be drawn in the air surrounding an individual and utilized as a weapon to counter spiritual assault. This type of Magic Circle directly expresses itself either on the Energetic or Spiritual Plane and indirectly manifests on the Physical Plane. The "binding" power of this type of Magic Circle is so intense that it is commonly known as a "Magnetic Circle" because it naturally accumulates other projected elements and light, thus fortifying the energetic and spiritual matrix of the Magic Circle.

In recent years I have only shared the following experience with a few friends and certain students, however, after much encouragement, I now feel that it is appropriate to share this with the reader.

In 1995, I was finishing the mandatory clinical requirements for Master of Medical Qigong degree from the Hai Dian University in Beijing, China. Simultaneously, I was also completing my required internship hours at the Xi Yuan Hospital for a Doctor of Traditional Chinese Medicine (D.T.C.M.) majoring in Medical Qigong Therapy. It was late in September, and for the last few months the clinical examinations and internship rounds at the hospital had been both extremely successful and quite intense. This was due to the fact that some of the Medical Qigong doctors were not used to having foreign doctors treating patients in their hospital, and a strong rivalry between certain Chinese Medical Qigong doctors and the American Medical Qigong doctors (myself and two of my I.I.M.Q. graduates) arose.

Since we were proving quite successful in the clinical diagnoses and treatment of all of our patients, after the first month many of the residential and newly interning Medical Qigong doctors were beginning to "lose face," and were becoming quite agitated with us.

One day, as we entered the outpatient clinic at the Xi Yuan Hospital, one of the resident Medical Qigong doctors approached us saying, "Johnson, today we have something different. Please follow me." So we followed the doctor to a separate room where four chairs were positioned in a small circle in front of a long wooden desk. The resident doctor said, "Johnson, you sit here," and positioned me with my back to the desk facing him. My student Seth Lefkowitz was positioned on my left side, and my senior student Arnold Tayam was positioned on my right.

As the doctor began to ask us what seemed to be meaningless questions about clinical practices a second Qigong doctor entered the room and sat at the desk directly behind me. I felt him enter the room so I turned to acknowledge his presence with a smile, but he just glared at me. As I started

to turn around I noticed that this doctor had immediately closed his eyes and began to position his hands forming a powerful Hand Seal (i.e., a Buddhist Power Mudra) used for invoking and projecting Qi and Shen. I thought that his actions were peculiar but was distracted by the first doctor who kept saying, "Johnson, you look here!" As soon as I finished turning around to face the first doctor and begin to engage in further conversations, "WHAM!!!" I was suddenly hit with a energy blast aimed at the back of my head, GV-16 to be exact. I immediately turned to address the second doctor who was initiating the attack. Both of his eyes had rolled upward into the Crystal Chamber of his Upper Dantian (only the whites were now visible), his hands were holding the Buddhist Power Mudra in front of his Yintang (Third Eye), and he was inaudibly chanting a Breath Incantation (I could see his lips moving). Immediately the first doctor pulled my arm saying, "Johnson, you look here!"

I realized that I had been set up, and that I was now under a serious psychic attack initiated by the second doctor. I was also concerned for the health and safety of my two students, Seth and Arnold. I immediately closed my eyes and dropped my Qi and Shen into the Earth, transferring and rooting the projected energy from the second doctor's psychic attack into the ground, while simultaneously fortifying my own external Wei Qi fields. Next, using my intention, I immediately connected to the Divine and quickly created an energetic Magic Circle surrounding Seth, Arnold, and myself. As I created the Magic Circle, I also surrounded and enveloped the first doctor and began to spiral the energy in a counterclockwise direction. Because I felt that he was a co-conspirator, I focused on absorbing and drawing energy from out of the first doctor's body and diverting it into the energetic field of the spiralling Magic Circle. I did this in order to strengthen the energetic and spiritual matrix of the Magic Circle. I also used the spiralling energetic field of the Magic Circle to divert and absorb the Qi and Shen that were being projected into the back of my head from the second Qigong doctor. At this point in time, the second Qigong

doctor's psychic attack to the back of my head had been consistent and relentless.

I thus created a powerful "Magnetic Magic Circle" using the combined energies flowing from myself and the first and second Medical Qigong doctors. After increasing the spinning rotation of the combined energies within the Magnetic Magic Circle, I closed my eyes and then immediately compressed the accumulated energies to form a powerful "Energy Ball," using my right palm. I then shot the energy ball directly into the groin of the second Qigong doctor who was still sitting behind the desk, positioned about 10 feet behind me. This counterattack was done while still facing the first doctor.

Immediately the second Qigong doctor screamed and jumped out from behind the desk. I turned to watch him quickly run out of the room. Next, I turned to focus my attention onto the first Qigong doctor who was now shouting, "No more questions! No more questions! We go now! We go now!" The first doctor immediately sprang up and ran out of the room, leaving the three of us sitting there, starring at each other. As we got up to leave Seth looked at me and said, "What was that all about?" I simply smiled and said, "We'll talk about it later," and we left to start our clinical rounds.

**THE MAGICAL POWER OF THE BAGUA CIRCLE**

All of the ancient magical circle patterns used in Daoist mysticism utilize the hidden powers of three secret energetic circles. These three circles act as a magical barrier of protection for the priest, and represent the energetic manifestation of three states of matter (Jing, Qi and Shen), and correspond to the "Stars of Three Terraces," as well as the Three Realms (Heaven, Earth, and the Underworld). The combined energies of these three circles create the fusion of the Celestial Yang of Heaven with the Terrestrial Yin of Earth, resulting in the formation of the divine wall of Celestial Fire. This divine energetic wall is essential for the protection of the Daoist priest, and is used when he or she practices advanced meditations of alchemic cultivation or performs esoteric summoning rituals (Figure 1.412).

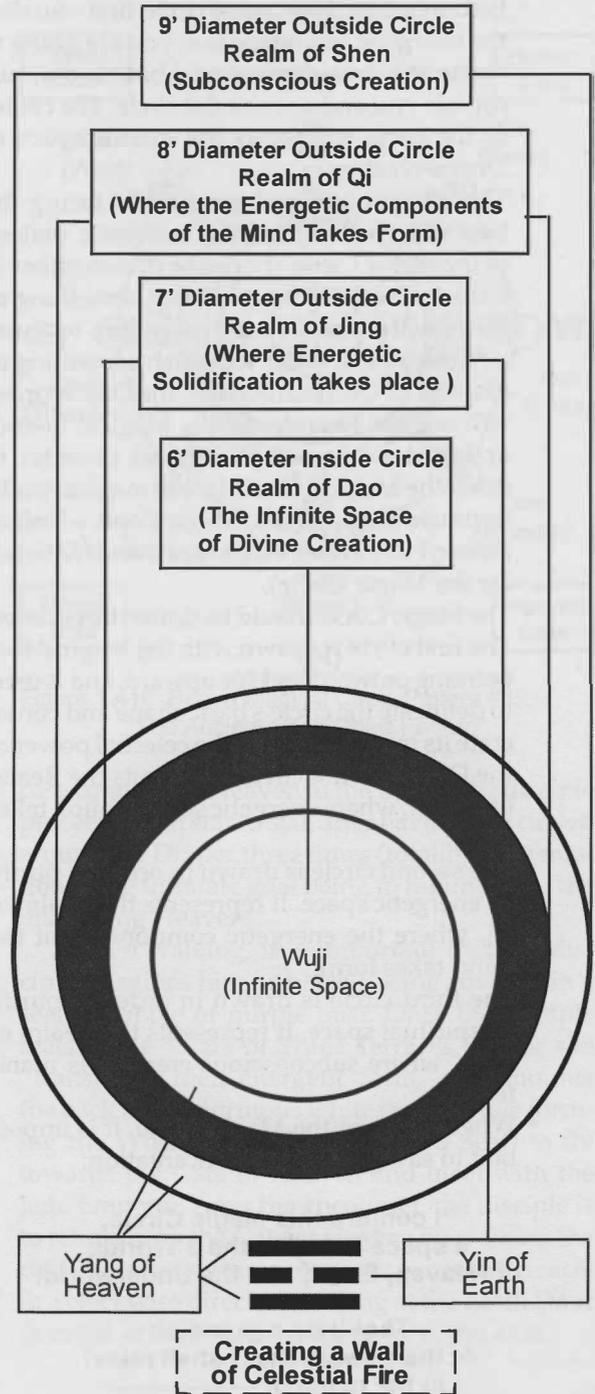


Figure 1.412. The Daoist Magical Circle

- Before casting the magical circle, first visualize the energetic boundary that you are going to create as a three dimensional bubble that surrounds you and not as a flat circle. The center of the circle represents the infinite space of Divine creation.
- Then, begin and end your circle facing the East (Green Dragon). The energetic pattern of the Magic Circle should be drawn either in a clockwise direction to attract something or increase the priest's magical power, or counterclockwise in order to banish something or dispel Evil Qi. Traditionally, the Daoist priest will use the Thunder Block, Magical Sword, or Immortal Sword Hand Seal in order to draw the Magic Circle (some magical traditions use Magic Chalk, Magic Rope, a Staff of Power, Holy Water, etc., to draw and materialize the Magic Circle).
- The Magic Circle should be drawn three times. The first circle is drawn with the magical tool pointing outward and/or upward, and is used to delineate the circle's basic shape and consecrate its infinite space to the celestial power of the Dao. The first circle represents the Realm of Matter, where energetic solidification takes place.
- The second circle is drawn in order to purify its energetic space. It represents the Realm of Qi, where the energetic components of the mind takes form.
- The third circle is drawn in order to purify its spiritual space. It represents the Realm of Shen, where subconscious creation is manifested.
- When drawing the Magic Circle, it is important to say the following incantation:

**"I conjure this Magic Circle,  
a space between the 3 Worlds  
of Heaven, Earth, and the Underworld!**

**That it be a guardian  
of the powers that I shall raise!  
In the name of -----  
According to Heaven's Law,  
Quickly, Quickly, Manifest Now!"**

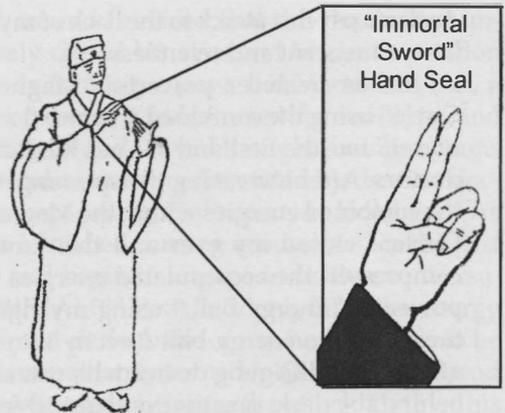


Figure 1.413. The Right "Immortal Sword Fingers" Hand Seal Formation

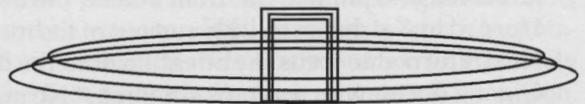


Figure 1.414. Creating a Magical Door in order to enter ("cutting in") or exit ("cutting out") the Magic Circle.

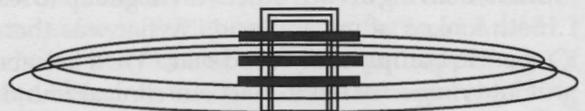


Figure 1.415. Seal the Magical Door after entering ("cutting in") or exiting ("cutting out") by making three horizontal passes across the three invisible doorways of the Magic Circle using the Immortal Sword Hand Seal.

- Throughout the entire ritual, it is important to protect the energetic integrity of the Magic Circle. If anyone must enter or exit the Magic Circle before the ritual ends, he or she must formally "cut in" or "cut out" of the circle's energetic vortex by using the Immortal Sword Hand Seal (Figure 1.413) to trace an archway at the circle's edge (Figure 1.414).
- Then, after walking through the archway, the individual must immediately turn around and again "seal" the Magic Circle by making three horizontal passes across the invisible doorways using a Immortal Sword Hand Seal (Figure 1.415).

The following are some examples of magical circular patterns that allow the Daoist priest the ability to utilize the various Eight Trigram Powers as a form of energetic protection.

**BAGUA MAGICAL CIRCLE PATTERN #1:  
"THE ANCIENT RIVER CHART PATTERN"**

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the unification of the Yin and Yang energies described within the ancient River Chart (Lo Diagram), and it contains the esoteric energetic patterns of the "Magic Square" (Figure 1.416). When making this magic circular pattern, the Daoist priest would envision the Prenatal celestial energies and the Postnatal terrestrial energies combining within the energetic space of the center of the circle.

According to the historic records, in ancient China the world was believed to be made up of Nine Continents. Eight of these continents (Yong, Liang, Yan, Yang, Qing, Xu, Yu, and Ji,) surrounded the "center" kingdom of ancient China. As the Daoist priest stood in the middle of the "Central Continent" (represented by the image of the River Chart) and fused with the interacting energies of Heaven and Earth within these eight continents (represented by the eight mountains which circle the River Chart), he or she could access an energetic portal and spirit travel to any place in the physical world.

When using the magic circle of the Ancient River Chart, the disciple is taught to gather energy from each of the Eight Trigrams and focus this combined energy fusing with his or her Taiji Pole. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts. After walking the circle counter-clockwise through nine complete rotations, the disciple eventually comes to a halt by forming a "T-Stance" at the "Stars of Three Terraces," located by the Qian Trigram (North-West). The three stars of the Three Terraces were believed to be a stair-

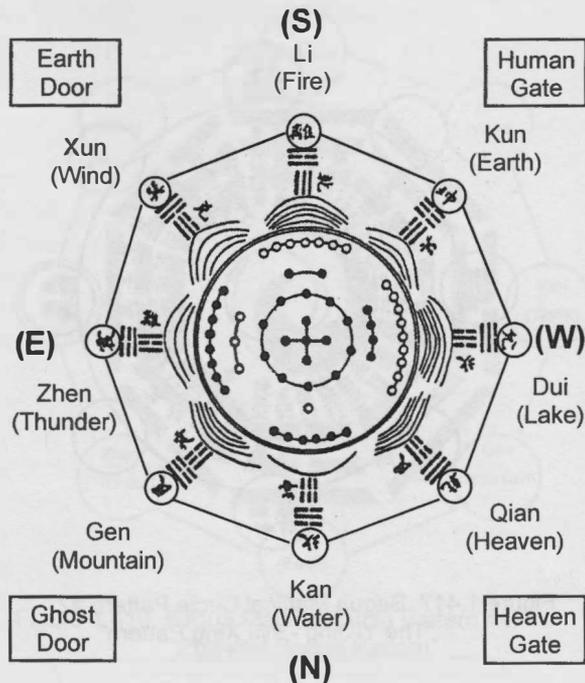


Figure 1.416. Bagua Magical Circle Pattern #1:  
"The Ancient River Chart Pattern"

case connecting Heaven to the Earth. The disciple proceeds from star to star, after having first circled around the Dipper three times (totaling nine rotations), the ultimate goal being to mount up to the Shangqing Heavens.

When walking, it is important that the disciple imagines him or herself being covered in a sealed bubble of purple mist. Once the disciple reaches the "Stars of Three Terraces," he or she "transforms their energetic form," and mounts the back of an enormous white crane (while forming the White Crane Double Hand Seal) to fly towards the Gate of Heaven and meet with the Jade Emperor. After the encounter, the disciple is to return from the Gate of Heaven by walking the circle nine times (three rotations per each Terrace) in a clockwise direction, ending at the Earth Door (located at the South-West corner of the altar).

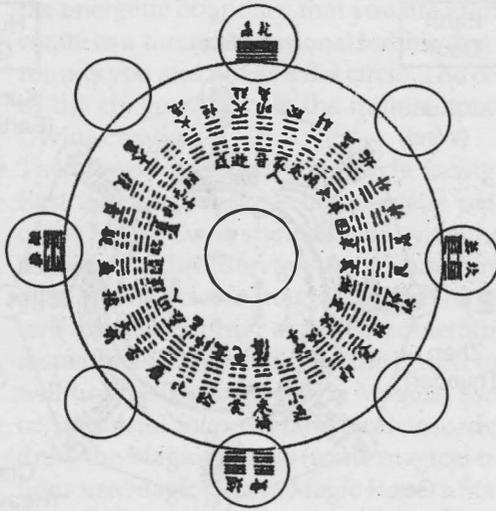


Figure 1.417. Bagua Magical Circle Pattern #2:  
"The Yi-Jing - Wu Xing Pattern"



Figure 1.418. Bagua Magical Circle Pattern #3:  
"Bagua - Yi Jing Pattern"

**BAGUA MAGICAL CIRCLE PATTERN #2:  
"THE YI-JING - WU XING PATTERN"**

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the "Blending of the Three (Jing, Qi, and Shen) and Five (Original Prenatal Virtues)" manifesting through 64 changes of the Yi Jing Divination (Figure 1.417).

When using the magic circle of the Yi-Jing - Wu Xing, the disciple is taught to gather Qi from the energetic and spiritual natures of the Earthly body's Jing, Qi, and Shen, and fuse them with the celestial energies of the priest's cultivated Heavenly virtues. These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the infinite space of the spiritual realms. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts.

**BAGUA MAGICAL CIRCLE PATTERN #3:  
"BAGUA - YI JING PATTERN"**

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. It represents the blending of the "Eight Original Trigram Powers" with the powers of the "Sixty-four Hexagram Changes." These combined energies then fuse with the subtle energies of the Five Elements, allowing the awareness of the physical body to dissolve into the more powerful spiritual realms. As the disciple dissolves into the infinite space of the Wuji, he or she imagines approaching the Celestial Courts (Figure 1.418).

When using the magic circle of the Bagua - Yi Jing, the disciple is taught to gather Qi from the energetic and spiritual natures of the eight original trigram powers which become manifested within the disciple's body. This energetic fusion gives birth to the energetic light through which the priest can observe his or her destiny and life purpose.

#### BAGUA MAGICAL CIRCLE PATTERN #4: “PRENATAL BAGUA PATTERN”

This magical circular pattern is used both in Daoist alchemic cultivation, and in summoning rituals. The Prenatal Bagua Trigrams represent Eight Dimensions or phases of energy (Figure 1.419). The specific powers of the trigrams are polar opposites (Yin across from Yang). This “cycle of harmony” relates to the world of thoughts and ideas. In the Prenatal Bagua Trigrams, the opposite energetic forces are responsible for the creation of all phenomena.

When using the magic circle of the Prenatal Bagua, the disciple is taught to gather Qi from the energetic and spiritual natures of the eight original trigram powers by walking in a circular clockwise stepping pattern. This magical circle stepping pattern is practiced in the early morning, during the time of the “Ascent of Yang” (from 12:00 midnight to 12:00 noon), with the focus placed on the cultivation of the eight specific powers of the Bagua.

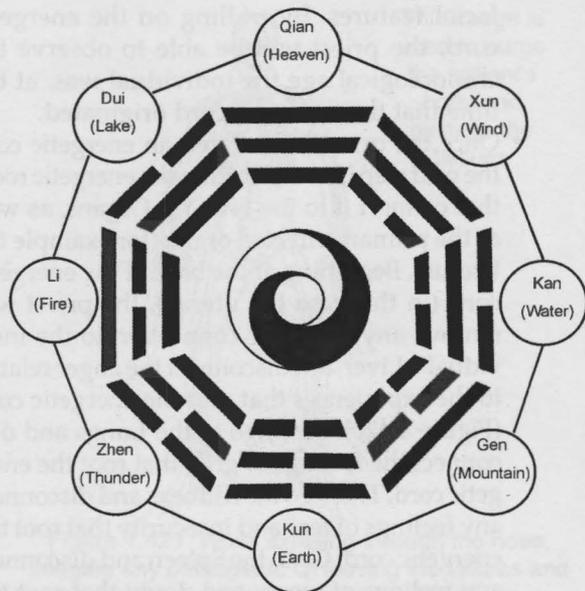


Figure 1.419. Bagua Magical Circle Pattern #4:  
“Prenatal Bagua Pattern”

#### TREATMENT FOR SPIRIT OR DEMON POSSESSION #2 (REMOVING CORDS)

Another effective treatment method used in ancient China to remove lower forms of demonic beings and spirit entities is the use of disconnecting the energetic cords. These energetic cords represent the lifeline for the spirit entity. The treatment protocol for the removal of energetic cords is described as follows:

1. Begin with the One Through Ten Meditation, and then perform the Three Invocations. While performing the third invocation, envelop the individual and connect him or her with the Divine using strong intention.
2. Connect with the Divine and draw down another cord of Divine Light into the individual and connect it to them through the Baihui (at the top of the individual’s head). This will connect the individual strongly to the higher self. It is essential at this stage to silently ask the individual’s permission for the removal of the foreign entity, as the individual may or may not yet be ready to release it. If permission is not given, do not attempt to remove the entity unless it is within the will of the Divine.
3. Once permission is given to remove the spirit entity or demon, draw a cord of light down from the divine, envelop the spirit entity, sealing it completely within a divine energy bubble. Ask the entity to leave and to end all present, past, and future karma it has with the individual. Additionally ask the Divine to resolve and forgive whatever debt of the karma that had existed between the individual and the spirit entity.
4. Then draw a second cord of light down from the divine and attach it to the spirit entity itself and slowly begin to remove the entity from the individual’s body and Wei Qi fields and return it back to the Divine.
5. As you remove the spirit being, look for the demonic energetic cords that it has been using to secure itself to the individual’s energetic and emotional matrices.
6. Remove the demonic energetic cords from the Five Yin Organs by proceeding in the following manner:
  - The energetic attachments must be released first from the individual to the spirit entity; and then from the spirit entity to the individual.
  - The priest should softly tug or pull on the energetic cord while observing the individual’s

facial features. By pulling on the energetic cord, the priest will be able to observe the chronological age the individual was, at the time that the energetic cord originated.

- Once the priest has located an energetic cord the next step is in dislocating the energetic roots that connect it to the Five Yin Organs, as well as the primary affected organ (for example the Uterus). Beginning at the base of the energetic cord (in this case the uterus), the priest will remove any energetic connection to the individual's Liver and disconnect the anger related to the experiences that root the energetic cord (Figure 1.420). Next, go to the Lungs and disconnect the feelings of grief that root the energetic cord. Then, go the Kidneys and disconnect any feelings of fear and insecurity that root the energetic cord. Go to the Spleen and disconnect any feelings of worry and doubt that root the energetic cord. This allows the individual to experience a sense of responsibility to arrive at a state of resolution. Finally, go to the individual's Heart and disconnect any feelings of anxiety or shock that root the energetic cord. This final step allows the individual to forgive and heal.
  - To remove the energetic cord, the priest dredges and purges the individual's body, while silently communicating to the individual through his or her Creative Subconscious mind. The priest will encourage the individual to let go and fully release the toxic cords (along with the memories that sustain them) to the Divine. Sometimes, the priest will feel an electric shock as the cord is removed.
7. Next, Purge the individual's spinal cord and central nervous system, carefully removing any demonic energetic cords that may have been embedded in the individual's neural and neuromuscular patterning. Throughout this process the spirit being should be gradually disconnecting from the individual, whether or not it wants to. If the Daoist priest has difficulty in removing the energetic cords from the individual, it may be necessary to fill each area while simultaneously performing the purgation.
  8. Purge and purify the individual's Kidney Orb and the Sea of Marrow.

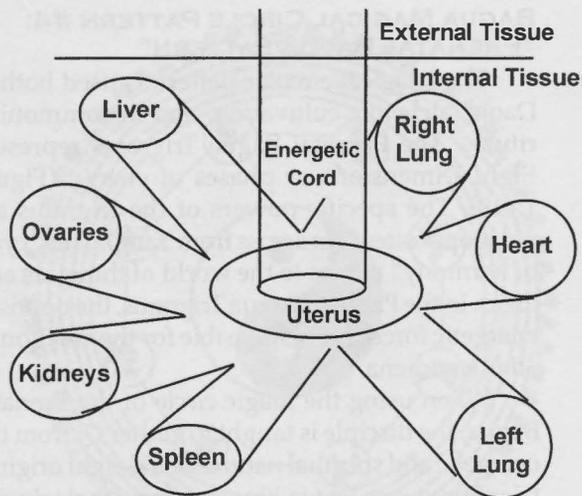


Figure 1.420. The Energetic Attachment and Formation of an Energetic Cord

9. Pull another cord of divine light into the individual's Taiji Pole and imagine Divine White Light overflowing into the individual's Taiji Pole, filling each Chakra and Chakra Gate with a solid connection to the Divine Light.
10. Standing at the top of the individual's head, radiate Divine Light through the Taiji Pole, taking time to fill each of the Chakras, then the Sea of Marrow, and then all the internal organs and their orbs. Fill the individual completely, allowing the Divine Light to eventually radiate out through the pores, expanding into and filling the individual's three Wei Qi fields.
11. Seal the individual by wrapping him or her in an energetic bubble of divine light; then disconnect from the individual's energetic field. This will seal the individual's body and prevent the demon or spirit entity from re-entering.
12. At this point in the end of the treatment, the Daoist priest should remain in silent prayer and gratitude, inhaling and exhaling quietly through the nose.

#### HOMWORK PRESCRIPTIONS

1. Homework prescriptions are generally both Tonifying and protective. The Daoist priest may, for example, prescribe Medical Qigong Meditations such as:

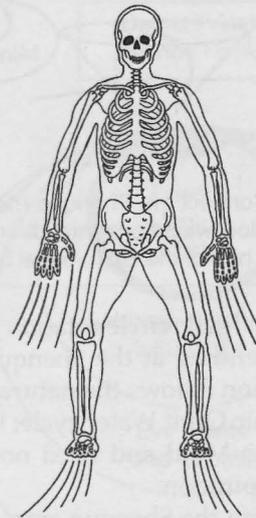
- The Ren Wu Zang Meditation.
  - The Releasing Emotional Blockages and Energetic Armoring Meditation.
  - Medical Qigong Exercises that Tonify the individual's Kidney Orb
  - Medical Qigong Exercises that Tonify the individual's Three Dantians
2. Have the individual practice positive affirmations, meditations, and visualizations that will transform any of the individual's remaining negative emotional patterning. This prescription is given in order to prevent the evil spirit entity or demon from re-entering the individual's energetic field. Evil spirit entities and demons tend to live off of the negative emotions that people create, embody, and release.

### DAOIST EXORCISM: STAGE # 1 CLEARING A SPACE

In a true exorcism, the Daoist priest utilizes the skills of creating the magic circle and pulling out and removing any energetic cords in addition to specific techniques used for summoning, binding, interrogating, and banishing. The following technique is an example of an ancient Daoist approach to removing or "exorcising" demons or unwanted spirits through the use of summoning and binding.

#### THE PREPARATION

- Begin from a Wuji posture, with both feet standing slightly wider than shoulder's width apart. Perform the One Through Ten Meditation and the Three Divine Invocations.
- Inhale slowly through the nose using the "Long and Deep Abdominal Breathing Method," and gently fill the body with Qi. Focus on gathering the Qi into the Lower Dantian. While exhaling through the nose, imagine any pathogenic Qi leaving the tissues and body via the arms, legs, fingers, and toes (Figure 1.421). The Daoist priest continues to perform this cleansing meditation for several minutes until he or she feels that the body has been completely purified.
- Next, using gentle and slow "Natural Breathing," focus the Qi on circling the Lower Dantian by leading it up from the Huiyin CV-1 area (located at the base of the lower



This image is used to purge the patient's body and cleanse the tissues

Figure 1.421. While exhaling through the nose, imagine any pathogenic Qi leaving the tissues and body via the arms, legs, fingers, and toes.

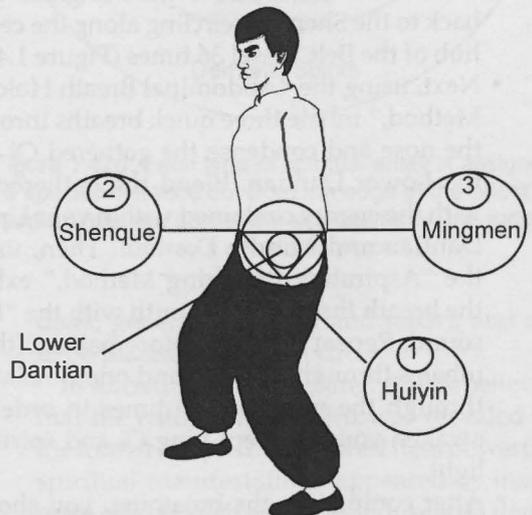


Figure 1.422. Connect the perineum with the navel and the Mingmen 36 times, ending at the Shenque Point

perineum), to the Shenque CV-8 area (located at the navel), and then begin to circle rotate the Lower Dantian Qi. Starting from the Shenque area, lead the Qi to the Mingmen area (GV-4) located directly in line with the navel at the second lumbar vertebra. Then, move the Qi to the Huiyin area, and finally back to the Shenque area (Figure 1.422). Re-

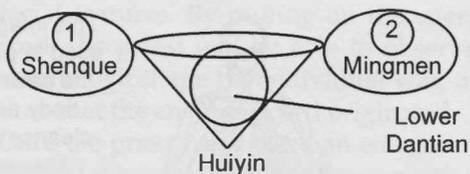


Figure 1.423. Connect the Shenque (navel) with the Mingmen in a clockwise horizontal direction, circling the center hub of the Belt Vessel 36 times

peat the energetic circle rotation for 36 times, each time ending at the Shenque area. This circle rotation follows the natural flow of the Microcosmic Orbit Water cycle; it is initiated through the Mind and need not follow the priest's respiration.

- Starting from the Shenque area, begin a second circular rotation of the Lower Dantian by directing the Qi to flow in a clockwise direction around the waist to the Mingmen then back to the Shenque, circling along the center hub of the Belt Vessel 36 times (Figure 1.423).
- Next, using the "Abdominal Breath Holding Method," inhale three quick breaths through the nose and condense the gathered Qi into the Lower Dantian. Blend the gathered Qi with the energy contained within your Upper Dantian and Middle Dantian. Then, using the "Aspirating Breathing Method," exhale the breath through the mouth with the "Ha" sound. Repeat this respiratory pattern (three inhales through the nose and one exhalation through the mouth) nine times in order to awaken your inherent Ling Qi and spiritual light.
- After completing the breathing, you should feel intense heat as the body's Ling Qi and internal light is energized and brought forth from the Taiji Pole. Next, using imagination, create an energetic circle surrounding your physical body (Figure 1.424). Once the energetic circle has been created, locate its center and then step back five paces. You should now be standing at the back of the energetic circle. This action forms an energetic Talisman that defines the energetic space for the ritual.

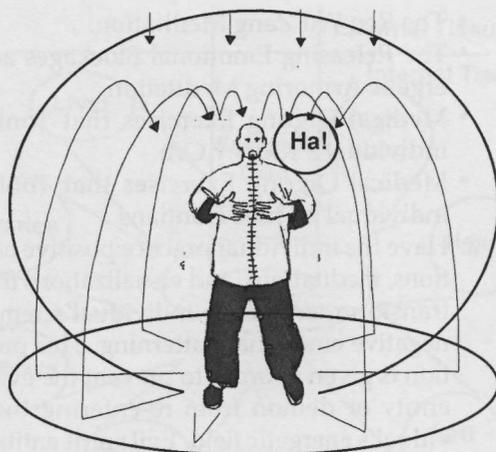


Figure 1.424. Using imagination, create an energetic circle surrounding your physical body

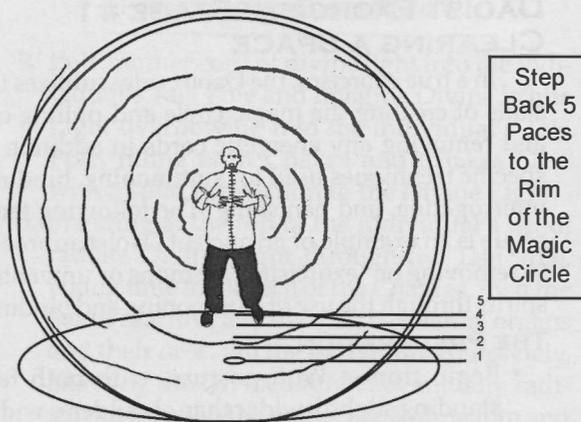


Figure 1.425. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the energetic circle to become larger as it ripples outward

- Once you are secure at the rim of the circle, adopt the standing "Immortal Post" posture and begin to imagine and feel your entire body creating ripples that constantly vibrate and emanate from your center core like waves of water. Slightly bounce on your heels, allowing your body to increase its external projection of resonant vibration and causing the rings of ripples within the energetic circle to become larger and expand outward (Figure 1.425).

- While bouncing on your heels, imagine the light and vibration of the energetic rings expanding outward to the edge of the universe. The vibrating waves will stir up all of the Ling Qi within the surrounding area, causing all of the spirit entities, ghosts, and demons to arise. According to Daoist master Dr. Baolin Wu, this is the central practice of how the initiates of the Zheng Yi Sect perform their exorcism.
- Once the spirit entities have been brought out, place them a minimum distance of three feet outside the boundary of your energetic circle. Each type of spirit entity is assigned a specific distance and location outside of the energetic circle; the darker the spiritual force, the further away it should be placed. The different levels and types of spirit entities are divided into five categories according to its power and influence, and placed outside the priest's magic circle, as follows (Figure 1.426):

**Human Spiritual Influences:** This category includes the energetic forms of Negative Thought Form Clusters and Projected Psychic Attacks, and are to be placed in the first circle.

**Evil Spirits and Ghosts:** This category includes negative spirit entities which originated from departed human bodies, and are to be placed within the second circle.

**Nature Spirits:** This category includes Seductive Spirits (Incubus and Succubus Spirit Entities), Animal Spirits, Plant Spirits, and Nature Spirits (spirits that live within the realm of nature, tree spirits, rock spirits, river spirits, etc.), and are to be placed in the third circle.

**Elementals:** This category includes Snake Spirits (sometimes known as "Serpentine Demons"), Spider Spirits and Elementals (spirits that live within the realm of the four elements of creation, Wind/Air spirits, Fire spirits, Water spirits, and Earth spirits), and are to be placed in the fourth circle.

**Demonic Spirits:** This category includes spirits of the demonic realm (workers, sol-

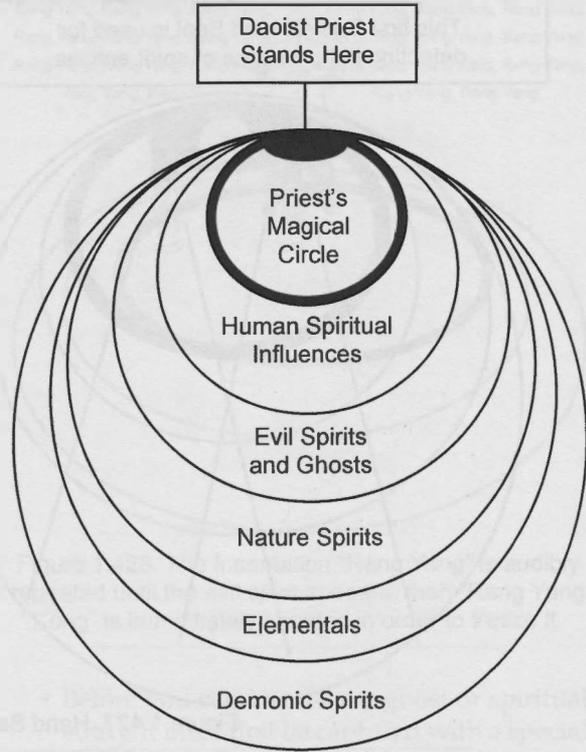
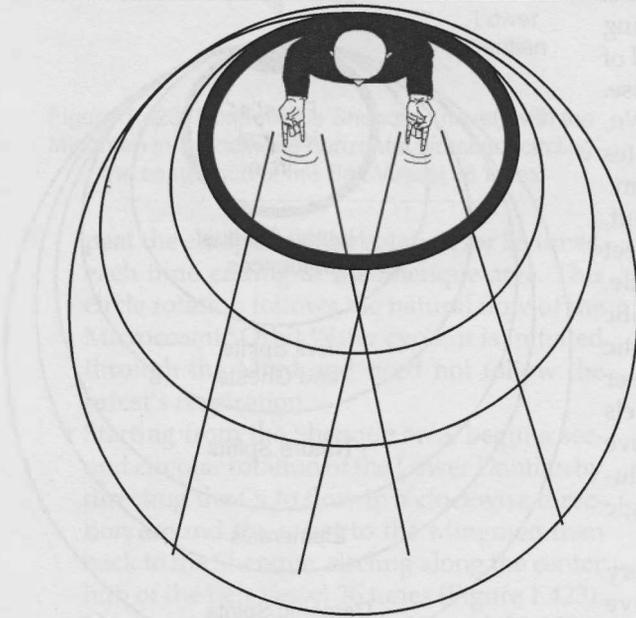


Figure 1.426. Each type of spiritual entity is assigned a specific distance out from the edge of the priest's magic circle, the darker the spiritual force, the further away it should be placed

diers, generals, princes, and lords), and are to be placed in the fifth circle.

In ancient Daoist teaching, it was believed that the nature of the spirit was revealed by the form it adopted. The lowest (less powerful) spiritual manifestations appeared as inanimate objects such as stones, household items, etc. Slightly more complex spiritual manifestations would appear as living plants; even more advanced spiritual manifestations would appear as beasts; and the most advanced spiritual manifestations would appear in human form, ranging from children, men and women, to immortals (angels and demons).

This first Daoist Hand Seal is used for detecting the presence of spirit entities



This second Daoist Hand Seal is used for detecting and dissolving the energetic fields of Evil Spirits. Once the doctor forms this particular Hand Seal, he or she should concentrate on dissolving the presence of the Evil Spirits with Divine Light.

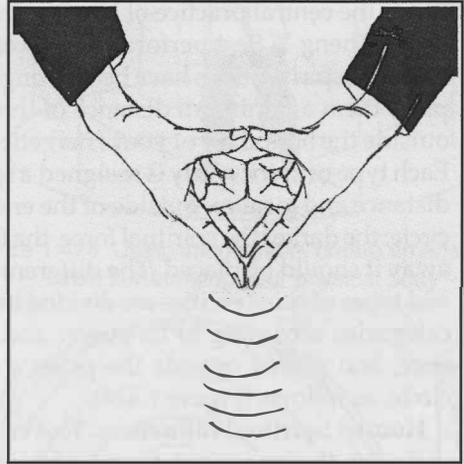


Figure 1.427. Hand Seals Used in Daoist Exorcisms

- It is important not to allow any of these spirit entities to penetrate the shield of your energetic circle. Place your attention and focus on their energetic and spiritual presence, connect with the Divine light of compassion, and begin to purify the space by either shrinking them until they dissolve or causing them to disappear.
- In ancient China, some Daoist masters would also use the “Bouncing on the Heels After Creating the Energetic Circle” technique in order to unveil any malevolent spiritual influences that may try to hinder the treatment of the

- individual. Spiritual purification was sometimes accomplished by bouncing on the heels in order to bring the individual’s spiritually influenced sickness to light, and then placing the spiritually induced sickness outside, beyond the boundaries of the energetic circle.
- While bouncing on his or her heels, the Daoist master would sometimes use specific Hand Seals for detecting the presence of Evil Spirits. These specific Hand Seals acted as a type of unveiling device and were used in order to bring to light any spirit entities that were hiding within the environment’s energetic or spiritual realms (Figure 1.427).

## ADVANCED DAOIST EXORCISM: STAGE #2 CLEARING A SPACE

Certain spirit entities will not respond to the previous methods of exorcism, and the Daoist priest may thus be required to employ more advanced and intense methods of dealing with the invading demons or spirits. Before proceeding further, it is important to note that not all spirits cause harm and therefore it is not necessary to destroy them.

However, the Daoist priest is encouraged to immediately destroy certain types of demons, such as those that are in the category of mentally created phantoms (Demonic Thought Forms and "magically altered" Elementals). These evil and malevolent spirit entities, as well as poltergeists, must first be frozen, then captured and dissolved with Sacred Fire.

In the West, the Catholic Church does not allow priests under the rank of bishop to perform exorcisms. The danger inherent in perform exorcisms is that, without taking the proper precautions, novice priests desperate enough to summon ghosts and spirit entities by using their own untested methods will inadvertently open powerful spiritual portals that they can never again close. This is why before a Daoist priest completes any ritual, he must know the whole method needed to send any unwanted ghost and spirit entity back to the underworld. It would be considered irresponsible for the priest to ignore this fundamental aspect of Daoist magic. Throughout the centuries, vast numbers of incompetent priests and "naivest" sorcerers have performed incomplete rituals that have released inordinately high numbers of havoc-causing ghosts into the world.

When encountering a more powerful spirit entity, or a demonic being of higher order, the priest will complete the magic ritual described in Daoist Exorcism Stage #1, and immediately proceed to Advanced Daoist Exorcism Stage #2.

In order to perform the Advanced Daoist Exorcism #2, the priest will proceeds as follows:

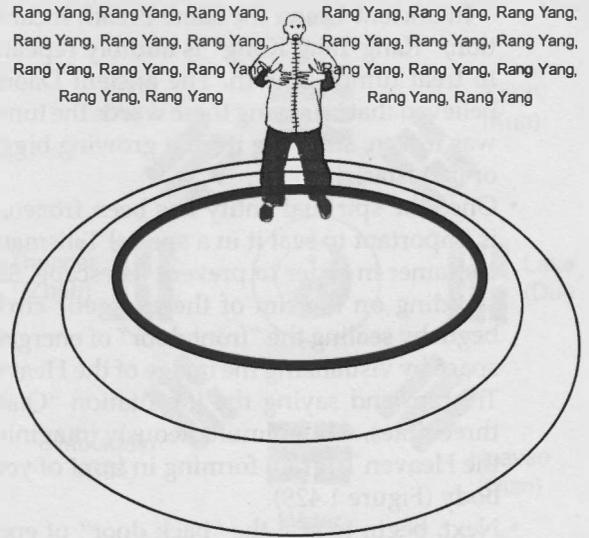


Figure 1.428. The Incantation "Rang Yang" is audibly repeated until the evil spirit appears, then "Rang Yang Kong" is immediately shouted in order to freeze it.

- Before you can imprison a ghost or spiritual entity, it must first be captured with a special Breath Incantation. Therefore, the incantation "Rang Yang" (to accuse and command the spirit to make an appearance) is audibly repeated in a constant streaming undertone sound until the Evil Spirit makes its appearance. It is then frozen by shouting "Rang Yang Kong" (to freeze or paralyze), causing it to be frozen, trapped, and rooted in one spot (Figure 1.428).

This Incantation acts as a Sounded Talisman; its vibrational impact is used to freeze and control the spiritual entity. Such spells are especially powerful if orally repeated by divine men or women whose irresistible power and virtue naturally tend to paralyze spirit entities.

1. Rang - come, let it be
2. Yang - nourish, let it feel good
3. Kong - Freeze it

In ancient China the same Breath Incantation, "Rang Yang Kong" is audibly repeated to treat tumor growth. The ancient Daoists believed that by saying these words the tumor was frozen, stopping it from growing bigger or metastasizing.

- Once the spiritual entity has been frozen, it is important to seal it in a special Talismanic container in order to prevent its escape. Still standing on the rim of the energetic circle, begin by sealing the "front door" of energetic space by visualizing the image of the Heaven Trigram and saying the Incantation "Qian" three times, while simultaneously imagining the Heaven Trigram forming in front of your body (Figure 1.429).
- Next, begin to seal the "back door" of energetic space by visualizing the image of the Earth Trigram and saying the Incantation "Kun" three times, while simultaneously imagining the Earth Trigram forming in back of your body. It is important to imagine and feel the energetic natures and specific powers of the Trigrams when you invoke them.

It is very important to note that the Daoist priest should still be positioned at the rim of the energetic circle (known as Yu Wei: a place of energetic defence and resistance) while proceeding to the next step. At this point, the priest stands facing slightly away from the trapped spiritual entity, which is now frozen between the energetic fields of the front and back doors. Never directly face the spirit entity or ghost, and always avoid turning your back to it.

- Now that the spiritual entity has been frozen and essentially "captured," completely avail yourself of the infinite power of the Divine. Imagine and feel that you are at the center of time and space and are beginning to dissolve into the infinite ocean of light and energy that exists within the Wuji. As your Spiritual Body,

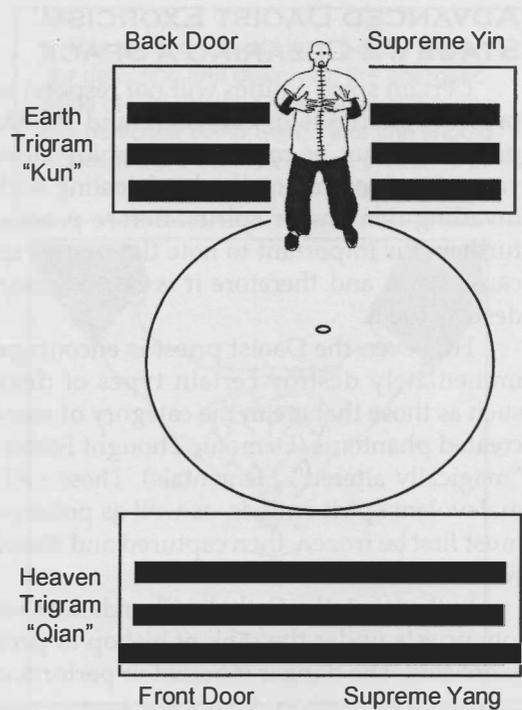


Figure 1.429. Sealing the Front Door and Back Door of Energetic Space

Energetic Body, and Physical Bodies dissolve, imagine and feel that your energetic fields are transforming into the sparkling Element of Water. Maintain this intention until you completely embody it (dominating, manifesting, and feeling it within your whole Heart, Mind, Soul, and strength).

- The next step is very important. Nine energetic wells must be dug by using the Qi from your breath. Begin by inhaling divine energy through the nose, swallowing the Qi, and allowing it to flow into the Lower Dantian and fuse with the infinite power contained within the Wuji. Exhale the "Ha" sound into the energetic field of the Earth. As the projected sound reaches the ground, a well is immedi-

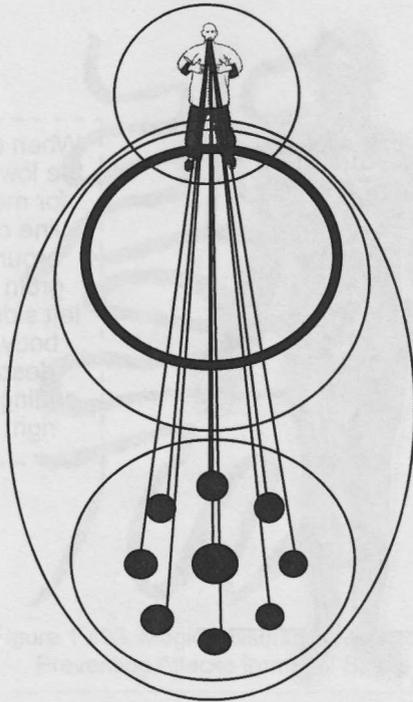


Figure 1.430. Nine energetic wells must be dug via the Qi from your breath

ately dug. Continue in this manner until all nine wells are dug (Figure 1.430). Eight wells must first be dug surrounding the spiritual entity. The ninth and final well is placed directly in the middle of the eight wells. The power of the trigrams will manifest within the eight wells, which prevents the evil spirit from leaving; while the ninth well is created in order to incinerate the evil spirit entity.

- After all nine wells have been dug (the first eight surrounding the evil spirit entity, and the ninth in the center encapsulating it), imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams (Figure 1.431).

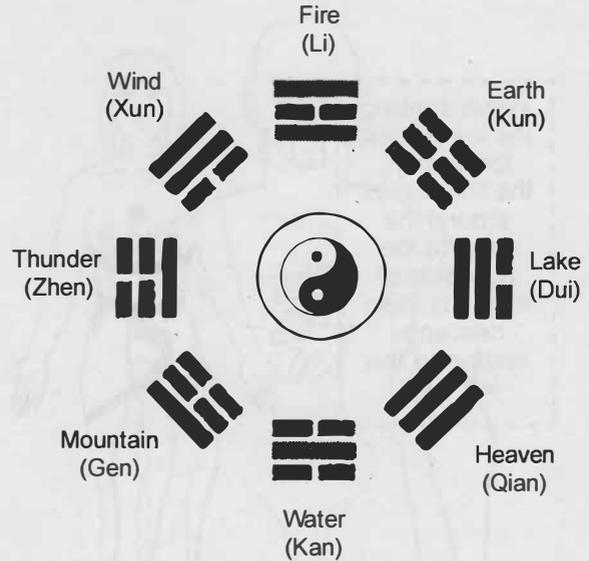
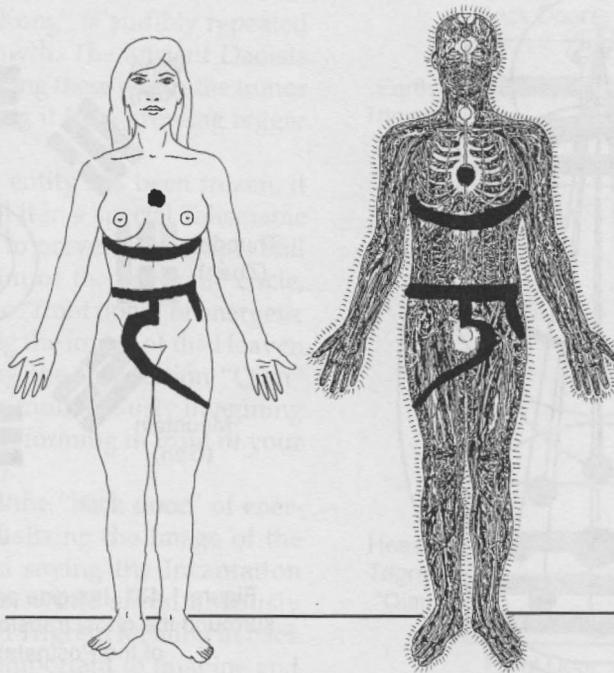


Figure 1.431. Imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams

The center well (containing the ghost) is immediately transformed into a Daoist Bagua Lu (a Daoist alchemical furnace used for transformation and purification).

- Once the spiritual entity has been sealed within the Daoist Bagua Lu, it is ready to be transformed by the divine fire known as the "Wu Ming Huo" (Nameless Indescribable Fire). To begin the burning process, empty your mind of all thoughts, there must only be a complete and pervasive peace of mind and heart. From within this state of tranquility, the Righteous Fire radiates from the Heart and heats the furnace until the evil spirit entity dissolves back into the Wuji.
- To end the exorcism, first return to the Wuji posture and allow the Qi to return to your Lower Dantian.

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



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

Figure 1.432. According to the Zheng Yi Sect of Daoist Exorcism, the Faith Talisman is drawn by both men and women, with the first two fingers of the left (Yang) hand, or with the mind (Inspired from the original artwork of Alex Grey).

- As the body, mind, and spirit return to normal, it is important to finish the ritual by drawing an ancient Daoist energetic Faith Talisman Seal, used to magically invoke peace and protection on your body (Figure 1.432).

According to ancient Zheng Yi teachings, the Faith Talisman Seal is traditionally drawn either with the mind or with the left (Yang) hand according to the following pattern:

1. First, the priest will begin by drawing a dot on the Middle Dantian area, over his heart.

2. Next, the priest will then draw a semi-circle pattern on the solar plexus area, over his Yellow Court.

3. Then, the priest will then draw a line across his Belt Channel, from the left side of his waist, moving across the Shenque (navel area) to his right hip.

4. Next, beginning at the Shenque, the priest will draw a line down the center of the abdomen to the Lower Dantian, and then curve the line around the groin towards to right thigh (opposite for women).



Figure 1.433. Magic Talisman Seal used for Preventing Attacks from Evil Spirits

- It is extremely important that both the exorcist and his assistants wear (or carry) magic protective talismans (Figure 1.433) during the exorcism ritual.

This special magical talisman is to be written onto both the exorcist and his assistant's Heart (to protect the Eternal Soul) and Yellow Court (to protect the Five Essence Spirits) areas with black ink, mixed with the ashes of the altar incense burner (i.e., prayers of the saints) and some Holy Water (Figure 1.434).

Before physically writing the magic talisman symbol on your body, connect to the Celestial Court and ask permission of the Jade Emperor for protection from the Thunder Court. Once permission is granted, focus on your assigned Celestial Thunder Guardian, draw the Magic Talisman Seal, then repeat the following magical incantation:

**“Use my Shen to merge with their Shen!  
Use my Qi to merge with their Qi!  
Shen and Qi are formless,  
But they combine to form  
Magic Talismans!”**

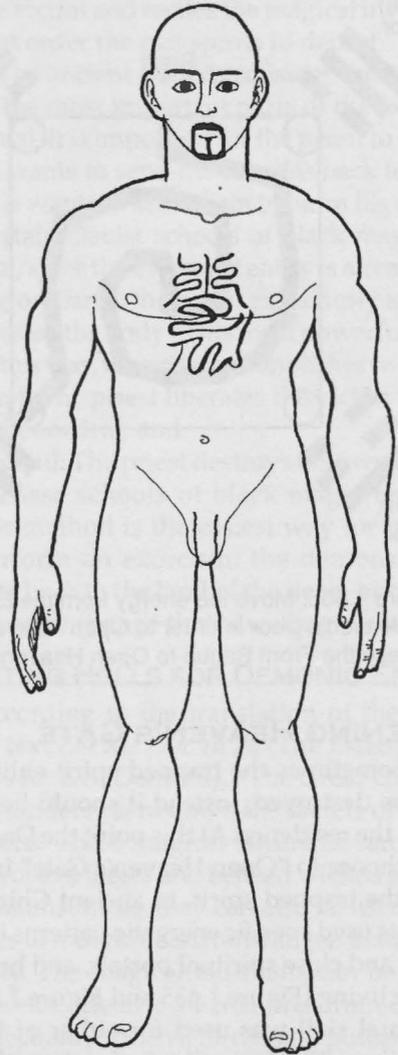


Figure 1.434. Write Magic Talisman Seal onto the area of the Heart (to protect the Eternal Soul) and Yellow Court (to protect the Five Essence Spirits)

The specific design of the protection seal placed onto the exorcist and his assistant's body will depend solely upon the personal God/deity that they serve and pray to during their personal devotional time. For example, if either the exorcist or his assistant is a Christian, the Christian will use the magic protection seal of Michael the Archangel, instead of the Daoist Magic Protection Seal. Just make sure that the magic talisman being used is specifically designed to protect the body from death and/or possession.

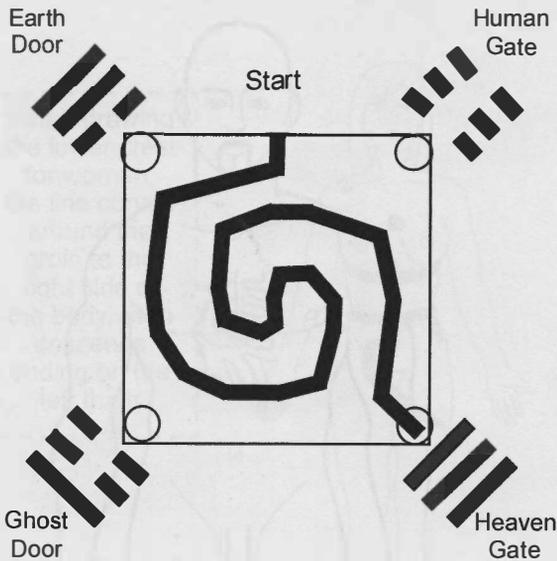


Figure 1.435. Move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate (Face the Front Bagua to Open Heaven's Gate)

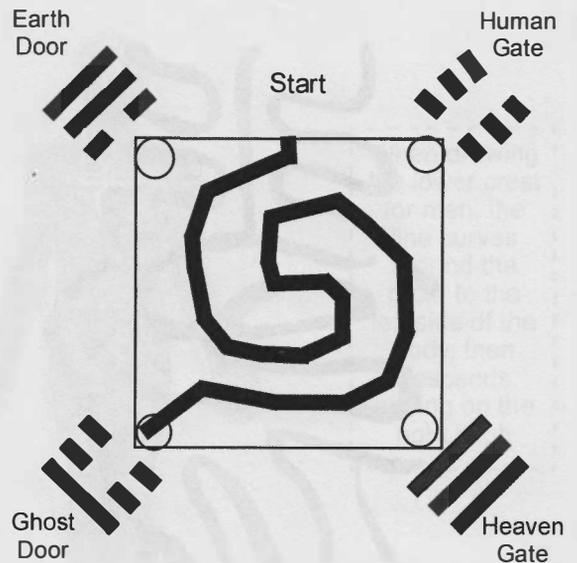


Figure 1.436. Move the energy from the Human Door to the Ghost Door in order to Open Ghost's Gate (Face the Back Bagua to Open the Ghost Gate)

## OPENING HEAVEN'S GATE

Sometimes the trapped spirit entity should not be destroyed; instead it should be removed from the residence. At this point the Daoist priest can choose to "Open Heaven's Gate" in order to free the trapped spirit. In ancient China, Daoist priests used specific energetic patterns in order to open and close spiritual portals, and bring peace to the living (Figure 1.435 and Figure 1.436). This spiritual skill was used for either of two main functions. The Yang Shi focused on the living, while the Yin Shi focused on the dead. The ancient Daoists commonly included these two magical skills as an essential part of exorcism. The Yang Shi and Yin Shi are described as follows:

- **Yang Shi:** This focuses on mastering the spiritual and energetic fields of Yang (living). These specific skills are used for bringing

peace and harmony to the lives and dwelling places of the living. By Opening Heaven's Gate and Closing the Ghost Gate, the Daoist priest can seal off any harmful spiritual and energetic entity (so as to avoid spiritual haunting) and allow divine energy to fill the dwelling place.

- **Yin Shi:** This focuses on mastering the spiritual and energetic fields of Yin (dead). These specific skills are used for bringing peace and harmony to those who have passed. By Opening Heavens Gate and also Opening the Ghost Gate, the Daoist priest can direct the parted souls who have been trapped and are wandering within the energetic fields of the Earthly Realm back into the heavenly realm (so that the ghost are no longer suspended between both worlds).

## EXORCISMS AND TRANSFERRING DEMONIC POSSESSION

In certain schools of Daoist magic, it is believed that when a demon possesses an individual, the powerful spirit entity cannot be permanently expelled unless it is completely destroyed or transferred to another residence (e.g., hell). It is taught that if a demon is forced to vacate the body of an individual, it may temporarily vacate its residence, but will soon return after the exorcist departs.

Normally, a traditional Daoist Exorcism will progress through several stages. Each stage is energetically built on the previous magical application, for example:

- **The Safety of the Magic Circle:** When a priest performs an exorcism, he normally places the possessed person inside a three ring Magic Circle, and surrounds the victim with eight red candles (a candle is positioned at each of the eight Bagua directions).
- **Binding The Possessed Victim:** The priest then begins the magical ritual by placing a red magical rope around the victim's arms and shoulders (binding the possessed person).
- **Summoning the Celestial Gods:** After the possessed individual has been stabilized, the priest then burns a petition written on yellow paper, asking the appropriate Celestial Gods to help him expel the demon (or demons) that live in the victim.

According to certain Daoist traditions, in the Rites of Exorcism, the powerful guardians are summoned from the four quarters in order to pursue, seize, bind, and interrogate all ghosts, evil spirits and demons, according to the following manner:

**Eastern Guardian -Pursues**

**Southern Guardian -Seizes**

**Western Guardian -Binds**

**Northern Guardian -Interrogates**

- **Removing the Demon:** At this time, the priest will then burn another petition in which he will describe the exact location where he wants the demons to go, after it has been dislodged from the victim's body. After the petitions and Gold Foil Spirit Money are burnt, the priest points his sacred peach-wood sword at

the victim and recites the magical invocations that order the evil spirits to depart.

The ancient Daoists consider this to be one of the most important parts of the exorcising ritual. It is important for the priest to decide if he wants to send the demons back to hell, or if he wants to send them to harm his enemies. Certain Daoist schools of black magic teach that, since the evil spirit entity is already existing on Earth, the priest can simply send it to possess the body of his most powerful enemy. In this way, the priest accomplishes two things:

- **First:** The priest liberates the victim from his or her ordeal, and
- **Second:** The priest destroys his own enemies.

These schools of black magic teach that this method is the easiest way for priests to perform an exorcism; the demons are not sent back to the land of the dead, but are only asked to change their dwelling place.

## CREATING HELLS FOR DEMONIC ENTITIES

According to the translation of the ancient Daoist text *Zhi Xie Jian Yu Fa* (The Establishment of Hells for Evil Demons), "The Great Law of the Five Thunders" sent down the secrets of the Jade Talismans. These magical talismans can be used to control evil forces and behead wicked spirits. In rare circumstances, they can also be used to save the lives of individuals from danger, distress, and calamity. The magical talismans can be used to cure disease, cleanse all creatures from darkness and dejection, expel evil forces, and punish wicked spirits. There are specialized celestial offices that are in charge of and responsible for manifesting and achieving all of these supernatural feats.

In the case where wicked spirits and evil energetic forces abound in the world, an individual can carry the magical talisman on his or her belt for protection. An individual can also burn the talisman and place its ashes in water and drink it as a magical elixir to regain health.

In cases where wicked spirits and evil forces have an outer shape and energetic substance, they either soar in space or walk on the Earth. Sometimes, certain wicked spirits living within the water and on the Earth begin to cause great

problems. Water Demons, for example, can cause great misfortune and they do not yield to the magical influence or control of a talismans. Therefore, in such cases, the method of Establishing Hells (Jian Yu Fa) must be used in order to dispose of these evil spirits.

In order to use the method of Establishing Hells, you must request that the Three Monitoring Offices arrest, bind, and transfer the evil spirit to the specific hell that has been created for its containment. It is within this particular hell that the evil spirit is brought under control and finally held accountable for all of its malicious actions. In this way, you forever eliminate the evil spirits energetic roots and spiritual origin.

There are five types of hells created by Daoist priests and used as prisons for capturing and containing evil spirits and demons. These five types of hells are described as follows:

- **Lei Tian Kao Zhi Yu (The Hell of Thunder and Lightning that Checks and Controls):**

This particular hell is created for those living within the Three Realms (Heaven, Earth, and the Underworld). The priest is called to arrest and imprison all those who belong to spirit officers and generals of the demonic realm, managers of sacrifices given to the immortal officers of the lower demonic ranks and other evil officials who do not have the Dao and belong to the demonic realms. Included in this category are those gods and spirit entities who wrongly adopt personal names and attach themselves to people causing them to commit all sorts of evil things, those who insult, mock, and distort Daoist rituals, and those who do not surrender to the spiritual authority of the heavenly talismans.

- **Huo Guang Liu Xing Yu (The Hell of the Comets with the Radiance of Fire):**

This particular hell is created in order to bar and control scaly dragons, poisonous scorpions, and any sort of water demon who, without provocation, causes great harm to individuals (i.e., destroy crops, spoil harvests, cause rivers to overflow, capsize passenger boats, swallow and devour living beings, etc.). It is important to note that, when these creatures

have fully attained their energetic capacity, they can rise up in magical power to achieve the high rank of Yin Guan (Yin Official) in the Water Department.

- **Jin Qing Du Hai Zhi Yu (The Hell of the Poisonous and Harmful Metal Spirits):**

This particular hell is created in order to bar and control evil Mountain Spirits and wicked Forest Spirits. While living in the physical world, certain of these nature spirits have attained the magical capacity of using and manifesting the supernatural powers of the Five Elements. Only these spirits are considered to be dangerous and evil. They have outer shapes and figures, and they can energetically attach themselves to the physical form of the human body. They have the ability to act as energetic parasites (living off the body's life-force energy), oppress an individual, or possess a victim's physical body. Sometimes these nature spirits remain in hiding, lurking in certain caves or trees, waiting for a victim to energetically feed off of. Other times, they become visible, manifesting as the image of a specific person, place, or thing in order to lead unaware wanderers astray.

- **Jiu Juan Ku Nao Zhi Yu (The Hell in Charge of the Trouble Caused by the Nine Wells):**

This particular hell is created in order to bar and control evil epidemics and any sort of demon or spirit entity that causes trouble for the external condition and appearance of sacred temples and for those who cause the destruction of another human. This category includes savage robbers and thieves who do not comply with the Laws of the Great Dao, who harm the country and hurt the people.

- **Yu Tai Chang Ye Zhi Yu (The Hell of the Gloomy Platform Tower and the Long Night):**

This particular hell is created in order to bar and control false gods and pretentious immortals. If a family member was not living according to the Laws of the Dao, their energetic potential remains hidden within their corpse. After death, a demon or evil spirit can use this hidden energy in order to replicate the image of the deceased individual's outer

physical form and begin to cause extreme problems for the living. For example, these evil spirits can enter into a victim's dreams in order to torment and arouse emotions, possess and control the physical body of either humans and animals, interact with the living as a succubus (and vampire the life-force of a male victim) or incubus (and vampire the life-force of a female victim), or choose to haunt rooms or entire houses.

**THE MAGIC RITUAL FOR CREATING A HELL**

When creating one of the five hells from which to dispose of a demonic entity or evil spirit, it is essential that the priest pay special attention to each and every detail. It is important that he or she consider carefully all of the details required to construct the particular hell.

Next, the priest must remember to send a petition to the Three Monitoring Offices, explaining the details of the conditions to the Celestial Gods in a complete report that explains the source of the wicked causes and where their presence can be located.

Then, the priest must state which hell he or she has established at a South-Eastern location. This is the direction of the Xun {Wind} Trigram when positioned in the Postnatal Bagua Configuration of King Wen (Figure 1.437).

Next the priest requests that the Five Thunders of the Three Monitoring Offices be sent down to Earth in order to apprehend, arrest, and remove the evil and malignant forces quickly into the prison, where they are to be restrained, barred, and controlled.

After having written, proclaimed, and burned the report in accordance with the proper ritual requirements, you approach the family where the possessed person lives, or the area where the evil spirit or demonic entity lives.

Next, You choose and clean a room in the South-Eastern location; using incense and Holy Water to purify the area.

Then, you take the ashes from the incense burner and create the hell by laying out the ashes on the ground according to its specific design. Every hell is constructed in a diameter of 9-Cun. When creat-

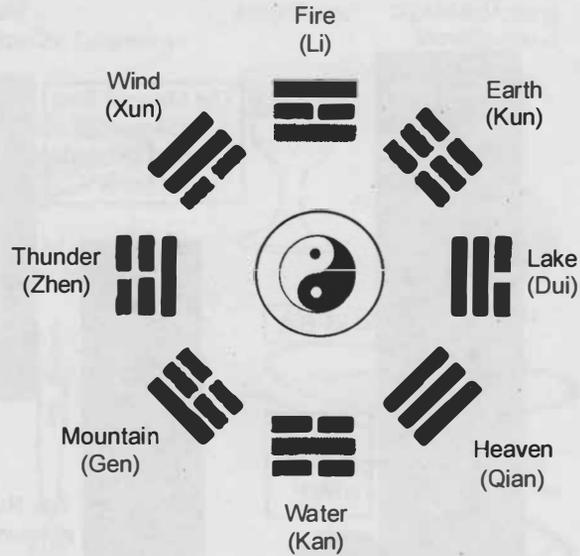


Figure 1.437. Imagine and feel the eight wells that surround the ghost transforming into the eight powers of the Postnatal Bagua Trigrams

ing a hell, use one branch of a peach tree with the length of 3-Zhi, and fasten red silk streamers (5 - Zhi long) onto its upper end. You write the particular name of the hell that has been constructed onto the peach tree branch, and then stick the branch into the center gate (middle) of the hell.

Next, you burn incense and invite the Chief Managers who investigate the actions of vicious demonic entities and evil spirits and who revise and correct the archives of the good spirits and the bad spirits. You also invite the Chief Stewards of the Five Thunders who are in control of the hells, and the Emissaries of Law and Order who are in control of the ordinances, who investigate by torture (it is the Emissaries of Law and Order who traditionally bind up the Hun-Souls after death and deport them under supervision). You also invite the Thirty Six Divine Marshals and implore them all to descend and form the guard for this hell after you lock up its gate.

After their celestial images manifest and become visible, they will measure the weight of the evil spirit or demonic entity's crimes, and consider whether to execute the evil spirit or imprison them.

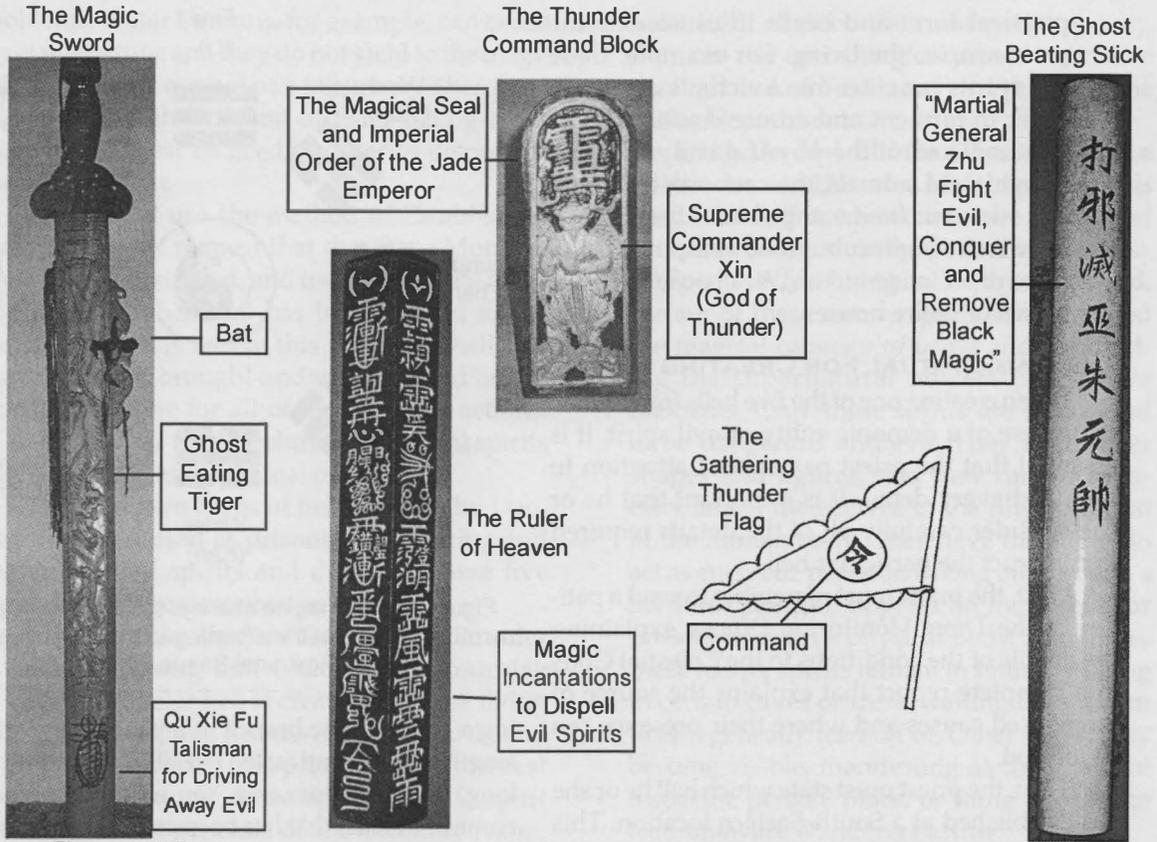


Figure 1.438. The Daoist Priest's Magical Tools - Traditionally used when performing an Exorcism

## THE DAOIST EXORCIST MAGIC TOOLS

At the Daoist priest's "Lu" Ordination, he is introduced to one or several Exorcizing Generals, who will act as his personal guardian and protector, and the magic skills needed to summon them.

Because these special guardians are also assigned to oversee and protect the priest's spiritual walk, the priest is required to dedicate, imprint, and activate all of his magical exorcising tools (Figure 1.438) under the divine authority and spiritual power of the Jade Emperor and the Thunder Court.

After the dedication and activation ritual has been performed, the priest simply meditates on a special magical seal, speaks the magical incantation, and forms the esoteric hand seal in order to use the powerful exorcizing tools. The Daoist Exorcists Magical Tools are described as follows:

- **The Magical Seven Star Sword:** The Daoist

priest's magical sword is an instrument of power, often used in rituals for exorcising evil spirits.

- **The Thunder Command Block:** The Daoist priest's Command Block contains the magical power of thunder, and is used for summoning the powerful Celestial Martial Generals of the Thunder Court.
- **The Magical Ruler of Heaven:** The Ruler of Heaven is considered to be an extremely powerful exorcising tool. It employs the collective powers of eight celestial powers for removing evil spirits and can also be used for escorting souls into the Underworld.
- **The Ghost Beating Stick:** The Ghost Beating Stick can be best used in front of the Altar of Law for interrogating evil spirits and demons. It has the ability to drive away demons and evil spirits, who cannot withstand its magical power.
- **The Command Flag:** The Command Flag is used to summon and command the celestial Thunder Generals and the celestial army.

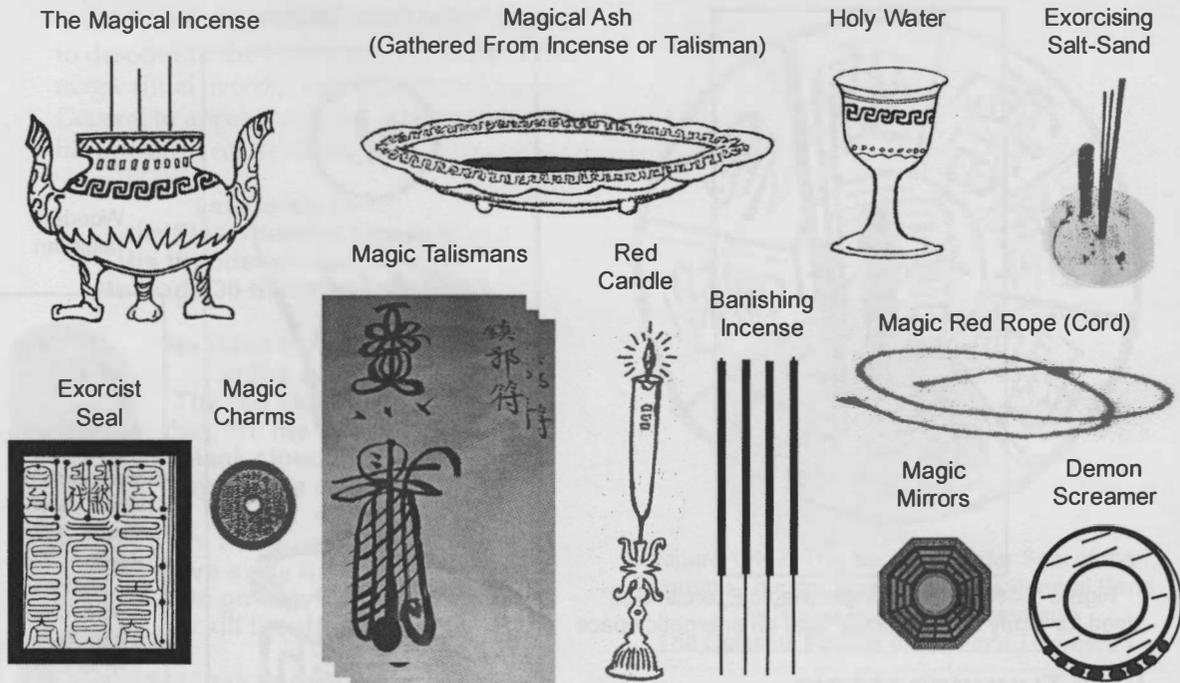


Figure 1.439. Additional Magical Tools - Traditionally used when performing a Daoist Exorcism

#### ADDITIONAL DAOIST EXORCIST TOOLS

Also included in the Daoist Exorcists arsenal of spiritual weapons are the following additional Exorcising Tools (Figure 1.439):

- **The Magical Incense:** Special herbs are collected and then burned in order to purify and clean an area, invite the celestial immortals, or banish evil spirits from the room.
- **The Magical Ash:** Special ash is collected from the Incense Burner (magically empowered with the "Prayers of the Saints") or from specially constructed Magical Talismans. This magical ash can be used to purify and clean a human body, or mixed with salt or sand and scattered about the room in order to banish evil spirits.
- **Holy Water:** Special water is collected, dedicated and magically activated. It is then used in order to purify and clean an area, or banish all evil spirits and demonic entities from a person, place, or item.
- **Magic Seal:** Special wood is collected, dedicated, carved, and then magically activated. This special magic seal is then used in special exorcising rituals in order to banish all evil spirits and demonic entities from a person, place, or item.
- **Magic Talismans and Charms:** Special paper, wood, stone, or metal is collected, dedicated, carved, and then magically activated. This special magic charm is carried, worn on the body, or burned and eaten in order to banish evil spirits and demonic entities from a person, place, or item.
- **Magic Red Candle:** Special red wax candles are collected, dedicated, and then magically activated. They are used to symbolize divine fire and celestial light.
- **Magic Mirrors:** Special mirrors with the Bagua patterns are magically activated and used to banish evil spirits and demonic entities
- **Magic Red Rope:** Special red silk rope is collected, dedicated, formed into spirit-binding cord, and then magically activated. This special magic cord is then used in special exorcising rituals in order to trap and bind evil spirits and demonic entities from a person, place, or item.
- **Demon Screamer:** Special metal and is collected, dedicated, carved, and then magically activated. This special tool is then used in special exorcising rituals in order to banish all evil spirits and demonic entities from a person, place, or item.



Figure 1.440. "Five Thunder Magic Exorcist Salt"  
Used for purify and magically seal an energetic space

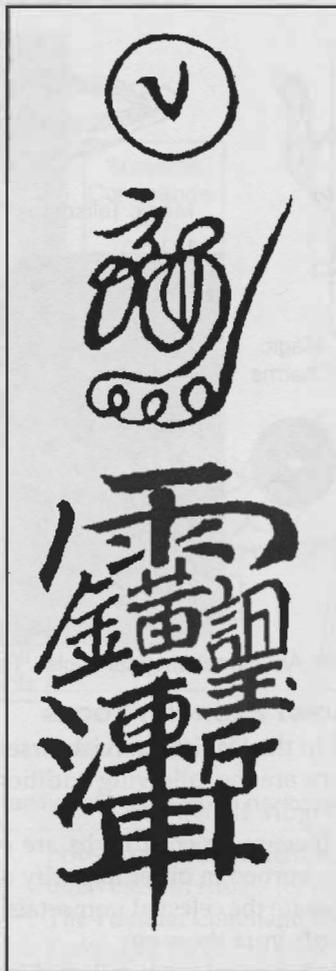
### FIVE THUNDER MAGIC DAOIST EXORCISING SALT (SAND)

According to ancient Zheng Yi Daoist Magic teachings, the Five Thunder Magic Exorcist Salt is an important Daoist tool used in all forms of purification and exorcism (Figure 1.440). It is traditionally used in purifying large areas (i.e., a temple ground, the external boundary of a house, a garden space, a warehouse, a factory, etc.) to remove all forms of Evil Spirits, ghosts, and Black Magic (curses and hexes). Most of these places are usually difficult to cover, especially when protecting a large land mass (in which case the use of salt is exchanged for sand). Therefore, the ancient priests developed the following magical application in order to assist the priest in exorcising areas outside the temple walls.

When creating the Five Thunder Magic Exorcising Salt, it is important to note that at certain times, sand will be substituted for salt. Salt is specially used for important purification rituals, and when performing powerful exorcisms.

- To begin, the priest will construct the following Thunder Magic Talisman on yellow talisman paper, with black ink (Figure 1.441).

### Yellow Paper Talisman



### Wooden Talisman



Figure 1.441. Magic Thunder Talisman  
used to Summon All of the Thunder Generals  
(they contain the magical seals used to command the  
Generals to apprehend, cut, crush, and destroy evil)

- Next, the priest must light three incense, and kowtow 9 times at the altar, and place a wooden stick with the five Thunder talismans writing on it, inside the bowl of salt.
- The priest will then place the three incense sticks into the bowl of salt.
- Next, the priest must dedicate, activate, and empower the salt by speaking the following magical incantation. This special incantation

is used for calling the Five Thunder General to descend to the altar area. It is used in this magic ritual in order to ask the Five Thunder General to appear and energize the salt with his powerful celestial magic.

**“I sincerely invite  
the Five Thunder General!  
His thunder strikes the sky!  
He leads 30 thousand soldiers!**

**He rides the clouds,  
in the dark!  
The red clouds fly-  
they are my general!  
The black clouds fly near -  
they are my soldiers!**

**My soldiers travel up the mountains  
to drive away fierce tigers!  
My generals go down into the waters  
to kill the dragons!**

**Thunder Soldiers and Thunder Immortals  
come to my altar.  
The power of Heaven and Earth are moving!**

**The evil ghosts have their powers,  
and they come to confront my magic!  
But my magic power is so strong,  
that the ghosts cannot confront its light!**

**The God of Thunder is shining his light  
and kills all of the evil spirits!  
If you don't submit to my order,  
the Thunder God will kill without mercy!**

**I act under the order of  
Tai Shang Lao Jun  
and order the Heavenly soldiers  
to quickly do it as law!”**

- After reciting the magic incantation, the priest will burn the Thunder Magic Talisman and allow the ashes to fall and remain on top of the salt.
- Next, the priest will draw the Secret Thunder Seal of the Supreme Thunder Master Marshal General Deng over the bowl of salt (Figure 1.442).



Figure 1.442. The Secret Thunder Seal of the Supreme Thunder Master Marshal General Deng (“The Three Pure Ones Command The Celestial Powers of the Eight Thunders”)



Figure 1.443. The Golden Light Seal Character Used to seal the magical incantation Within the energetic structure of the Exorcist Salt

- Finally, the priest will draw the Golden Light Seal Character in the air over the salt to energetically contain the magical aggressive exorcising power of Marshal General Deng within the bowl of salt (Figure 1.443).  
The salt is now ready to be used, and scattered around the sacred area. Anything that it touches (evil spirits, ghosts, demons, etc.), the magical salt will dissolve and remove. It is also used to repel Black Magic, curses and various forms of hexes.

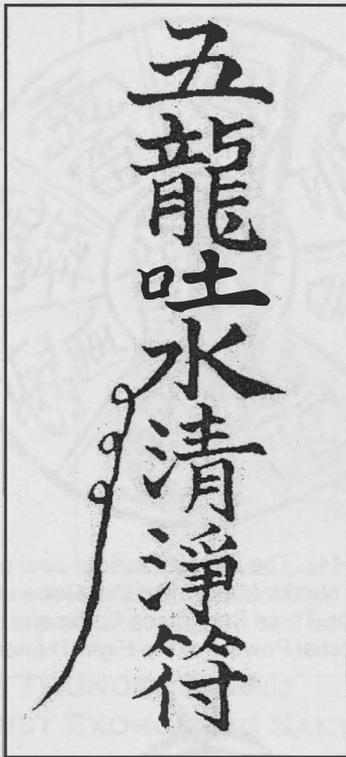


Figure 1.444. Five Dragons Purify Water Purification Talisman

The  
Five  
Dragons  
Spouting  
Forth  
Pure  
Clear  
Water  
Talisman

### THE SECRET METHOD FOR MAGICALLY ACTIVATING HOLY WATER

The following secret ritual is used by Daoist priests in order to energetically activate the magical power of the Holy Water used in exorcisms.

- First, a Purification Ritual must be performed, and the altar space dedicated to the Three Pure Ones.
- Next, a special talisman is burned (Figure 1.444) and its ashes are combined with prayers and mixed together with the Holy Water.
- Then, with the water cup in his left hand and the Magic Sword in his right hand (Figure 1.445) the priest will say the following magical incantation:

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



Figure 1.445. The Priest will hold the Water Cup and Magic Sword

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

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

**It is hard as steel  
smelted one hundred times,  
and it bears the image  
of the Big Dipper!**

**I control the Big Dipper,  
and I crouch under its mighty bowl!  
The living water of the Celestial One  
penetrates everywhere  
in the Four Directions!**

**In Heaven,  
there is no excess of water!  
In Earth,  
there is no Excess of filth!**

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

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

**It is round or square,  
depending on the place!  
It is cold or warm,  
depending on the time!**

**Here, it is in my Altar bowl!  
When I spray Heaven,  
Heaven becomes pure!  
When I spray Earth,  
Earth becomes potent!  
When I spray Man,  
he lives forever!**

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

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

### **SPRAYING THE HOLY WATER**

One important technique used in Daoist magic is the ability to "spray" the Holy Water in order to purify people, places (temple area, altar area, rooms, houses, etc.), and things (altar table, altar tools, etc.). This ability enables the Daoist priest to cleanse those things that have been "contaminated" or are energetically toxic (Figure 1.446). The technique of spraying holy water is performed as follows:

- Before spraying the Holy Water, the Daoist priest takes a sip of water from the Altar Cup and rests the magical water between his lower lip and teeth.
- According to ancient Daoist teachings, the nose is considered to be the upper male (Yang) orifice, while the mouth is considered to be the upper (Yin) orifice. Therefore, the Daoist priest inhales through his nose (Yang), and at the same time, using the tip of his tongue as a brush, he writes the energetic pattern of a his magical Heart Seal on his upper soft palate.
- This energy is then gathered into his Yellow Court.

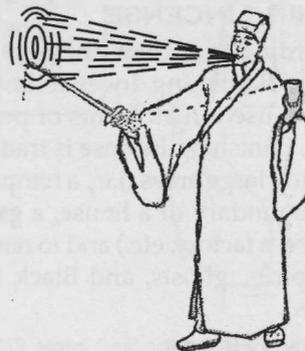


Figure 1.446. "Spraying the Holy Water to purify the Altar Space"

- Next, the priest brings the Qi up from his Lower Dantian and blends it with the spiritual energy of his Prenatal Wu Jing Shen (the energetic vapors of the five original virtues contained within his Five Yin Organs).
- All three energies (Lower Dantian Qi, Qi of the Wu Jing Shen, and Qi of the inhaled breath) are then brought up and mixed with the Holy Water and held in the back of his mouth.
- At this time, the priest will write a special magical talisman in the air with his Yintang (Third Eye) above the person, place, or thing that he is about to purify. The type of magic talisman depends on the specific purpose of the ritual, i.e., healing, exorcism, blessing, etc.
- After writing the magic talismanic symbol with his Yintang (Third Eye), the priest will then spray the Holy Water into the air and immediately write the talisman character with his magical sword (or sword fingers) within the fresh sprayed mist. This allows the priest's Jing (combined Holy Water and saliva), Qi (combined energy of the breath and the energetic vapors of the Wu Jing Shen), and Shen (the priest's projected desire and intent) to become imprinted within the energetic nature of the mist.
- As the person, place or thing is covered by the energetic mist, it immediately becomes cleansed and purified.

## THE SECRET METHOD FOR CREATING BANISHING INCENSE

According to ancient Zheng Yi Daoist Magic teachings, Banishing Incense is an important Daoist tool used in all forms of purification and exorcism. Banishing Incense is traditionally used in purifying large areas (i.e., a temple ground, the external boundary of a house, a garden space, a warehouse, a factory, etc.) and to remove all forms of Evil Spirits, ghosts, and Black Magic (curses and hexes).

### BANISHING HERBS

In Daoist Magic, there are specific herbs that a priest will use for protection and to banish evil spirits. When constructing a banishing incense, the priest can choose the following four herbs:

- **Tan Xiang (Sandalwood):** *Santalum album* L. (Figure 1.447). This magical herb is used for purification (cleaning the altar space), summoning and conjuring spirits (with Bai Tan Xiang), protection (removing or banishing evil spirits and hexes), and for inducing visions.
- **Ai Ye (Mugwort):** *Folium Artemisiae Argyi* (Figure 1.448). This magical herb is used for protection and inducing visions.
- **An Xi Xiang (Benzoinum):** *Styrax benzoin* Dryand (Figure 1.449). This magical herb is used for purification (cleaning the altar space), protection (removing or banishing evil spirits and hexes), inducing visions, and soul projection.
- **Niu Bang (Burdock):** *Arctium lappa* (Figure 1.450). This magical herb is combined with other herbs and burned as an incense for purification and protection.

All four of the herbs need to be pulverized in a mortar. When blending the herbs, the priest will need to add a small amount of the Magical Mineral Elixir Water in order to help create a magical paste.

### CREATING THE MINERAL ELIXIR WATER

When creating the Mineral Elixir Water that will be used in an exorcism, the priest should choose a powerful banishing stone (Figure 1.451).



Figure 1.447. Tan Xiang (Sandalwood)



Figure 1.448. Ai Ye (Mugwort)



Figure 1.449. An Xi Xiang (Benzoinum)



Figure 1.450. Niu Bang (Burdock)

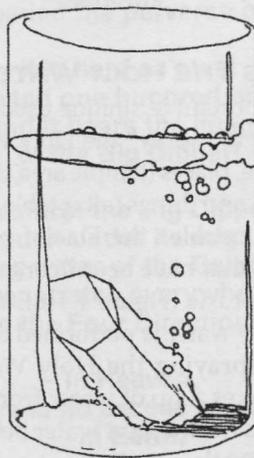
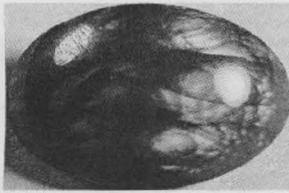


Figure 1.451. Magical Stones were used for creating Magical Tinctures and Elixirs

The following are popular stones, used for removing curses, hexes, and black magic: Fire Agate (Huo Ma Nao), Golden Yellow Amber (Hu Bo), or Golden Yellow Citrine (Xite Lin), described as follows:



Fire  
Element  
(Mars)

Figure 1.452. Fire Agate (Huo Ma Nao)

- **Fire Agate (Huo Ma Nao):** Daoist priest's believe Huo Ma Nao contains the essence of fire, and is the physical manifestation of the absolute spiritual flame (Figure 1.452). The ancient Chinese also believed that the blood of evil demons gave rise to the red color in Fire Agate. Therefore Fire Agate was commonly used by the ancient Daoists to amplify the magical power of the burning incense and candle fire.

It is believed that the red fire inside the Fire Agate provides a protective shield that banishes evil creatures and spirit entities, sending them back to their source.

The Planetary Ruling Deity of Fire Agate Mars, known as the "Red Immortal Haokong Weichun." He lives in the Southern Palace (location in the South), and is associated with the magical powers of Aggression, Conflict, and Violence. Offerings presented to the Red Immortal Haokong Weichun are Light (Deng), in the form of candles.

When a Daoist priest wishes to gather Heavenly Qi from the planet Mars, and combine it with the magical energy of a Fire Agate, he will proceed as follows:

First, he will place the stone inside a bowl of purified water, and with his left hand, form the Fire Element Hand Seal (Figure 1.453).

Next, the priest will repeat a special magical Breath Incantation. This special incantation is used for bringing the magical Ling Qi from the Southern celestial direction into the bowl of water. It is commonly used when making the Magical Fire Agate Elixir, and spoken as follows:

**"Nan Fang Wu Ji Fei Tian Shen Wang,  
Su Jiang Fei Qi Yu Wu Shui Zhong!  
Ji Ji Ru Lu Ling!"**

Southern Palace  
Nan Fang  
(Noon: 11-1)  
Fire Heart



Figure 1.453. Hand Seal pattern used for bringing Fire Element Qi from the planet Mars (via the Southern Direction), or the Celestial Fire Qi from the Sun (via the sky) into a glass of water for energetic imprinting.



Fire  
Element  
(Sun)

Figure 1.454. Golden Yellow Amber (Hu Po)

Which translates as: "Southern Palace of the Infinite Flying Heavenly God, bring down your Fire Qi and quickly place it into my water, do this as it is law."

- **Amber (Hu Po - Tiger Soul):** In Daoist alchemy, the golden yellow color was traditionally used to gather the planetary essence of the Sun, and the energy of the Celestial Fire Element. Therefore, the ancient Daoists believed that Golden Yellow Amber contained the magical souls of many powerful tigers, and the celestial fire of many Suns (Figure 1.454).

The Planetary Ruling Deity of Golden Yellow Amber is the Sun, known as "the Supreme Yang Sovereign Shen Yi." He lives in the Sun Palace (use its location in the sky), and is associated with the magical powers of Energy, Vitality, and Power. Offerings presented to the Supreme Yang Sovereign Shen Yi are Fire (Huo), in the form of candles.

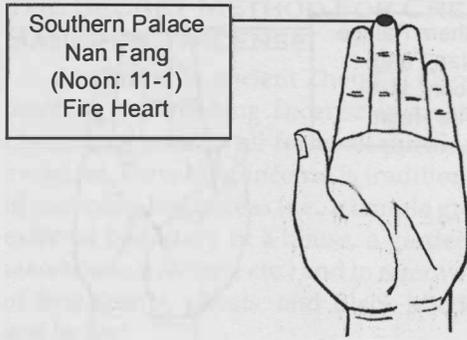


Figure 1.455. Hand Seal pattern used for bringing Fire Element Qi from the planet Mars (via the Southern Direction), or the Celestial Fire Qi from the Sun (via the sky) into a glass of water for energetic imprinting.

Golden Amber protects against psychic attacks released from sorcery or witchcraft, and relieves nightmares. It is also used as a magical amplifier, and, because of its purification ability, Golden Yellow Amber is sometimes used by priests when traveling into the lower spiritual realms of the Underworld.

When a Daoist priest wishes to gather Heavenly Qi from the Sun and combine it with the magical energy of a Golden Yellow Amber, he will proceed as follows:

First, he will place the stone inside a bowl of purified water, and with his left hand, form the Fire Element Hand Seal (Figure 1.455).

Next, the priest will repeat a special magical Breath Incantation. This special incantation is used for bringing the magical Ling Qi from the Heavenly direction into the bowl of water. It is commonly used when making the Magical Golden Yellow Amber Elixir, and spoken as follows:

**“Tai Yang Fang Wu Ji Fei Tian Shen Wang,  
Su Jiang Huo Qi Yu Wu Shui Zhong!  
Ji Ji Ru Lu Ling!”**

Which translates as: “Sun Palace of the Infinite Flying Heavenly God, bring down the Fire Qi and place it into my water, quickly do this as it is law.”



Figure 1.456. Golden Yellow Citrine (Xite Lin)

- **Citrine (Xite Lin):** Golden Yellow Citrine absorbs, transforms and dissipates negative energy, and is therefore extremely protective for the environment (Figure 1.456). When making a magical elixir used to absorb the celestial energies of the Sun, the priest can choose Golden Yellow Citrine because of its beautiful radiant color. It is important that the stone be transparent, with the ability to issue bright refracting rays.

The Planetary Ruling Deity of Golden Yellow Citrine is the Sun, known as “the Supreme Yang Sovereign Shen Yi.” He lives in the Sun Palace (use its location in the sky), and is associated with the magical powers of Energy, Vitality, and Power. Offerings presented to the Supreme Yang Sovereign Shen Yi are Fire (Huo), in the form of candles.

When a Daoist priest wishes to gather Heavenly Qi from the Sun and combine it with the magical energy of a Golden Yellow Citrine, he will proceed as follows:

First, he will place the stone inside a bowl of purified water, and with his left hand, form the Fire Element Hand Seal (refer back to Figure 1.455).

Next, the priest will repeat a special magical Breath Incantation. This special incantation is used for bringing the magical Ling Qi from the Heavens into the bowl of water. It is commonly used when making the Magical Golden Yellow Citrine Elixir, and spoken as follows:

**“Tai Yang Fang Wu Ji Fei Tian Shen Wang,  
Su Jiang Huo Qi Yu Wu Shui Zhong!  
Ji Ji Ru Lu Ling!”**

Which translates as: “Sun Palace of the Infinite Flying Heavenly God, bring down the Fire Qi and place it into my water, quickly do this as it is law.”

#### THE FOUR PILLARS AND ELIXIR WATER

Each time the priest changes a magical stones corresponding celestial planet, a new breath incantation, hand seal, and offering is required. Each of the seven planets (seven palaces) have their own corresponding times, magical Elements of control, internal organ energies, altar gifts, and governing deities overseeing their magical influences and celestial powers.

There are four important components needed when energetically constructing a Magical Elixir Water. These four components are known as the “Four Pillars,” of the magical elixir, and include: the magic stone, the purified water, the celestial planet, and the overseeing deity.

Each of these four components must be utilized and their energetic connections activated, when imprinting the magical elixir water.

Additionally, when creating the Magic Mineral Elixir Water, it is important for the Daoist priest to follow four ritual stages of magic application:

- First choose and purify the specific gem stone that will be used in the magic ritual. This includes choosing the specific color, Element, planet, internal organ association, and associated celestial powers.
- Next, place the altar to face the exact direction that is associated with that specific gem stone and its magical energy. This includes the celestial location of the planet, and the energetic portal used by the priest in order to access the magical powers of the invited celestial deity.
- Then, invite and present special offerings to the celestial deity responsible for bringing the planetary powers down to the Earth. Thank the deity for magically empowering and energetically activating the purified magical water.
- Finally, magically create an energetic bridge that connects the gem stone, purified water, celestial planet, and deity together.

When all of these energies are combines, activated, and resonating within the water, seal all of the magical powers together with the Golden Light Seal Character (Figure 1.457).



Figure 1.457. The Golden Light Seal Character Used to energetically seal the energy of the Four Pillars into the magical water

#### SECRET BANISHING INCENSE INCANTATION

After energetically imprinting the magical powers of the Four Pillars into the gem stone water, the Daoist priest will then combine a small amount of this special magical water with the incense herbs inside the mortar. Then, when pounding and combining the herbal ingredients, the priest will speak a secret magical breath incantation over the herbal mixture. This entire magical procedure is described as follows:

- Pound the entire herbal mixture in a mortar, and add a small amount of the Magic Elixir Water.
- Next, begin to grind the ingredients in a clockwise direction. It should have the consistence of herbal mud.
- While grinding the herbal paste, the priest will speak the following Breath Incantation, and periodically exhale into the herbs, projecting his Ling Qi (Magical Energy) and Ling Shen (Magical Spirit) into the herbal mixture. The following incantation should be continually repeated:

**“I move the Wind  
and gather Thunder,  
and release Heavenly Fire!**

**With the Fire of Thunder  
and my Penetrating Shout  
I cause Heaven and Earth to shake!  
I call the Celestial Generals  
to come, seize, and remove  
any hindering spirits or evil demons!**

**And to bring peace and tranquility  
to this holy place!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

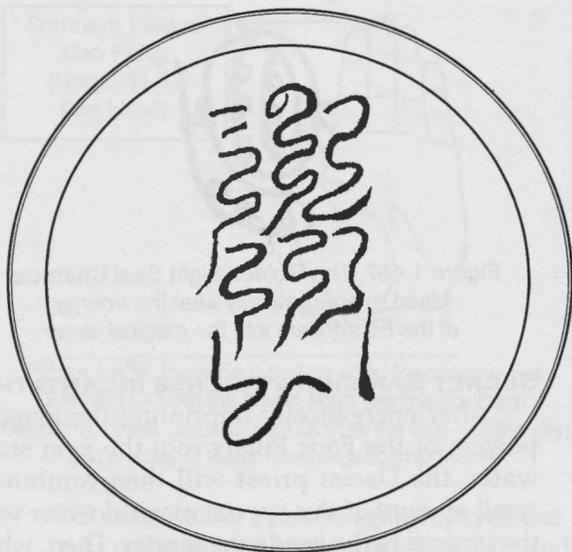


Figure 1.458. The "Incense Trust" Magical Seal must be drawn over the drying herbal incense powder in order to energetically activate its banishing power.

- After the herbs have been sufficiently mixed and ground into a paste, the priest will spread the herbal mud onto the bottom of a ceramic dish and then place the dish outside to allow it to dry in the radiating light of the morning Sun.
- While the magical herbs are drying in the Sun, it is important for the priest to draw the "Incense Trust" Magic Seal over the banishing powder in order to prevent it from becoming "contaminated" by rogue spirit entities (Figure 1.458).
- After the herbs have completely dried, the priest will gather the magical powder and place it in an airtight ceramic bowl. It is important to harvest the banishing powder before sunset.
- After the priest has placed this special banishing powder inside the container, he will wrap the container with a golden Yellow silk cloth.
- Next, the priest will place the container on top or under the Earth Altar Table.
- Whenever the need arises, toss some of the incense on the incense coal or fire to remove hexes, evil spirits, or demonic entities.

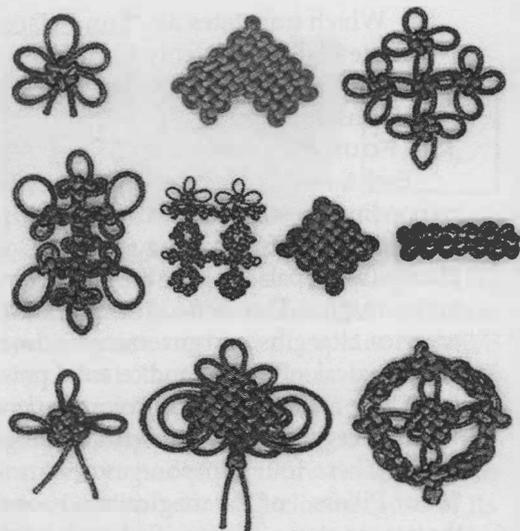


Figure 1.459. Magic Knots

## MAGIC ROPE AND SACRED DAOIST KNOTS

The use of magical rope and tying special knots have been incorporated into Daoist magic for thousands of years. In ancient China, it was a common practice of Daoist priests to create sacred knots that would be imbued with profound spiritual power (Figure 1.459). For example, in the Daoist monastery, the creation of sacred esoteric patterns constructed out of red rope was traditionally used to energetically imprint sacred objects of worship. As the Daoist priest "worked the cord," the energized red rope absorbed his or her intention, and took on the priest's projected thoughts and feelings. Before "sealing the knot," the priest would speak a powerful magical incantation, blow into the knot, trace a magic talisman over it, and then tighten the knot in order to trap the energy.

The ancient Daoists would sometimes designed and used the knotted red silk cord like the swirling cloud patterns of talisman writing, specifically constructed to contain and sustain magical power. The swirling and knotting of the red silk cord could also be used to magically capture ghosts and spirit entities.

## MAGICALLY IMPRINTING THE ROPE, CORD, AND SACRED KNOTS

In ancient China, knot-work in magic was divided into two categories: "The Skill of Creating Magic Knots," and "The Skill of Creating Magic Cords," both are described as follows:

- **The Skill of Creating Magic Knots:** In magic knot-work, the esoteric "knot" represented the area where the energy flowing within the magic cord "pooled." Therefore, the knot was viewed as the symbolic representation of the priest's sealed intention, communicated through the unique magical design of the rope.
- **The Skill of Creating Magic Cords:** In magic knot-work, the "cord" symbolically represented a "river of energy." The size and thickness of the cord determined the volume of energy flowing to and from an item.

### THE MAGIC RED KNOT

In China, the skill and art of tying magical knots continued to steadily evolve over the course of thousands of years. During this important time of evolution, the development of more sophisticated magical techniques and increasingly intricate woven patterns began to surface within the energetic frame of the knots.

The Shensheng De Jie ("Sacred Knot") used by Daoist priests is constructed of red rope that is woven into a magical knot. After the priest speaks a magic incantation, exhales into the red cord, traces a magic talisman over it, and then ties the knot, it is believed that if this special magical knot is hung in the altar room, the room is protected. Any type of psychic attack initiated from a malevolent sorcerer or spirit entity will first have to break through the powerful magical defensive line in order to harm the Daoist priest who was sheltered inside. This ancient Daoist technique was traditionally called "Guarding the Entrance With a Trap."

The individual stitches used in creating the magic knot have both passive (Yin) and aggressive (Yang) energetic tendencies. When constructing a magic knot, each intricate stitch (knot) becomes a symbolic representation of the sorcerer's intended desire.

When the magic knot is constructed out of cloth (as in a Chinese Button), each stitch that is woven into the fabric can be energetically imprinted with a particular type of blessing or curse, depending on the specific design of the priest's intent. Each of the blessings or curses imprinted within the woven fabric can then be amplified by folding several layers of stitches, causing the incantations used during the creation of the item to gather momentum over the course of time.

### THE MAGIC RED CORD

The Magic Cord (also known as the "magical red rope") has been a secret symbol of Daoist sorcery for thousands of years. Many modern priests still wear red cords for protection, worn as belts or bracelets.

The following are some examples of using the magic cord for protection:

#### Using Magical Rope as an Energetic Barrier

During the hours when an altar room is closed, a light should always be left on to protect the room from shadowy visitors from the Underworld. An even safer way to protect the altar area is to hang a magical red rope around the walls of the room. The ancient Daoist priests believed that if the ends of the magical red rope are joined (creating a magical circle), no wandering spirits will dare enter the room.

It is interesting to note that another popular method used in ancient China to protect the altar room was to plant thorny bushes (i.e., roses) all around the outside of the house or building in which the altar room was located. The ancient Daoists believed that this type of defense could be used to keep stray ghosts from showing up unexpectedly.

#### Using Magical Rope as an Energetic Shield

In Daoist Magic, the red rope that the priest wears around his waist symbolizes a shield that protects the priest's physical and mental well-being. This rope contains five magical knots and protects the priest from unexpected psychic attacks when he or she performs the rituals. The

ancient Daoists believed that, like a circle without beginning or end, this magical rope may be used to entrap and contain an individual's Ling Shen (Magical Spirit) within its five powerful knots.

### Using Magical Rope as an Energetic Circle

When the Daoist priest makes a circle on the ground with the magical red rope and steps into its center, the rope becomes a symbolic circle that represents the infinite space of the Wuji, and can be used to protect him or her from the evil spells of enemy sorcerers. If the priest is in his or her altar room and hears the murmuring of ghostly voices, he or she can immediately take the magical rope from around his or her waist and use it to energetically bind ("tie up") the intruding ghost. The priest will perform this Binding Ritual the same way in which he or she would physically tie up a human being.

Additionally, when a priest desperately needs to have a wish granted, he or she can obtain faster results by using the magical red rope to contact a Celestial Immortal. In these desperate cases, the priest will place the magical rope on the ground in the shape of a Magic Circle. He or she will then conduct the ritual from inside the magical circle (formed by the rope) in order to achieve faster results.

### Using The Magical Rope for Increasing Courage

In times of danger, the magical red rope can sometimes be used to bolster a priest's courage. To do this, the priest wraps the magical rope tightly around his or her wrists and then passes it over the shoulders, around the back, and eventually ties it tightly across the chest. This energetic binding is used to strengthen the priest's courage by enveloping and containing his or her Qi and Shen. In ancient China, martial artists used this

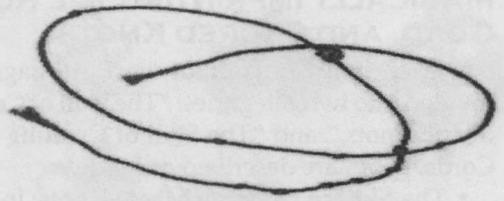


Figure 1.460. Red Rope (Cord) used in Daoist Sorcery

same method in combat; in modern times Daoist priests use it in the midst of performing difficult rituals or exorcisms (especially if they feel their courage is lacking).

### Using Magical Rope to Trap a Demon

In Daoist Magic, the red rope can be used to trap a demon or evil spirit that has possessed an individual's body (Figure 1.460). This famous technique has been used by many exorcists for centuries throughout ancient China. It is important to note that the red rope must first be imprinted with powerful binding incantations dedicated to one of the celestial gods before it can be used in this manner. I have several associates who successfully used this special technique to remove evil spirits and demons. One such encounter occurred in California, when a friend of mine encountered a famous psychic. At their first meeting, he sensed that she was demon possessed. He therefore imprinted a red cord with a binding incantation, traced a magic talisman over it, and tied it into a knot to keep the magic contained. Upon their second meeting, he immediately slipped the red cord over her finger and quickly tied it. The woman immediately dropped to her knees and began screaming, "It burns, it burns! Take it off!" After the demon was exorcised, the woman had no recollection of what had transpired in her life over the past six years.

## THE DAOIST EXORCIST MAGIC REGISTER

According to ancient Daoist teachings on spirit manifestation, "to see - is to reveal." Therefore, in formal Daoist ritual, it is through visualization that the priest actualizes the efficacy of his celestial guardians and teachers. He sees them - so that they may be there; he pronounces their names - to call them into existence; he announces their ranks - so that their magical powers may be understood and utilized.

The Daoist priest's "Lu" (Spiritual Register) is also known as a "Magical Register" or "Treasure Register," and is traditionally used to introduce and describe the various types of magic ritual required to summon and command the priest's personal Guardian General. This special book contains the magical seals, incantations, esoteric talismans, and specific visual descriptions used by the Daoist priest in order to summon various spirit entities, and activate his magical exorcising tools. For example, the following page taken from the *Ji Lu Tan Qing Yuan Ko*, informs the Daoist priest which of five Celestial Generals he will work with, when performing an exorcism. Each of these powerful generals are assigned to a priest according to the Heavenly Stem that he were born under (Figure 1.461 and Figure 1.462):

- Marshal General Wen - Jia and Yi Stem
- Marshal General Ma - Ping and Ding Stem
- Marshal General Zhao - Keng and Xin Stem
- Marshal General Yin - Wu and Ji Stem
- Marshal General Zhou - Jen and Kuei Stem

The function of the Magical Register lies in its power to invoke and control spirits, and is used by the Daoist priest as the foundation for conducting most of his or her esoteric magical skill. The Daoist priest's Lu is similar in use to that of a "Grimoire" (a secret book containing specific magical spells, talismans, and incantations used for summoning various types of spirit entities).

It is taught that after the Daoist disciple's first "Lu" (Priest, Rank 7-6) Ordination, the priest can invoke the celestial soldiers, officers, Marshal Generals, and spirit warriors listed on the register to protect his body, and is able to also work with these spirits in order to manifest powerful magical skills. According to *The Simplified Rituals for Cultivating Perfection of the Zheng Yi*,

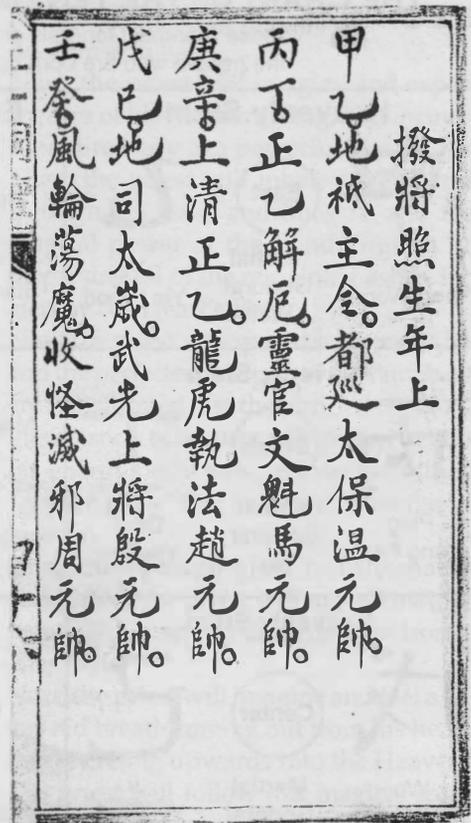


Figure 1.461. A page from the Spiritual Register, Used to choose a personal Marshal General

*"The Magical Registers are used in order to enable the priest to operate from the Mysterious Origin (the Wuji). It allows the priest to inspect and reprove all humans, spirits, and ghosts within the Three Worlds (Heaven, Earth and the Underworld). Through this understanding, the Daoist priest will be able to successfully interrogate the spirit's merit or guilt, and identify its crimes or charitable actions, so as to record them in the celestial files. Moreover, the Magical Registers are also used to check the writs of declaration and master the esoteric talismans of the Numinous Treasure used to summon and control spirits."*

*"The Daoist priest's Magical Registers are also used to invoke the ten thousand souls of Heaven and Earth, to work with them according to their specific powers and magical abilities, and to differentiate the immortal ranks of the celestial soldiers, officers, and various warriors. Additionally, the Magical Registers are used to determine the number of immortal men and jade maidens, and to understand the officials and servants of various celestial departments."*

## THE CHART OF THE TEN HEAVENLY STEMS EXORCISTIC GENERALS

These Marshal Generals are assigned the task of assisting and protecting the people who are born during the time period of these Heavenly Stems

<p style="text-align: center;"><b>Heavenly Stem</b></p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p style="font-size: 2em;">甲</p> <p>Jia Yang Wood</p> </div> <div style="text-align: center;"> <p>East</p> <p>Martial General Wen</p> </div> <div style="text-align: center;"> <p style="font-size: 2em;">乙</p> <p>Yi Yin Wood</p> </div> </div>	<p style="text-align: center;"><b>Exorcist Generals</b></p> <p>The Earth Respects the Master Order - Supervise and Patrol with Supreme Protection - Martial General Wen Star God of the Eastern Sky Wood Element</p>	 <p style="text-align: right;"><b>Martial General Wen</b></p>
<p style="text-align: center;"><b>Heavenly Stem</b></p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p style="font-size: 2em;">丙</p> <p>Ping Yang Fire</p> </div> <div style="text-align: center;"> <p>South</p> <p>Martial General Ma</p> </div> <div style="text-align: center;"> <p style="font-size: 2em;">丁</p> <p>Ding Yin Fire</p> </div> </div>	<p>The Zheng Yi Resolves Problems - Magical Official Civil Leader - Martial General Ma (aka - Ma Gong and Ma Sheng) Star God of the Southern Sky Fire Element</p>	 <p style="text-align: right;"><b>Martial General Ma</b></p>
<p style="text-align: center;"><b>Heavenly Stem</b></p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p style="font-size: 2em;">戊</p> <p>Wu Yang Earth</p> </div> <div style="text-align: center;"> <p>Center</p> <p>Martial General Yin</p> </div> <div style="text-align: center;"> <p style="font-size: 2em;">己</p> <p>Ji Yin Earth</p> </div> </div>	<p>The Earthly Palace of Supreme Age - The Martial Light of the Upper General - Martial General Yin Star God of the Center Sky Earth Element</p>	 <p style="text-align: right;"><b>Martial General Yin</b></p>
<p style="text-align: center;"><b>Heavenly Stem</b></p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p style="font-size: 2em;">庚</p> <p>Keng Yang Metal</p> </div> <div style="text-align: center;"> <p>West</p> <p>Martial General Zhao</p> </div> <div style="text-align: center;"> <p style="font-size: 2em;">辛</p> <p>Xin Yin Metal</p> </div> </div>	<p>Shang Qing Zheng Yi - Dragon and Tiger Enforce the Law - Martial General Zhao (aka - Zhao Gongming) Star God of the Western Sky Metal Element</p>	 <p style="text-align: right;"><b>Martial General Zhao</b></p>
<p style="text-align: center;"><b>Heavenly Stem</b></p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p style="font-size: 2em;">壬</p> <p>Jen Yang Water</p> </div> <div style="text-align: center;"> <p>North</p> <p>Martial General Zhou</p> </div> <div style="text-align: center;"> <p style="font-size: 2em;">癸</p> <p>Kuei Yin Water</p> </div> </div>	<p>Wind Wheel Clears Away Demons - Absorb and Confine Devil Monsters, and Reduce Evil - Martial General Zhou (aka - Zhou Xuanling) Star God of the Northern Sky Water Element</p>	 <p style="text-align: right;"><b>Martial General Zhou</b></p>

Figure 1.462. Translation of The Daoist Priest's Magical Lu Page

## THE LAWFUL RIGHT TO SUMMON

During the Daoist priest's ordination, the new priest is brought to the attention of the Exorcizing Generals, and the spirit guardians are reminded their responsibility to offer the young priest their support. While the Exorcizing Generals are being brought under oath and spiritually bound to the young priest, the senior ritual abbot will traditionally speak as follows:

**"If you ever encounter \_\_\_\_\_,  
While he is promoting the transformations  
on Heaven's behalf,  
Helping the Dao to root out evil,  
Praying for rain or asking for clear skies,  
Expelling locusts or producing snow,  
Gathering the dead or calling down generals,  
Curing diseases or warding off evil,  
Helping the living and absolving the dead,  
for himself or for others,  
You should serve him appropriately,  
and must immediately descend  
as soon as you hear his summons,  
and help him in his proceedings!"**

In Daoist magic ritual, when the priest approaches the altar with a magical petition, it is imperative that he imagine and feel that he is enveloped and energetically fused within the divine spiritual body of the particular celestial deity he is communing with.

It is also important that the priest transform his mortal body into a golden glowing body of light. This important magical transformation is necessary in order for the priest to journey to the Gate of Heaven, where the priest presents his ritual petition to the Celestial Court.

According to ancient Daoist teachings, all those who want to transform themselves into a celestial immortal in order to approach the Gate of Heaven, must first purify their heart and calm their thoughts, so that the myriad ideas will not emerge. One popular meditation performed by ancient Daoist priest when presenting a petition document to the Celestial Court is described as follows:

- First, the priest will imagine and experience his body as being a dry withered tree.
- Then, the priest will form the Double "Sword Fingers Hand Seal," and from the top to the

bottom of his body, imagine that he is slicing his corpse in half.

- Next, the priest will imagine and experience the Fire of his heart erupting, and incinerating his entire body in a powerful blazing fire.
- Then, the priest will inhale pure energies in through his nose, and imagine and feel the magical power of the Wind Trigram "Xun," dispersing all of the remaining ashes, incinerated by the Heart's Fire.
- Now, the priest's "acquired self" ceases to exist, and the perfected energies of his cinnabar fields are transformed into the purified energies of an infant (soon to become a Perfected Being), and his energy body now radiates with the same "golden glow" that emanates from the Gate of Heaven.
- Once the "golden glow transformation" is completed, the priest will again kowtow, and prostrate himself on the ground in front of the altar table.
- Next, the priest will imagine and feel a vermilion-red breath coming out from his heart, and quickly rising upwards into the Heavens.
- The priest will follow this magical road, and travel along the vermilion-red breath for about a hundred miles. This special magical road is spacious and wide, without clouds on either side, only "Treasure-trees" are observed, sparsely placed along the way.
- Eventually, the priest will see a golden-yellow ray of light, glowing in the distance. This golden-yellow glow is the celestial rays of the Sun and Moon. If the priest directly crosses the golden-yellow ray, for about five or six miles, he will begin to see purple clouds in the distance.
- As the priest travels straight towards the purple clouds, he will see the Gate of Heaven. This magical gate measures 1-zhang and 8-chi (about 21 feet) high, and there are several powerful spirit-guardians protecting it.
- It is only with the help of Marshal General Zhou, the celestial envoys and emissaries, or the Jade Lad that transmits the Petition, that the priest can offer the petition document, and come beneath the Palace Gate.

## DAOIST EXORCIST GENERALS

There are many celestial guardians and divinities in the Daoist Pantheon. When called to the altar space, these celestial beings can appear surrounded in blazing fire, swirling clouds, rumbling thunder and lightning, or glowing like the radiant light of the noon day Sun. Some of the most feared of these celestial deities are the terrifying Exorcizing Generals of the Thunder Court (Figure 1.463), headed by the Jade Emperor.

In Daoist Magic, the Exorcist Generals of the Thunder Court are sometimes observed in various protective positions. For example, these powerful celestial beings are traditionally seen as:

- **Divine Messengers:** They relay the Celestial Orders of the Jade Emperor and enforce the "Mandate of Heaven."
- **Guardians of Magic Portals:** They protect the energetic doorways that lead to other dimensions.
- **Control Wind, Rain, Thunder, and Lightning:** They are given the authority to look into various issues that are associated with Wind, Rain, Thunder and Lightning.
- **Guardians of Magical Teachings:** They protect the various systems of esoteric magic and the access to various powers.
- **Guardians and Protectors of the Saints:** They watch over and protect the true disciples of the Dao. When needed, they are given the authority to use Heavenly Thunder to eliminate demonic beings and all negative spirit entities.
- **Guardians of the Human Realm:** The Thunder Court becomes exceedingly fierce when dealing with uncooperative demons. When called upon, they are destroyers of evil sorcerers, malevolent ghosts, evil spirits, and demonic entities.

The Thunder Court Generals manifest and enforce the "Will of the Jade Emperor," and they ensure that the harmony between Heaven, Earth, and Man continually regulates itself.

When working as a Daoist Exorcist, there are many different types of Thunder Generals you can call upon for assistance, depending on your specific needs.

The ability to influence nature by means of gathering the Heavenly fire and light through Thunder Magic was considered a central part of most Daoist magical traditions. Thunder Magic employed the an-



Figure 1.463. Marshal General Pang (L) and Xin (R)  
Two of the Exorcizing Generals  
From the Celestial Thunder Court

cient Daoist skill of ritually harnessing the benevolent and destructive powers of thunder and lightning, and connecting with the various Thunder Generals for support and control of the various powers of nature.

Although Yin and Yang are believed to be the foundational forces of Heaven and Earth; Fire and Thunder are said to be the pivot of Heaven and Earth, causing all things to change course or direction. 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."



Figure 1.464.  
Thunderclap Division  
Zhulei Deng Tianjun



Figure 1.465.  
Thunderclap Division  
Xin Tianjun



Figure 1.466.  
Thunderclap Division  
Feijie Zhang Tianjun



Figure 1.467.  
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 1.464).
- **Xin Tianjun:** Sometimes pictured holding a Magic Pen (Fire Brush) and Celestial Ledger (scroll) in his hands (Figure 1.465), 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 1.466), 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 1.467)

*[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 1.468.  
Thunder Gate Division  
Pang Tianjun



Figure 1.469.  
Thunder Gate Division  
Liu Tianjun



Figure 1.470.  
Thunder Gate Division  
Bi Tianjun



Figure 1.471.  
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 1.468).
- **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 1.469).

- **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 1.470).

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 1.471).

*[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 1.472.  
Dudu Zhao Yuan Shuai



Figure 1.473.  
Lingguan Ma Yuan Shuai



Figure 1.474.  
Zhongjing Zhang Yuan Shuai



Figure 1.475.  
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 1.476. 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 has dark face and skin, 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 black tiger, he carries a magic Nine-Section Sword, and a “Demon-Binding Chain” or incense burner (Figure 1.472).
- **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 1.473)



The Secret Magic Seal of the “Nine Heavens Thunder Ancestor” (Liu Tian Lei Zu)



Figure 1.476. Thunder Ancestor (Puhua Tianzun)

- **Zhang Yuan Shuai:** Using his magic sword, this powerful marshal apprehends all evil spirits (Figure 1.474).
- **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 1.475).

*[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”].*

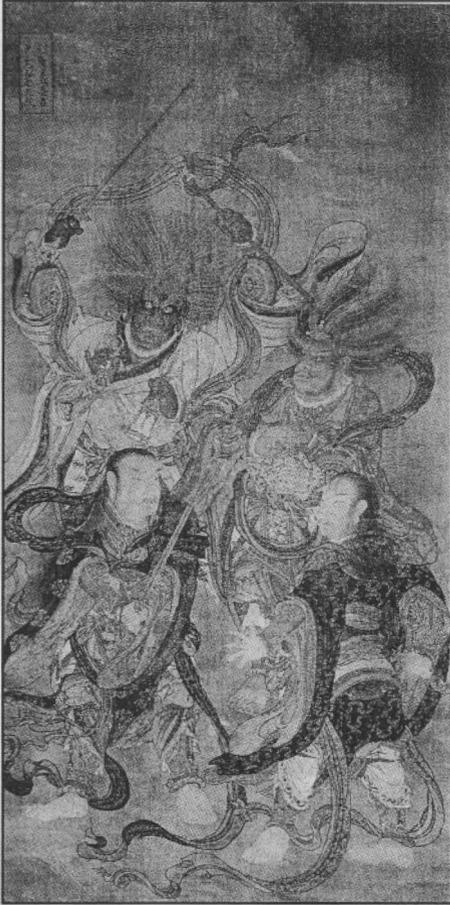


Figure 1.477. The Daoist 4 Saints (Spirit Guardians)

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 1.477):

- **Tianpeng:** He is a green-skinned, multi-headed, multi-armed, fierce-looking martial deity, equipped with a variety of magical weapons and demonsubjugating 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 1.478. 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 1.478) 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."

## THE MAGICAL RITE OF PLACING THE EXORCIST GENERALS UNDER OATH

Many of the Exorcist Generals were at one time considered to be powerful Nature-Spirits, who were respected as being extremely powerful and extremely dangerous. Originally worshiped in ancient China as the gods of the land, these various deities were always approached with caution and respect. Although these various gods could be kind and compassionate when appeased, they were also capable of inhumane cruelty if provoked. Many ancient stories recant how these powerful deities, once angered, could inflict horrible punishments (e.g., plagues, drought, hail, floods, etc.) onto the disrespecting humans.

Since the dawning of ancient China, tribal kings and imperial rulers have always forcibly taken what they wanted, and had no qualms about destroying anyone who opposed them or stood in their way. Even the most benevolent rulers expected complete compliance and respect, and would severely punished any and all forms of disobedience or disrespect. Likewise, the ancient Chinese understood that, when dealing with the various gods, "complete power had complete privileges."

As with all evolving religions, eventually mans relationship with these powerful spirits changed, and many of these various gods were transformed from being deities to becoming "Celestial Guardians," and servants of "The Way."

As the Daoist priest begins to magically work with these transformed gods and spirit entities, he immediately realizes that they are both extremely powerful and dangerous. Therefore, according to ancient magical teachings, before the Daoist priest was allowed to work with the powerful Thunder Gods and Exorcist Generals, it was mandatory that he first place them under oath. This important magical ritual was needed in order to obtain an "Oath of Loyalty," needed in order to keep the demonic Thunder Gods and Exorcist Generals bound to their specific assigned task.

The magical oath was traditionally accompanied by the sacrificial offering of a rooster, performed by the senior priest and his assistant, according to the following ritual pattern:

- After performing the necessary purification rituals, the priest and his assistant will approach the Earth Altar.

- Next, the priest will hold onto a live crowing rooster, with his left hand. It is important to have an assistant hold the rooster's legs and wings.
- Then, the priest will grab and hold the neck of the rooster, and, with the magic sword placed in his right hand, cut the rooster's neck.
- Let the rooster's blood trickle down into an empty cup, and then add wine to it.
- Use the magic sword to mix the wine and blood.
- Then, present the blood-wine to the Thunder Generals and Thunder Clerks, and repeat the following binding oath:

**"Holding a Magic Sword in my hand,  
I take the dripping blood  
of this butchered rooster as my Oath!**

**I swear that I will  
"Spread the Transformations"  
on Heaven's behalf,  
to help the dynasty  
and save the people;  
Deploy Wind and summon Thunder,  
to separate men from demons!"**

**Thunder Clerks -  
Follow me on the turning of my Seal!  
Thunder Soldiers -  
Proceed upon my command!  
Thunder Generals -  
If you hear my talismanic summons,  
quickly descend to present yourself!**

- Next the names of the various Thunder Gods are now singled out, pronounced, and acknowledged.
- During their invocations, the names of the various Thunder Gods and Marshal Generals are also written out, sometimes onto special pennants, talismans, and paper images. Some of these magical charms are specifically constructed in order to represent a particular Thunder God. These special charms and talismans are either placed onto the Daoist priest's altar, or specifically given to and individual for magical protection.

It is important to note that, although the Daoist priest possesses the divine authority to command the Exorcist Generals by virtue of his Priest Ordination and the "Placing Under Oath" ritual, he must still acquire approval from his superiors first, before launching them into spiritual battle.

## THE FIVE THUNDER GODS

The majority of the Thunder Gods are active agents of the Thunder Court, traditionally summoned during Daoist exorcist rituals (Figure 1.479). The particular magical rituals that featured these celestial gods were known as "Thunder Rituals," and were traditionally utilized the deified forces of thunder to arrest and imprison evil spirits and demonic entities that caused misfortune. In ancient China, 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 contacted the proper Thunder Department, presented the correct offerings (i.e., goose blood, goat blood, or the meat of a chicken, the meat of a goat, or the meat of a dog), and issued the appropriate celestial summons. This is because the Five Thunders Department constantly work for the good of mankind, under the supervision of the Supreme Thunder God: Blazing Fire Deng. The Five Thunders Departments including the secret Hand Seals used to contact each department, are described as follows:

- **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



Figure 1.479. A Powerful God of the Thunder Court

(sometimes used as 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 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 De-

partment 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).

It is important to note that one Thunder Division: Yao Lei (Demon Thunder), does not respect the celestial powers of the Jade Court, and are considered to be evil spiritual powers. The evil spirits of Demon Thunder are sometimes "contracted" by evil Daoist priests and dispatched to make a victim extremely sick. For this reason, the Daoist priests of the Right use the Five Thunder Magic in order to counter such vile actions.

Traditionally, the five main Thunder Departments of the Daoist Celestial Court are as follows:

- **The Five Thunders Department:** This includes Heaven Thunder, Earth Thunder, Water Thunder, Spirit Thunder, and Magic Thunder.
- **The Thunder Exorcism Department**
- **The Thunder Magic Department**
- **The Thunder Judicial Department**
- **The Thunder Executive Department**

### **SUPREME COMMANDER DENG (LEADER OF THE FIVE THUNDERS)**

Supreme Commander Deng Bowen is in command of the Five Thunders Department, and is the leader of the "Five Supreme Commanders."



Figure 1.480. Supreme Commander Deng (Zhong):  
(The Leader of the Five Thunder Gods)  
He holds the Sword of Power in his right hand and forms the Magic Thunder Hand Seal in his left.

As the leader of the Five Thunder Gods, he is responsible for keeping the "Knowledge of Celestial Fire," and is also the leader of a "Regiment of Fire Chariots." He is sometimes known as "Blazing Fire Deng," and according to the *Five Thunder Scripture*, Supreme Commander Deng Bowen, is also known as the "God of Scorching Fire."

According to the *Supplementary Records of the Listener*, he is sometimes known as "General Deng of Heavenly Origin who Summons and Interrogates Demons;" and "Supreme Commander Deng, the Great Spirit in Charge of Laws and Decrees."

He is traditionally observed holding the magical "Hammer" in his right hand, and a Magical Spike in his left (Yang) hand, through which he creates the celestial power of Thunder (Figure 1.480).

### THE ORIGIN OF SUPREME COMMANDER DENG

According to the *Five Thunders Scripture*, General Deng was in supreme command of the Yellow Emperor's armies, and was dispatched to capture the demon Chi You ("Wormy Rebel"). Because he was victorious in battle, he, received the rank "General of Henan."

After the Yellow Emperor ascended into the Heavens, General Deng Bowen withdrew from the world and entered into Mount Wudang, where he practiced Daoist internal cultivation for a hundred years. However, because he had eaten human flesh, he was not allowed to ascend into Heaven.

While in meditation, he was overwhelmed by the immense corruption of the world. Because of all of the murderous aggression, deceit and the lack of filial piety he observed within the mortal realm, Deng Bowen proclaimed an oath, day and night, to become a Divine Thunder, and to punish the evil people who exploited the weak and helpless.

One day his prayers were answered, and his body magically transformed into the shape and form of a powerful celestial spirit.

His body grew over 1,000 feet long, and he also grew bright silver teeth, with red hair on a blue body, and a powerful Third Eye that could see infinitely throughout space.

In his left hand he held a Thunder Spike, and in his right hand he held a Thunder Hammer. From beneath his armpits grew two large wings, that caused darkness to form for several hundred miles when he unfolded them to fly. From his natural eyes, two rays of light crackled forth, and shone brightly for a thousand miles. So powerful are these beams of light, that they melt stone, liquefy metal, and dry up vast oceans. His hands and feet transformed into dragon's claws with five claws on each, of which he wears golden rings. His body is naked, and he wears a red apron with straps surrounding his waist, and pearls wound around his arms and legs.

Under his wings are two heads, the left head controls the wind, the right head controls the rain. Dressed in a Marshal General's uniform, his entire body is covered by a blazing fire, and he rides a red vermilion snake. He can travel into the Great

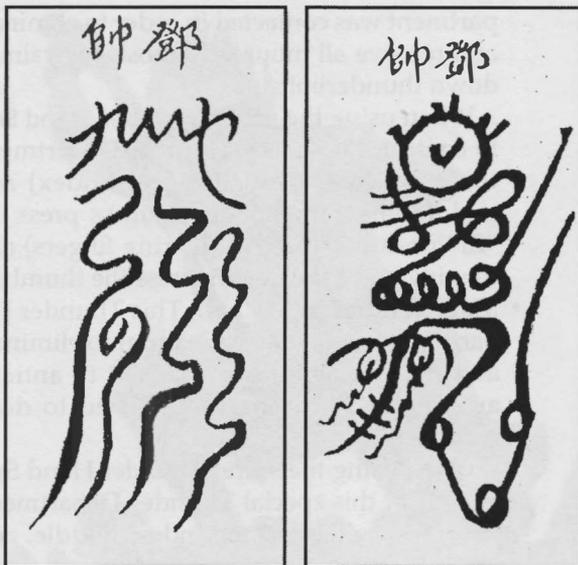


Figure 1.481. Magic Talismans used to summon the help of Supreme Commander Deng Bowen

Void whenever he flies, and devours all deviant spirits and decapitates all evil dragons. His mighty powers as a heavenly executioner are extreme. At times of destruction, his great wings stir up the waters of the Four Seas, turning the peaks of Mount Kunlun upside down and dipping them into the water.

After his transformation, the Jade Emperor appointed him to the post as leader of the "Five Supreme Commanders" of the Thunder Agency, and ordered Deng Bowen to preside over the Thunderclap Division. The secret magical talismans needed to invoke and summon Supreme Commander Deng Bowen are as follows (Figure 1.481).

Each ritual master who practices exorcisms should sacrifice to him on the 5th day of the 5th month, which is considered to be the celebration day of "The Manifestation of Heavenly Marshal Deng Hua." Then the priest will be able to exorcise severe possessions, and shake the peaks of mountains in order to respond to plague-demons, evil ghosts, and venomous mountain spirits. It is important that the ritual priest draw the deities image and pray to him when presenting the offerings of goose blood (or goat blood).

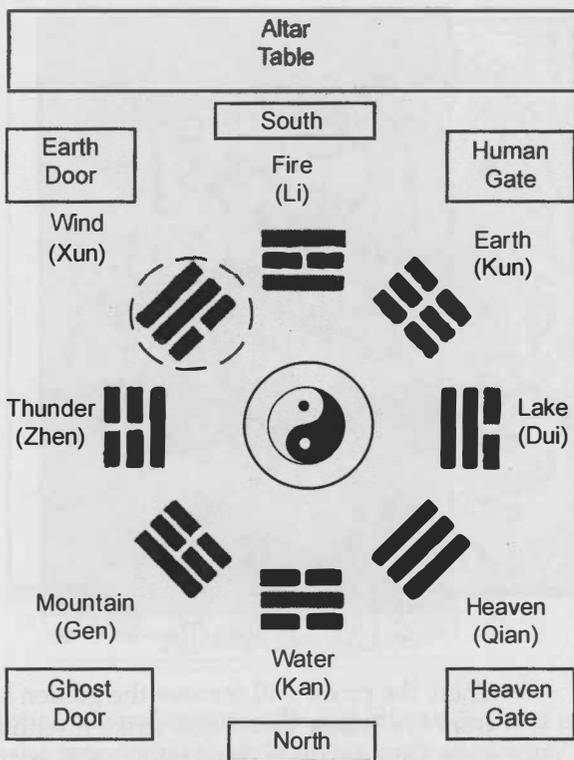


Figure 1.482. The Gate of Xun (the Xun Trigram area) is considered to be the “Command” spot, used by all Daoists for summoning the celestial powers of the Thunder Generals and Marshal General Deng.

**MAGIC RITUAL FOR TRANSFORMING INTO SUPREME COMMANDER DENG BOWEN**

In the following magical ritual, introduced by Daoist Master Wang Wenqing, the senior priest imagines magically transforming into Supreme Commander Deng.

Within the *Dengzhen Yinjue* text, there contains a special spell, the “Beidi Shagui Zhi Fa” (Ritual Method of the God-Emperor of the North for Killing Demons), used for summoning Supreme Commander 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 General Deng will descend to the altar.

In order to summon Marshal Deng, imagine your heart to be the “Fire Palace.” Inside, the Fire Palace is in your Heart, and Outside - your Heart

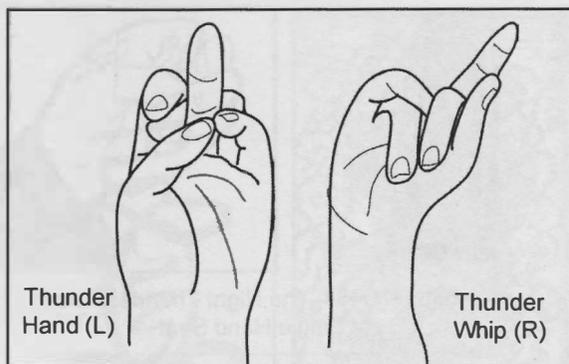


Figure 1.483. The “Immortal Official” Double Hand Seal. This magic hand seal is used to Summon Thunder General Supreme Commander Deng. Also known as Blazing Fire Deng (Zhong), he is in charge of the laws and decrees of Heaven, and is responsible for the summoning and interrogation of all evil spirits and demonic entities.

is in the “Tian Gang” (“Heavenly Gang”) Star. When the Heavenly Gang Star shakes, golden radiance concentrates and shoots forth from the inner Central Palace. How could it happen that Marshal Deng would not become magically effective!”

This special transformation ritual is used in various exorcisms, and is described as follows:

In the following magical ritual, the senior priest imagines magically transforming into Supreme Commander Deng. This special ritual is used in various exorcisms, described as follows:

- First, while facing the Altar Table, turn to the left and face the direction of the Earth Door, the Xun - Wind Trigram, located at the South-East direction of the altar room (figure 1.482).

At this time, the priest will begin to circulate his Ancestral Qi throughout his entire body. Beginning from the Lower Dantian, the priest will roll the Ancestral Qi upward, creating a powerful energy ball. This energy ball will progress through the liver, heart, spleen, lungs, and kidneys, absorbing the various Five Vapors, ending at the Yellow Court as a radiating ball of golden light (the 10,000 rays of the “Golden Glow” is the source of magical transformation).

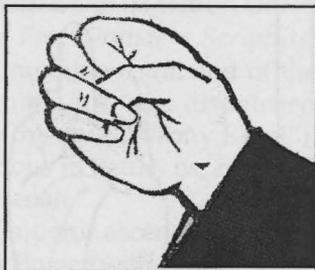


Figure 1.484. The Right Thunder Block Single Hand Seal

- Next, the priest will visualize slicing the radiating golden energy ball with his fingers, while forming the Immortal Official Double Hand Seal to manifest Marshal Deng (see Figure 1.483). This special Double Hand Seal is used in rites of exorcism, for summoning the celestial generals of the Thunder Court to remove demonic entities and malevolent ghosts. In this special hand seal, the priest will form a Thunder Hand Seal with his left hand and a Thunder Whip with his right hand (i.e., becoming the Thunder Messenger).

There is a secret incantation used to make this double hand seal extremely powerful. In ancient China, many Daoist masters would only teach their disciples the Immortal Official Double Hand Seal and not the secret incantation.

- After speaking the secret incantation, the priest will close his eyes, imagine, feel and experience a "Fire of 10,000 Miles" rushing into the direction of the Earth Door (i.e., the Xun Trigram, located at the South-East direction of the altar room).
- Then, the priest will fuse the spiritual fire of his heart (i.e., the "Heart Fire" also known as the "Imperial Fire") together with the projected Fire of 10,000 Miles, so that both fires completely fill the Heavens and Earth with blazing glory.
- Next, the priest will circulate his Heart Fire through his Five Yin Organs, beginning at the heart, and progressing through the spleen, lungs, kidneys, and liver, ending at the Yellow Court as a radiating ball of golden light.



Figure 1.485. Lei Shen (Thunder God)

- Then, the priest will remove the golden ball from his Yellow Court and strike it with his right Thunder Block Fist (Figure 1.484), so that it shoots forward, towards the direction of the Earth Door.
- Next, the priest will recite the Summoning Spell, and watch as the Great God immediately emerges from the fiery glow, riding on the radiating ball of golden light to the altar.
- The priest will now allow his body to merge with Marshal Deng inside the fiery glow. While forming the Immortal Official Double Hand Seal (refer back to Figure 1.483), the priest will absorb the deity into the Palace of the Heart, and become the Supreme Commander (Figure 1.485).

### 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 1.486). He is responsible for assisting the "Highest Emperor of the Mysteri-



Figure 1.486. Talisman used to Summon Supreme Commander Bi



Figure 1.487. Talisman used to Summon Supreme Commander Liu

ous 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 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 Chiyu (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 1.487).

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



Figure 1.488. Talisman used to Summon Supreme Commander Xin

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 1.488).

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



Figure 1.489. Talisman used to Summon Supreme Commander Pang

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 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 1.489).

According to the *Comprehensive Collection of Investigations into the Divinities of the Three Doctrines*

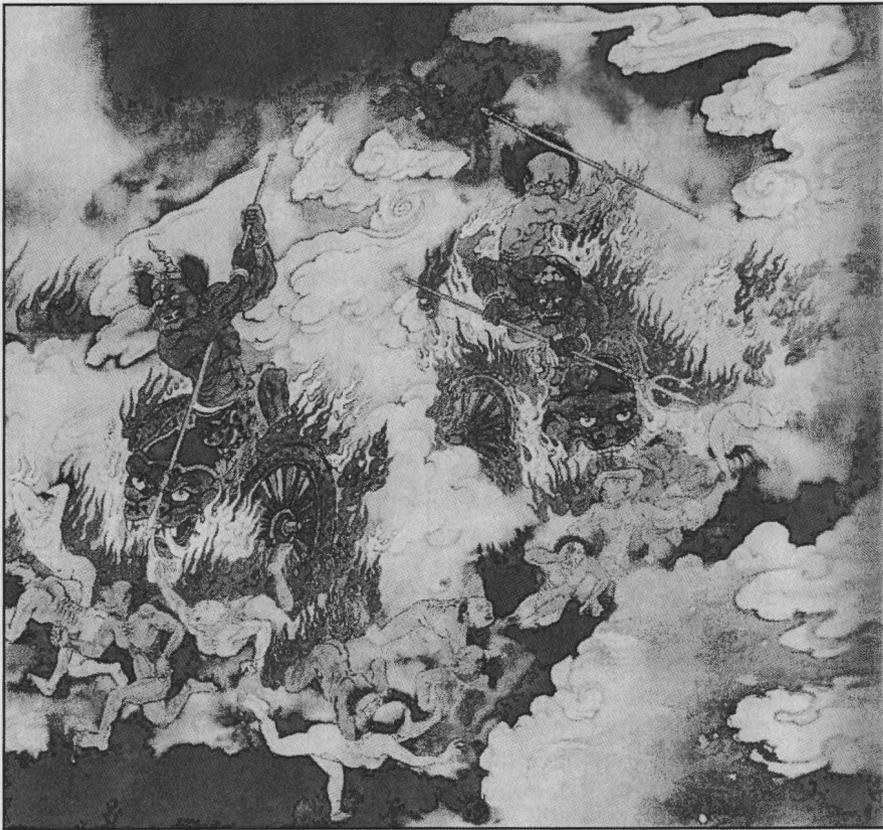


Figure 1.490. Guardian Demons

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.

#### WHEN A THUNDER GENERAL ATTACKS

According to ancient teaching, the powerful Marshal Generals of the Celestial Thunder Court are commissioned to be guardians and protectors of the Daoist priests. They are extremely direct,

powerful, and efficient in their duties and magical applications. When properly summoned from a sacred altar, established in the Eastern direction, the Thunder Generals quickly go to work, and will easily strip the deepest part of a possession or curse from a person.

Although the Thunder Generals are powerful, fast and effective, they are also considered to be very dangerous for a variety of reasons. First, you must never cower in their presence. Because they are warriors, always armed with supernatural weapons and often dressed in armor, the priest must also be strong, powerful, and extremely respectable when dealing with them. Because they are militant in nature, your demeanor must be as an accomplished master, meeting a senior master.

Rarely in Daoist Magic, is a powerful Thunder General summoned or dispatched to attack a

particular person, place, or thing. Although if this type of violent interaction does occur, it is usually in retaliation to some wicked individual performing evil sorcery and harming innocent people.

The Thunder Deities must always be respected and treated courteously. There are many cases in which Thunder Ritual Masters successfully treated demonic possession and liberated a victim from the clutches of powerful spirit entities, or literally blew up a "corrupt" temple of a rival deity with bursts of celestial lightning, causing the "evil" temple to burst into flames. These historic records can be found in both Daoist and non-Daoist sources. Personally, I have heard of several disturbing occurrences that have transpired both in China and in Taiwan, immediately after an individual publicly disrespected the Thunder Gods. Unlike the "Angelic" beings of Western Magic, many of the Thunder Generals were originally considered to be demonic entities who were subjugated by the Celestial Immortals, and were spared through living a life as a guardian of the saints. This is why sometimes the Guardian Demons have to be watched over. Although they have taken a vow to protect people from unfair demonic attacks, they are known to be overly enthusiastic in their response to issuing punishments, often indiscriminately harming the innocent and guilty alike (Figure 1.490).

Additionally, because they have the reputation of sometimes being unruly, "Statutes in Thunder Rites" specify certain punishments for Thunder deities who fail to respond to the Ritual Masters summon. For example, if a Thunder General becomes lax in coming to the rescue of a Daoist priest, according to the *Daofa Huiyuan*, "All Thunder Deities who were summoned by ritual officers but failed to arrive at the altar, shall receive punishment of 100 strokes from the Thunder Court.

## ROGUE THUNDER GENERALS

Seldom talked about, is the fact that certain rogue Thunder Gods can be summoned by sorcerers of Black Magic and "contracted" to attack individuals. This type of magic usually occurs in relation to powerful rituals performed in Daoist Black Magic and in other forms of esoteric Chinese Sorcery. These dark magical traditions are famous for their abilities to form "contracts" with the various Thunder Gods of Yao Lei (Demon Thunder), and barter for certain magical services. The magical contracting and spiritual binding of these rogue Thunder Spirits usually happens in relationship to powerful hexes (i.e., demonic oppression) rather than demonic possession.

Traditionally, summoning the help of a Thunder General in an exorcism is reserved as a last resort, and never a first option. Not every ghost or spirit entity encountered needs to be "destroyed" upon first contact. However, at the same time, you should never assume that just because a spirit being is not a demonic entity or Nature Spirit that it is not harmful or dangerous. Always keep your guard up and be watchful.

Additionally, when working as a Daoist Exorcist, it is important to note that sometimes the Thunder Court will refuse to help a possessed individual become free. This is especially true if the possession was brought about through magical invitation, extreme violence, sex magic, drugs, or was karma induced. 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)



Figure 1.491. Marshal General Zhao Gong Ming

## THE CELESTIAL GUARDIANS AND PROTECTORS

The following is a list of Celestial Generals, traditionally used in Daoist Exorcisms as guardians and protectors, to remove powerful demonic entities. In Daoist magic there is a saying, "To see is to reveal." When performing any type of magic ritual, it is through visualization that the priest actualizes the efficacy of his gods:

- He sees them, so that they may be there.
- He pronounces their names, to call them into being.
- He announces their ranks, so that their powers are known.

### EXORCIST MARSHAL GENERAL ZHAO

Marshal General Zhao Gong Ming is one of the military leaders of the celestial soldiers who protects the Daoist priest's Original Altar (Figure 1.491 through Figure 1.493). He represents the North Direction, the Water Element, and the Color Black.

He is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities. He is also one of the important assistants of Xuan Tian Shang Di (i.e., the Dark Warrior), assigned to the position of slaying evil spirits and demons, and for keeping the celestial armies in order. He is sometimes pictured sitting on a fierce



Figure 1.492. Talisman used to Summon Marshal General Zhao Gongming



Figure 1.493. Talisman used to Summon Marshal General Zhao Gongming

Demon-eating tiger, holding a magic Nine-Section Sword in his right hand, and incense burner in his left.

He is dressed in a black robe with black armor. He sometimes holds a steel whip, and carries magical balls that can either pacify the sea or be used as magical weapons. He also carries a dragon-binding cable. He use to be a Demon General and a god of plague, subordinate to the Jade Emperor. Eventually he was subdued by Celestial Master Zhang and made into an "Altar Marshal." He now commands four aids who help people with business endeavors.



Figure 1.494. Marshal General Wen Qiong

### EXORCISTIC MARSHAL GENERAL WEN

Also known as Marshal Wen Qiong (Grand Protector Wen) and Wen Yuan Shuai, he is one of the 4 important Heavenly Generals that assists high ranking deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.494 through Figure 1.496). He represents the East Direction, the Wood Element, and the Color Green.

According to *The Biography of Great Protector Wen, High General of Earth Spirits*, written during the Jin Dynasty (1115-1234 A.D.), Marshal General Wen was not interested in being enshrines within a temple. When speaking through a spirit medium,



Figure 1.495. Talisman used to Summon Marshal General Wen Qiong



Figure 1.496. Talisman used to Summon Marshal General Wen Qiong



Figure 1.497. The Magic Bagua Mirror

he is quoted as stating, “temple cults and state canonizations are not important to me, therefore do not leave me any form of bloody sacrifices.” Marshal General Wen also asks that the Daoist priests not construct a statue or leave replications of his statues within the mundane world.

According to ancient Daoist legend, a local cult of Buddhist sorcerers known as the Golden Chrysalis magically attacked a Daoist priest named Wu Daoxian, once he arrived into the Quanzhou (Fujian) province.

The Golden Chrysalis sorcerers dispatched a guardian deity called “King Qieluo” to attack the Daoist priest. The Daoist priest fought the spirit entity with a special magical tool used in Daoist exorcism, known as the Exorcist Mirror. These special magical mirrors are octagonal in shape, with the eight magical patters of the Bagua imprinted within them (Figure 1.497). The Daoist priest Wu Daoxian used the Bagua Mirror as a magical portal in order to summon and contain the powerful spirit energy of Marshal General Wen. This magic ritual was performed as follows:

- First, Wu Daoxian took the magic mirror and recited the “Spell of Bing-Ding” over it.
- Then, using Breath Incantation, Wu Daoxian breathed into the energetic matrix of the magic mirror (i.e., its physical, energetic, and spiritual structures) and then magically activated its access portals into the Three Realms (Heaven, Earth, and the Underworld).
- Wu Daoxian also included the “Spell of Tian-peng” in addition to the “Spell of Bing-Ding,” in order to increase the magical powers and assist the might spirit that he was summoning.

Wu Daoxian knew that once the magic mirror was fully penetrated by his Ling Shen (Magical Spirit), Marshal General Wen Qiong

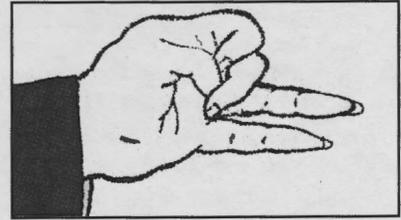


Figure 1.498. The Blue Green Spirit Hand Seal

could effortlessly manifest himself in and out of the mirror.

- After performing this magical ritual every day for 3 years, the magic mirror became increasingly permeated by the spirit. On the place where Wu Daoxian placed the magic mirror, white vapors spontaneously erupted.
- Then, one day, the Great Protector Wen burst forth from the center of the magic mirror.

The excruciatingly effort of emanating Marshal General Wen’s spiritual energy into the magic mirror, and its continual refinement through repeated magical incantations, allowed the celestial general to physically manifest within the Realm of Man. The Bagua mirror also provided the celestial spirit with a place of lodging while it grew in power.

Once free, and magically endowed with a new and powerful body, Marshal General Wen immediately destroyed the guardian deity “King Qieluo,” and rid the Quanzhou (Fujian) province of the Golden Chrysalis sorcerers. Marshal General Wen then swore a great oath to help the mortals of this world, and serve the Daoist lineage masters.

It is said that after an encounter with a fire ball issued from a Celestial Dragon, he now has a blue face and third eye on his forehead. He is responsible for assisting Xuan Tian Shang Di in subduing demons and warding off evil spirits. Marshal Wen is best known as a deity who eradicates plague demons. He is also the Supreme Commander of the Earth Spirits.

According to ancient teachings, when summoning Marshal General Wen, the ritual priest should form the “Blue-Green Spirit Hand Seal.” This special hand seal is traditionally used for summoning the powerful general. It is energetically used to represent the celestial post from which Martial General Wen Qiong will rein in his Celestial Horse (Figure 1.498).



Figure 1.499. Marshal General Ma Hua Guang

### EXORCIST MARSHAL GENERAL MA

Also known as Ma Tian Jun, Ma Hua Guang, and Ma Ling Guang, he is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.499 through Figure 1.503). He represents the West Direction, the Metal Element, and the Color White.

He is sometimes pictured holding a Golden Pyramid and a magic golden three-pointed spear. Additionally, he will sometimes be pictured with a Fire Crow (representing the Spirit of Fire).

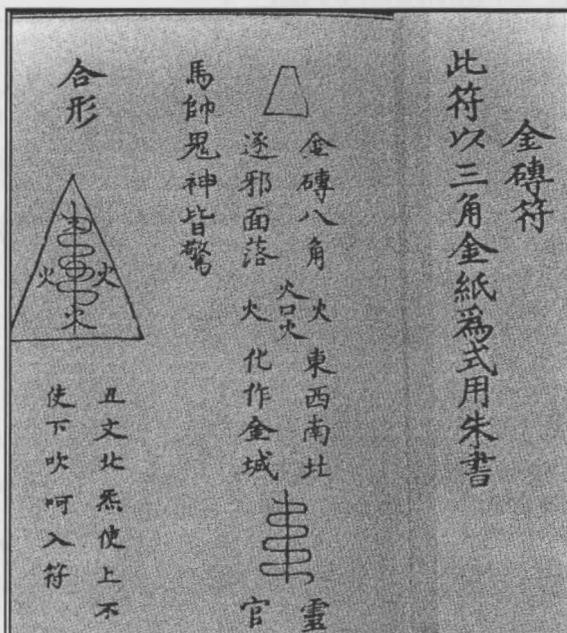
Marshal Ma was especially developed in order to fight the ancient One-legged Nature Demons known as the Wutong (Five Supernatural Powers). The Wutong were later known as the Wuxian (Five Manifestations).



Figure 1.500. Talisman used to Summon Marshal General Ma Hua Guang



Figure 1.501. Talisman used to Summon Marshal General Ma Hua Guang



Marshal General Ma's "Triangular Golden Brick!"

**"Golden Brick Talisman"**

This magic exorcism tool contains four "Fire" characters, placed inside a golden triangle. It is drawn in red ink onto 3 sheets of triangle shaped golden yellow paper.

Next, press the Chou Earthly Branch crease on the left hand, and say the Golden Brick Talisman Incantation. Then, inhale and gather celestial Qi from the North, and blow the Qi onto the 3 talismans to energetically activate them.

**"Golden Brick Talisman Incantation"**

"The Golden Brick has Eight Angles!  
It dispels all evil,  
Therefore all ghosts and evil spirits  
are scared away!  
Fire - Fire - Fire - Fire!  
All places in the  
North, South, East, and West  
Transform into Cities of Gold!"

Magic Official Marshal General Ma,  
Subdue all evil spirits!"



Magic Talisman to Summon Marshal General Ma Hua Guang. It is used to exorcise evil spirits and ghosts.

It contains the images of a spirit immortal in the clouds carrying a magic Golden Spear, and the images of a Fire-Spitting Snake and a Fire Wheel!



Marshal General Ma Hua Guang's "Fire Crow Talisman Incantation."

"Ding-Xin-De!  
All you 1,000  
Fire Crows  
Hear my  
Summons!"

Fly to the altar to receive my Command!

Make haste and quickly peck to death all demons, bandits, and plague!"

Figure 1.502. Marshal General Ma Hua Guang's Talismans and Incantations



Another Talisman used to Summon Marshal General Ma Hua Guang

**“Fire Wheel Talisman Incantation”**

“The Red Phoenix reveals his magic power to suppress all evil ghosts!  
 The Black Snake spits out Fire Qi and all evil spirits hide!  
 The magic Terrace is bright, the Jade Doors are Open, and I sit in the Golden Hall!  
 I use my hands to summon Purple Clouds, and I wear a golden halo around my head!  
 All evil beasts be warned, The Dragon and Tiger are prowling! Their teeth are sharp as knives, and they swallow spears whole!  
 The Red Phoenix and the Poisonous Dragon have six heads, and spit fire!  
 Thunder, Fire, Lightning, and Wind is rushing from their presence!  
 The Four Heavenly Beasts form a formation around me!  
 They spit out fire for thousands of feet and destroy all evil things!”



To Summon Marshal General Ma Hua Guang, use the above “Fire Wheel Talisman and Incantation.” The “Fire Wheel Talisman” is written in vermilion ink on purplish red paper.



火鴉符  
 天地通神 魁魁魁魁  
 燒殺邪精  
 口吐火焰  
 天地山川 三天雷火口吐百萬  
 靈化灰塵 火雲燒盡天下邪魔  
 總作灰塵一如雷祖火車萬  
 乘火燒長空急急如律令疾  
 七十二洞殃神燒殺一切不正邪鬼  
 靈化為塵急急燒焚急急燒焚  
 合形

符用黃紙墨書燒灰火  
 吹于午存火鴉大將左  
 翊軍八萬東右翊軍八  
 萬兼火鴉二十八萬東

**“Fire Crow Talisman Incantation”**

“I Summon the Heaven and Earth Connecting Immortal! And request he use his consuming fire, to burn and kill all evil spirits!  
 Let Heaven, Earth, Mountains, and Rivers all turn to ash!  
 Let the Three Heavens, Thunder, and Fire, spit out millions of Fire Clouds, and burn up all evil devils in the world!  
 Turn them all into dust!  
 Send thousands of Fire Carts from the Thunder Ancestors!  
 Let all the burning flames rise up to the Heavens!  
 Quickly, Quickly do this as it is law!

Summon the 72 Cave Immortals to burn and kill all evil spirits and ghosts!  
 Consume the mountain goblins and turn them all into ash!  
 Quickly, quickly burn them!  
 Quickly, Quickly turn all to ash!”

Use black ink on yellow paper to write the talisman, and then burn the talisman in order to get its ashes.

When burning the talisman, exhale while holding the Zi Earthly Branch finger position, and imagine Marshal General Ma descending from Heaven, leading 80 thousand Spirit Soldiers.

Say the incantation again, exhale while holding the Wu Earthly Branch finger position, and imagine the Fire Crow descending from Heaven, leading 280 thousand Fire Crows.

Figure 1.503. Marshal General Ma Hua Guang’s Talismans and Incantations



Figure 1.504. Marshal General Kang Miao Wei

### EXORCIST MARSHAL KANG MIAO WEI

Also known as Kang Xi, he is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.504 through Figure 1.506).

He represents the South Direction, the Fire Element, and the Color Red.

Marshal General Kang is also one of the Ten Spiritual Assistants of Dong Yue Da Di. He is also the "Commander in Chief of the Heroic Dead of Tai Shan."



Figure 1.505. Talisman used to Summon Marshal General Kang Miao Wei

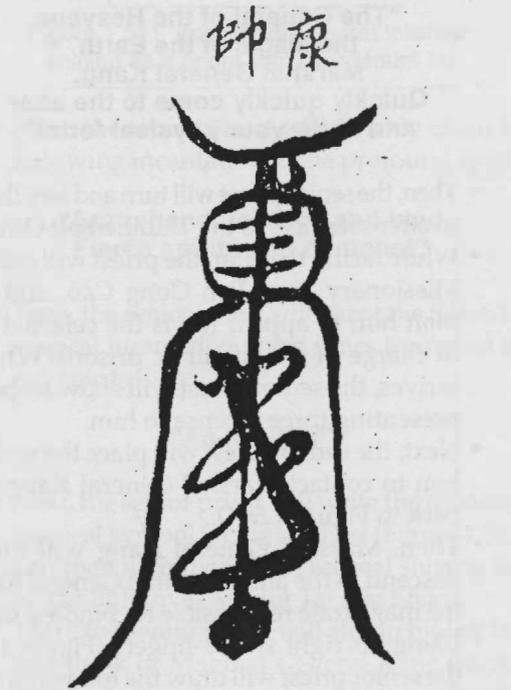


Figure 1.506. Talisman used to Summon Marshal General Kang Miao Wei



Figure 1.507. The Right "Sword Fingers" Hand Formation

### HEAVEN RESPECTS RU ZAI (MARSHAL KANG)

The following magical ritual is used for the purpose of "Binding Disease Spirits," with the help of Marshal General Kang Miao Wei.

- The senior priest will begin the ritual by saying the following magical incantation:

**"The General of the Heavens  
the Magic of the Earth  
Marshal General Kang,  
Quickly quickly come to the altar  
and show your physical form!"**

- Then, the senior priest will turn and face the altar to offer sacrifices to the Thunderbolt Officer.
- While facing the altar, the priest will call forth Missionary Yang Fan Gong Cao, and summon him to appear (he is the celestial deity in charge of a East jail or prison). When he arrives, the senior priest will show respect by presenting three incense to him.
- Next, the senior priest will place the order for him to contact Marshal General Kang (refer back to Figure 1.504).
- Then, Marshal General Kang will quickly descend to the altar. Marshal General Kang is the magistrate responsible for binding disease
- Using his right sword-fingers (Figure 1.507), the senior priest will draw the following magical symbol several times (Figure 1.508):
- Next, the senior priest will use his left hand to form the "Mount Tai" hand seal (Figure 1.509):



Figure 1.508. "Magical Thunder Talisman"

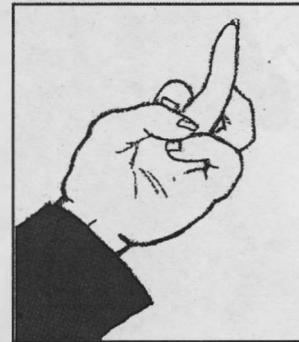


Figure 1.509. The Mount Tai Hand Seal: This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent picking up Mount Tai, lifting it 10,000 Zhuang (miles) in the air, and then slamming it down hard on top of evil spirits and ghosts in order to energetically crush them.

- Then, the senior priest will chant the following magical incantation:

**"Out of respect to the Order  
from the Ancestral Emperor  
of the Prenatal Heavenly Dao,  
Ancestral Emperors of the  
Ten Directions and Three Worlds  
momentarily hear this order  
from a long distance!**

**In the celestial prisons and mansions,  
Your strong counsel is powerful  
and aggressive!**

**The whole celestial assembly  
is powerful and ready to go!**

**You are the grand tutor  
of the Emperor's son!  
We ask for the protection of the  
Imperial Sorcerer of the Great Gate  
and the Celestial Servants  
of the Imperial Gate!**

**Loyal Guardians of the Imperial Gate,  
hear our cry and supplication!  
Let your servants hear our order  
and our calls!  
Let them ride on swift horses  
and fly in the clouds!**

**Quickly, Quickly  
consider those orders,  
as the desire and law  
of the Jade Emperor!"**

- After placing the above Celestial Order, the senior priest will draw the following magical Thunder Seal above the altar (Figure 1.510).
- Then, the senior priest will secretly chant the following magical incantation:

**"An Niu Niu Za Li"**

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

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

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

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

**Marshal General Kang  
hear today's earnest call,  
and quickly come to the altar court!**

- Then the senior priest will quickly and secretly chant the following magical incantation:

**"An Niu Niu"**



Figure 1.510. The Magical Thunder Talisman



Figure 1.511. Imagine this secret talisman shining as a bright light over Mount Tai

- Next, the senior priest will quickly chant the following incantation to the profound spirits:

**"Apprehend, restrict, and bind  
Fierce spirits and demons!"**

- Then, the senior priest will chant the following magical incantation seven times to control the evil spirits:

**"An Niu Niu"**

- Next, the senior priest will write the following magical symbol facing the East (Figure 1.511), and then imagine this secret seal shining as a bright light over Mount Tai (Tai Shan):
- Then, the senior priest will stomp his left foot and think of Marshal General Kang quickly coming to the altar, and suddenly appearing in his powerful celestial form.

Gall Bladder  
Palace  
or  
Lower Dantian

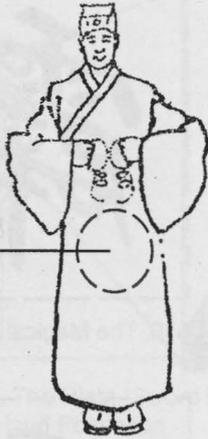


Figure 1.512. The Gall Bladder Palace  
(also known as the Ancestral Palace or Lower Dantian)

- After chanting, writing, shining the light, stomping the left foot, and listening for Marshal Kang to appear, the senior priest will then chant the following magical incantation again:

**“An Niu Niu”**

**“Thunderbolt come for spirits!  
Quickly, quickly show your physical form!  
The Marshal of Thunder  
Transforms into a golden light!”**

- Next, using the tip of the right sword-fingers, the senior priest will inhale and draw the golden light energy into his Gall Bladder Palace (also known as the Ancestral Palace or Lower Dantian) (Figure 1.512).
- While absorbing this magical energy into his Lower Dantian, the priest will say the following magical incantation in order to double his magical power:

**“An Dan Ne Mo  
Zan Dan Ne Mo  
Ci Sa Tuo Xi  
Dan Duo Po Ke!”**



Figure 1.513. After three or five times of chanting,  
this magical symbol will appear

- After chanting the incantation for three or five times, the following magical symbol will suddenly appear in the Third Eye (Figure 1.513):
- Then, the senior priest will chant the following magical incantation:

**“I am a mortal,  
but you are the Son of Propriety!  
You are the sincere officer  
who moves the Heavens, the Earth  
and the ghosts of the Earth!**

**You are the Treasured Beauty!  
The Jade Palace of days and months,  
of bright Moons and Suns!**

**The crowds of good people  
come to listen to you!  
The harmonious wind blows  
and carries the sound of your voice!  
The awe inspiring male phoenix  
solemnly and seriously comes!**

**Scrape the imperial incense  
that reaches the human world!  
The incense is the way  
the human reaches the spirit world!  
It causes the spring of the well water to leave  
and the pulse of the Earth to clear!**

**The path of the tiger and leopard  
is strictly forbidden!  
It is a profound mysterious passage!**

**Well equipped soldiers in the Ten Caves,  
make powerful sounds,  
shouting loudly and seriously!”**



Figure 1.514. Write the above character with your Yin Tang (Third Eye)

- Next, using his Yin Tang (Third Eye), the senior priest will write the following secret character above the altar incense smoke (Figure 1.514):

**“Mountain - Mountain - Mountain - Show!”**

The “Shi” (“Show!”) character is the single pictograph, positioned underneath the three “Shan” (Mountain) characters.

- After drawing the secret seal, with his third eye, the senior priest will loudly chant the following magical incantation:

**“Green mountains,  
and green waters exist as before!  
They do not discredit the mundane world,  
but hope for peace!”**

- Then, the assisting priests chant the following magical incantation:

**“The Heavens respect  
Sui Ji Fu Gan!”**

- Next, the senior priest will secretly chant the following magical incantation:

**“An Hua Suo Ci!”**

- Then, the senior priest will chant the following incantation out loud three times:

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

**The Upper Clarity descends!  
and the Supreme Red Emperor  
receives and follows the order!  
He uses the magic to lead the spirits,  
He gathers, separates, and controls fire!**

**The Three Yangs  
bring about Five Luminosities!  
Marshal General heard my call,  
and quickly shows his physical form!  
Quickly, quickly like Jade Clarity!”**

The important thing to remember during this magic ritual is that the original dispatch of the written order calls the Jade Clarity immortal to show up in person.

This written order is sent out to call forth the Marshal General of Thunder, requesting him to arrive and stay at the altar. At the altar, he releases the power of his thunder. Therefore, we offer the incense to show our respect.



Figure 1.515. Marshal General Yin Jiao

### MARSHAL GENERAL YIN

Also known as Marshal Yin Jiao Tai Sui, he is Commander of the Earth, and leader of the military soldiers. He is one of the Original 16 Heavenly Marshals of the Thunder Department, assigned to assist Xuan Tian Shang Di in subduing demons and warding off evil spirits (Figure 1.515 through Figure 1.517).

General Yin is actually a Star God in human form. His three heads and six arms actually represent the 36 Forms of Natural Energies in the Universe.

He has a blue-green colored, a demonic looking face with forked horns, and red hair. He has a short, fat body, and wears a robe that is black, green, and red. He also wears a red skirt tied at the waist, and at his back, he wears twelve skulls.

He is sometimes pictured riding a Qilin (Chinese Unicorn). Among the many magical weapons that he carries, his magic bell and halberd are considered to be the most powerful.

He is in charge of the 60 Tai Sui (Year Cycle). When invoked, Marshal General Yin will assist mortals in eliminating their sins and debts.

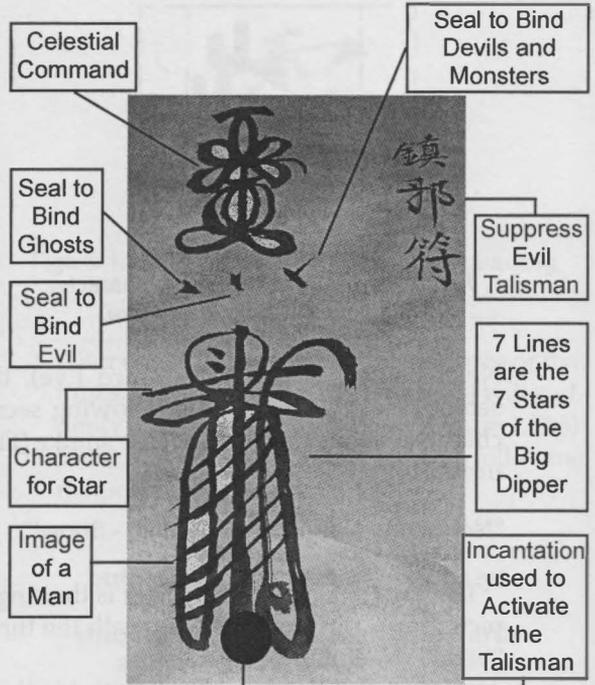


Figure 1.516. Marshal General Yin Jiao's Talisman, Used for binding evil spirits and demons. The layered "ball of ink" on the bottom of the talisman represents the complex energetic pattern of a spoken Breath Incantation that has been magically infused into the talisman during its construction.



Figure 1.517. Talisman used to Summon Marshal General Yin Jiao

## HEAVEN RESPECTS MARSHAL YIN

According to ancient Daoist teachings, Marshal General Yin is in charge of many other Thunder Generals, who are responsible for defeating and binding evil spirits (Figure 1.518).

According to the secret Thunder Magic Ritual taught in the *Absorbing the Riches of the Profound*, when presenting offerings, and lighting incense in order to honor and summon Marshal General Yin, the Daoist priest should proceed as follows:

- After presenting special offerings and placing three incense in the altar burner, and burning the special talisman (refer back to Figure 1.373, the senior priest will say the following:

*"The senior ranking officer Marshal General Yin (Star God of the Center Sky ) sits in front of the assembly and all of the evil spirits are afraid to approach him.*

*"When the five diseases show up and the four poisons suddenly appear, they quickly disperse.*

*"The Heavenly Court accepts the assembly's sacrifice, and shows their respect to Marshal Yin, who is the officer in charge of the altar arrangement.*

*"On the altar they burn the incense and place the order to call forth the Officer in charge of the Earth, whose name is Yang Fan. They use the methods of prayer in order to resolve their problems, cure diseases, and to defeat and terrify the evil spirits.*

*"Therefore I place an order to call forth the Officer Yang Fan, and also to call for the Missionary Jiang to be my representative.*

*"Missionary Jiang awards me with incense and orders the Officer of the Earth (the North Emperor who is the Officer of Corrections) to announce and summon the Upper Clarity Three Worlds (Shang Qing San Di) Officer in charge of Travel.*

*"The North Emperor stands in front and controls the Heavenly Stars in the Earthly Brightness and also deals with the fierce spirits and the Thunder Gods on the North side of Heaven. His senior assistant, Officer Xie, who is endowed with Marshal Virtue and light.*

*"The Upper General Marshal Yin, is the vice-general in charge of the Military Immortals. These Military Immortals include: Marshal General Hou, Marshal General Wang (the Magpie General), Golden Tiger Thunderbolt Marshal General Yan, Flying Cloud*



Figure 1.518. Marshal General Yin Jiao

*Inspector Marshal General Li (who kills fierce demons and defeats the evil spirits), Ma Zi Ding (who catches evil spirits and tortures ghosts), and Marshal Luo (who catches evil spirits and tortures demons).*

*"There are 12 people who clean and purify. As soon as they hear my call, they come to assist me in commanding the generals and protecting the altar in the Heavenly Court. Therefore, I now speak the following incantation:*

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

**You, Marshal General Yin,  
are the son of King Zou!  
The Jade Emperor helped  
with your birth!  
When you were born  
your mother was tormented!**

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

Therefore,  
 please come here quickly!  
 On short notice!  
 And follow the Star of the Middle Heaven,  
 which precedes in the North Dipper  
 the Purple Star Emperor!

The Ancestral Master Golden Ding  
 (Golden Incense Burner)  
 magically converts, transforms,  
 and enforces the law!

The Daoist Master Shen  
 also sends legal orders  
 to summon and call forth  
 the Officer of the Earth!

The ultimate person  
 who controls the fierce spirits!  
 To reach Marshal Yin,  
 the Senior General of  
 Marshal Virtue and light!  
 Quickly come to hear these two orders!”

- After saying the incantation, the priest will then secretly chant the following magical incantation seven times:

**“An Niu Bi  
 Li Ha Ming  
 Tian Ti Ri!”**

- While chanting the above incantation, the priest will write the following magical talisman of The Celestial Dragon and the Seven Stars of the Big Dipper in the air, above the incense smoke (Figure 1.519).

*Suddenly, an energetic ball of golden light appears. Inside this ball of golden light is a baby. All of the Marshal Generals watch the ball transform into a blinding, glowing golden light.*

*Immediately a man child is born, having two buns of hair noted on the sides of his head (Figure 1.520). Marshal Yin looks in awe. He observes his appearance and he points to his childhood with his mighty sword.*

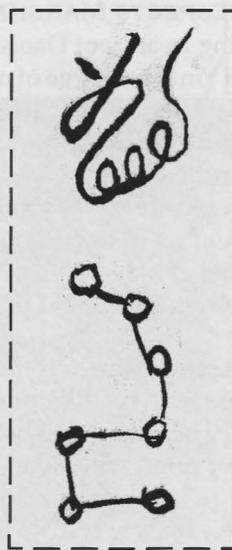


Figure 1.519. The Celestial Dragon and the Seven Stars of the Big Dipper Talisman



Figure 1.520. Marshal Yin's appearance as a child.

*Suddenly the young child transforms into the shape of a young man, who holds a golden bell in his left hand and a Yellow Leopard-Tail Heavenly Halberd in his right hand. The young man looks as if he is coming towards us.*

- Then, perform the “Nine Purple Star” Hand Seal pattern with your left hand (Figure 1.521).
- Then, lift your right hand upwards and draw the magical Rain Talisman (Figure 1.522) and the Dipper Star Talisman (Figure 1.523) in the air, in front of the altar.
- After drawing both talismans, repeat the following magical incantation:

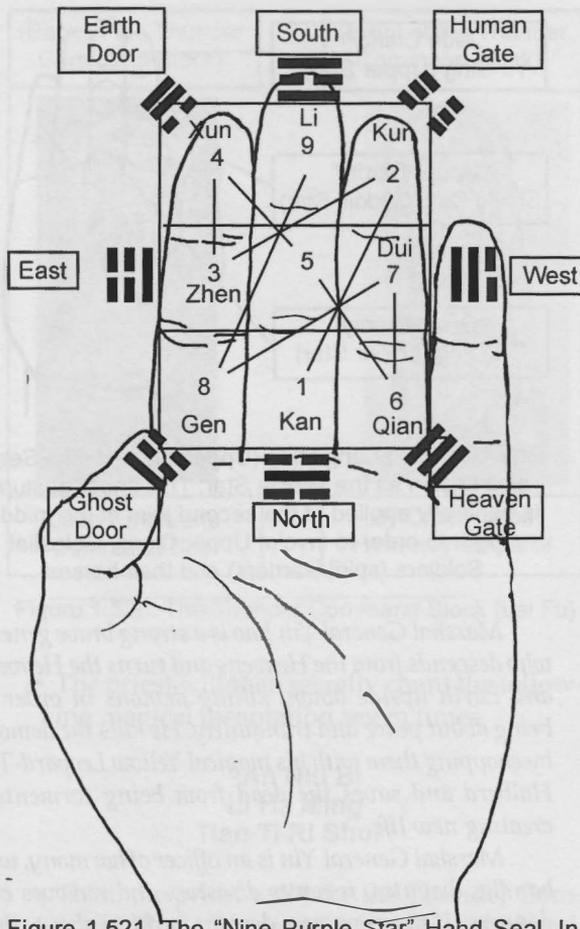


Figure 1.521. The "Nine Purple Star" Hand Seal. In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm allowing the Daoist mystic the ability to summon and gather the energetic and spiritual powers of the Bagua into his or her body, while extending and emitting the gathered Qi with the right palm.



Figure 1.522. The Magical Rain Fu (Talisman)

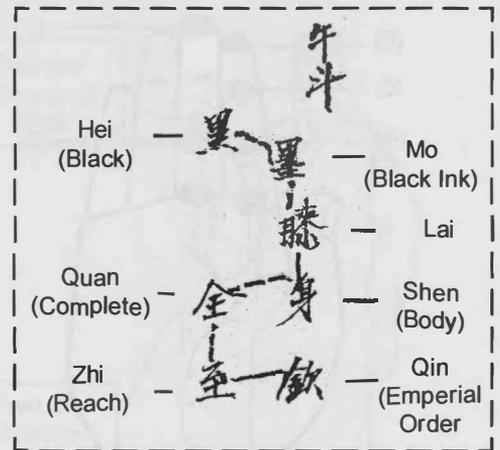


Figure 1.523. The Magical Thunder Symbol of the Big Dipper Star Talisman

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

**This senior officer  
is the Immortal Master of Virtue and Respect,  
who terrifies demons and evil spirits  
throughout the years!  
Under his leadership,  
the Heavenly Stars of Earth sparkle!  
All of the officers, vice-generals  
and celestial soldiers hear  
that today the stars and the fire-stars  
are all called to the altar!**

**Therefore,  
go to the altar quickly!  
Do not stop! - Do not delay!  
In front of the altar  
I will be waiting for the report!  
I will give the orders to you quickly!"**

- Then, again perform the "Nine Purple Star" Hand Seal pattern with your left hand (refer back to Figure 1.521).
- Next, again write down the Big Dipper Star Talisman symbol (refer back to Figure 1.523), with the right Sword Fingers. However, this time draw the magic symbol onto your left hand.

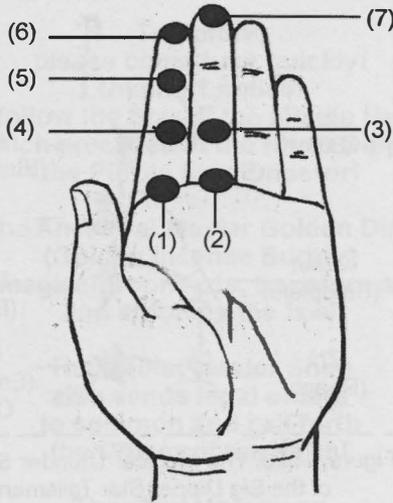


Figure 1.524. The Seven Stars of the Northern Dipper can be accessed through the priest's left hand.

- The left hand, being illuminated and energized by the "Wu" Star, now forms the Dipper pattern (Figure 1.524):
- Then, the priest will cross your waist (X) using the right hand Sword Fingers, and then chant the following magical incantation:

**"An Niu Niu"**

*The strong military Generals control and lead the spirit soldiers. In the front is the yellow flag, behind the flag is the Yellow Leopard-Tail Halberd and 72 high officials. There are also 24 fierce Spirit Immortals who march in front and lead the procession. These fierce Spirit Immortals assist the generals and protect with yellow axes, killing the demons.*

*The sound of the golden bell is heard by the "Missionaries in the Five Directions," who control the poisons and show their terrifying magical power.*

- Next, the priest will say the following magical incantation:

**"Help me with the Big Dao!  
Kill and chop demons!"  
"An Niu Niu"**

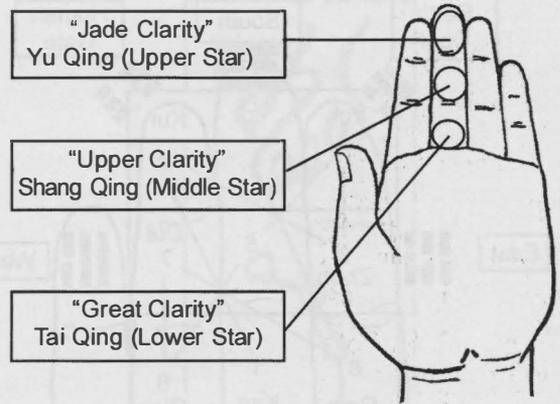


Figure 1.525. Shang Qing (Upper Clarity Hand Seal), also known as the Middle Star: This finger gesture is generally applied at the second joint of the middle finger in order to invoke Upper Clarity Celestial Soldiers (spirit warriors) and their horses.

*Marshal General Yin Jiao is a strong brave general who descends from the Heavens and turns the Heavens and Earth upside down, killing demons in order to bring about peace and tranquility. He kills the demons by chopping them with his magical Yellow Leopard-Tail Halberd and saves the dead from being tormented, creating new life.*

*Marshal General Yin is an officer of harmony, who handles disputes, removes disasters and removes evil dangers. If there are any demons lurking about, they will be quickly caught, and seized from all directions.*

*Wherever you are teaching spiritual truth, there will always be magic, and all that you request will be responded to. No wishes will go unattended.*

- The priest will follow the Marshal General Yin, and quickly show his true form (a Daoist man of Honor, Virtue and Power), by immediately forming the Middle Star (Figure 1.525) and saying the following incantation:

**"The order of human laws  
calls forth the Officer of the Earth  
and the senior officer who controls demons,  
the Golden Light (De Wu Guang)  
of Marshal General Yin!  
"Marshal Yin hear these three calls!"  
"Quickly come quickly come!"**

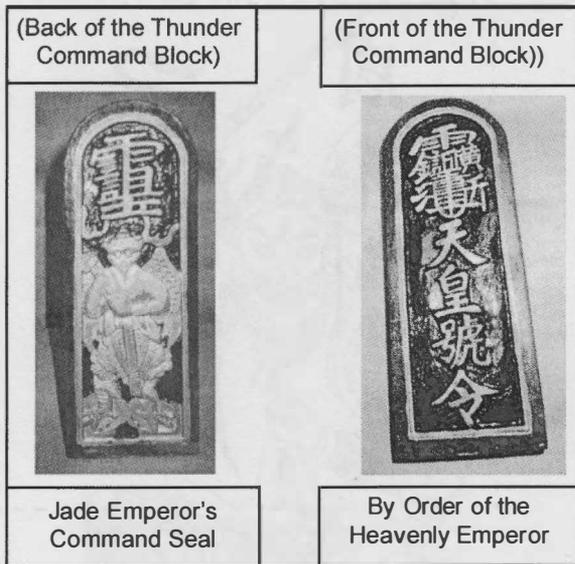


Figure 1.526. The Thunder Command Block (Lei Fu)

- The priest will then secretly chant the following magical incantation seven times

**“An Niu Bi  
Li Ha Ming  
Tian Ti Ri Shu!”**

- Then, the priest will take the Thunder Command Block (Figure 1.526) in his right hand, stretch it towards the altar (Figure 1.527), and draw the following magical Thunder Talisman (Figure 1.528) while speaking the following incantation:

**“I request to use the talisman  
to summon Marshal General Yin  
to the altar!”**

**“The General of the Heavens  
the Magic of the Earth  
Marshal General Yin  
Quickly quickly come to the altar  
and show your physical form!”**

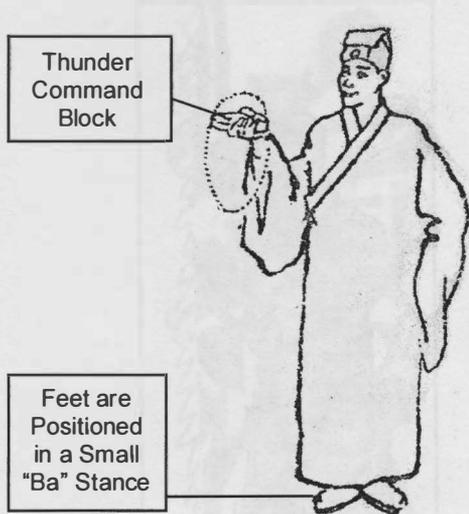


Figure 1.527. Stretch the Thunder Command Block towards the altar, and draw the magical talisman



Figure 1.528. “Magical Thunder Talisman”

- The magical power of Thunder immediately appears, and stays for a moment, electrifying the altar air. We immediately offer incense to the immortal generals and Marshal General Yin to show our respect.



Figure 1.529. Marshal General Zhou Yuan Shuai

### EXORCISTIC MARSHAL GENERAL ZHOU

Also known as Marshal Zhou Tian Jun, he is one of the 36 Heavenly Generals of the Thunder Department, assigned to assist Xuan Tian Shang Di in subduing demons and warding off evil spirits (Figure 1.529 through Figure 1.530).

According to Daoist belief, Zhou is actually a Manifestation of the Thunder Element. It is said that Heavenly Lord Pu Hua released a Sound of Thunder into the mortal realm at the time Zhou was being born, giving him supernatural powers.

He was given a Black Seven Star Flag by Xuan Tian Shang Di and was awarded the power and authority of Eliminating Demons and Evil Spirits.

In some versions of Marshal General Zhou, he is depicted as having a blue-green colored, demonic looking face with red hair. This transforma-



Figure 1.530. Talisman used to Summon Marshal General Zhou

tion occurred after he battled several demons and inhaled evil vapor which changed his features.

According to the *"Scripture of the Jade Pivot,"* written during the Ming Dynasty (1368-1644), where Marshal Zhao yuanshuai serves as a guardian of the text, he is described as follows:

- He wares an Iron turban on his head
- He wares a Yellow headscarf, around the turban
- His Dark face is the color of purple-black iron,
- He has round, protruding eyes,
- He has black hair, a full beard, and whiskers
- He wares a golden and iron plated armor,
- He wares a black cape, with green army boots,
- He carries a 24 jointed Iron Whip in right hand; and an Iron Chain in his left hand
- He is either seen riding on a Black Tiger, or is followed by the Black Tiger
- He wares a blue-green silk girdle, that is seen flying around his body
- He has a blaze of fire surrounding his head
- He is surrounded by clouds



Figure 1.531. Marshal General Wang Ling Guan

### EXORCISTIC MARSHAL GENERAL WANG

Also known as Wang Tian Jun, Marshal General Wang Ling Guan, he is one of the military leaders of the celestial soldiers who is in charge of the Fire Chariot (Figure 1.531 through Figure 1.533). He is dressed in a red robe with gold armor, and stands on the wheel of wind and fire. He holds a magical Hand Seal in his left hand and a steel whip in his right hand. He has a red face with a long beard, red hair, fangs, and three eyes. The ancient Daoist have a saying about General Wang, "The three eyes penetrate all things under Heaven, one whip rouses every person in the world."

Marshal General Wang is the Guardian God of Daoism. He is just, upright, hates evil, and never falls for flattery. He supervises all good and evil deeds on both Heaven and Earth, and is known for his ability to crush human villains and malevolent river spirits. He was originally a guard of the Jade Emperor's Sacred



Figure 1.532. Talisman used to Summon Marshal General Wang Ling Guan



Figure 1.533. Talisman used to Summon Marshal General Wang Ling Guan

Heavenly Palace, and was appointed by the Jade Emperor to be the Town God of Huaiyin Prefecture in Jiangsu Province.

He represents the Center Direction, the Earth Element, and the Color Yellow.

He was a historical figure during the reign of Emperor Huizong, during the Song Dynasty (420-478 A.D.).



Figure 1.534. Zhong Kui

### EXORCIST ZHONG KUI

Zhong Kui is a very popular Deity believed to drive away ghosts and evil fortunes, while simultaneously bringing good luck and success (Figure 1.534).

He is typically depicted as a physically large warrior with a wild beard. He carries a double-edged sword, with which he uses in performing his duties (i.e., to catch and punish bad ghosts and evil spirits). He is generally followed by bats, which are a symbol of good luck.

He often has ghosts following him as servants. There are countless stories of Zhong Kui's adventures in taming evil spirits, and Chinese traditionally hang pictures of Zhong Kui in their doorways on the 5th day of the 5th lunar month and on lunar New Year's eve.

In the Northern version of Zhong Kui, he is depicted as a Warrior-Exorcist, wearing a red and black martial style robe, and a martial style hat known as "Bawan Kui" (Overlord's Helmet).

In the Southern version of Zhong Kui, he is depicted as a Scholar-Exorcist, wearing a civil-gown and Jade Belt, worn by officials. He is seen wearing a Pan Guan style hat known as "Bawan Kui" (Overlord's Helmet).

In modern times, people paste Zhong Kui's image on their doors at Spring Festival to ward off malicious spirits.



Figure 1.535. Zhang Daoling, the first Celestial Master of the Zheng Yi Daoist Sect

### CELESTIAL MASTER ZHANG DAOLING

Officially named Zhang Daoling, Celestial Master Zhang was a very powerful Daoist sorcerer, healer, and exorcist, who founded institutionalized Daoism in 141 AD (Figure 1.535 and Figure 1.536). Famous for worshipping the celestial gods through spirit-writing, mediumship, and other occult practices, Zhang Daoling's magical abilities have caused Daoists to worship him as an immortal for almost two millennia.

According to the *Huang Ming Enming Shilu*, "The Celestial Master was endowed with the Dao and its Power. With his every move, he could obtain the assistance of demons and gods. Within



Figure 1.536. Head Shaman Seal.  
This special magic seal stands for the celestial powers of Celestial Master Zhang Daoling

one breath, exhaling and inhaling, the "Heavenly Way" could be made to darken. Of all the Thunder Gods, none would disobey his commands. Therefore he supported the dynasty, and helped the people, eradicating the various evils among them, and aiding them in times of flood and drought."

As the founder of the Celestial Master movement, Zhang Daoling is famous for separating the demonic realm of darkness from the human realm of light. This was accomplished by subduing the Archdemon Kings of the Sixfold Heavens (i.e., the evil embodiments of the dangerous Sha Qi of the Sixfold Heavens), and keeping them from further intrusions by making them vow an oath to remain in their proper realm.

According to the Ming Dynasty (1368-1644 A.D.) Shangqing text, *Explanation of Mandating the Archdemon*, after receiving a revelation from the Most High Lord Lao, Zhang Daoling fought with and overcame the Archdemons of the Sixfold Heavens. The Daoist text states the following:

*"Before the time that the Heavenly Worthies had pronounced their scriptures, the Five Archdemon Kings were the Emperors of the Three Realms, and were the leaders of the Ten-thousand Spirits, in command of the demon armies.*

*After the Heavenly Worthies had pronounced their scriptures, the One Hundred Archdemons surrendered and received a mandate for divine merit. Once the multitude of Archdemons had submitted to the saintly transformation of the Celestial Worthy, they would charge ahead of the carriages of the Supreme Saints of All Heavens, and the Perfected Beings of Wondrous Acts, sweeping the dust away and opening the road for them. This is why, when you practice the Dao three times a day, you must first mandate the Archdemons.*

*At the altar, each Daoist priests must focus and actualize his thoughts, lest the inner Archdemons*

*emerge and corrupt his mind. In this way, the outer Archdemons may perish of themselves. This is why the scriptures state, "If the Archdemons respectfully receive their task, then you can visit all the various realms of Heaven. The Yang Qi of the Threefold Heaven becomes illuminated, and the Archdemons of Darkness from the Sixfold Heavens perish of themselves."*

According ancient Chinese teachings, one popular technique effectively used to control an individual was to "reward" him with a special title and position. To entitle someone as "the King of such-and-such Territory" elevated his personal stature and prestige. However, it also energetically tied and bound him to the place, and acted as a powerful containment facility for the individual.

It was common practice in ancient China when dealing with "barbarian chieftains," to grant them noble titles, and yet make them all pay tributes the ruling Chinese emperor. In the similar manner, the investiture of a powerful spirit entity with a special name and rank binds it to a specific place and realm of influence (both in terms of allegiance as well as magical function). This type of "containment and canonization" forced harmful demonic beings and spirit entities to change their baleful ways, and in turn act as powerful guardians of the Daoist priests.

The Thunder Rituals practiced within the Celestial Master tradition was traditionally designed to conquer powerful demonic entities, sometimes without necessarily destroying them. Instead, many powerful demonic spirits were shown mercy, spared and subjugated into service. Additionally, many of these spirit entities were later canonized by the Thunder Court, because of their great achievements. For example, The chief deity of the Thunder Division, Supreme Commander Deng Bowen, originally was a powerful demonic spirit. However, because he helped the Yellow Emperor overcome an evil adversary (the mythical warrior Chi You), the Jade Emperor issued a Decree/ Mandate and rewarded Deng Bowen the celestial position of Supreme Commander over Thunderclaps.

After being subjugated into service, many of these powerful spirit entities are then dispatched through magic ritual in order to prove their mettle through fighting and conquering other rogue demonic entities.

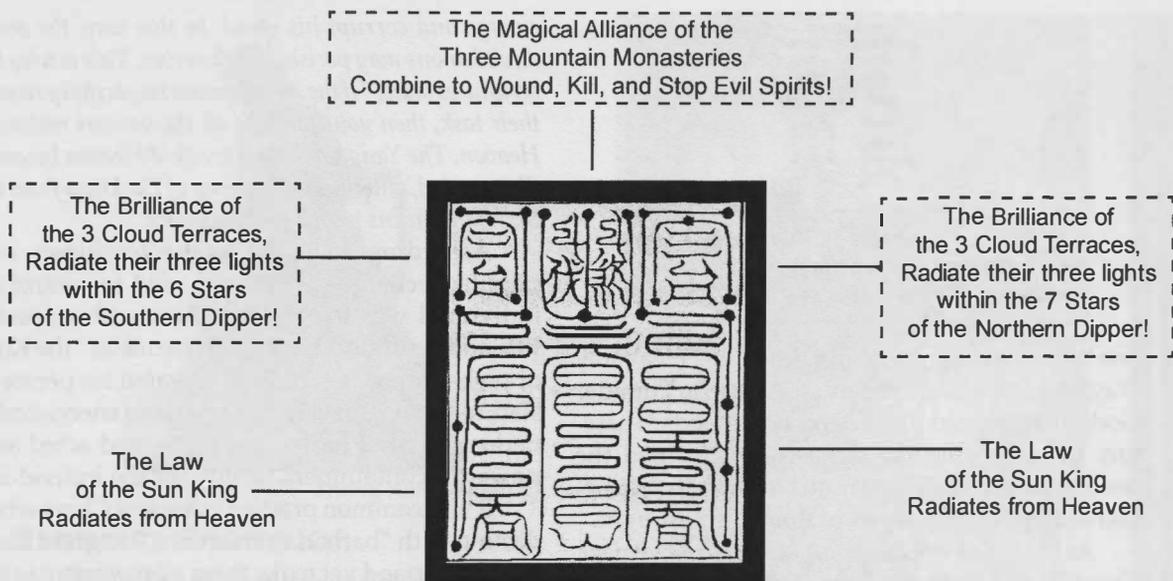


Figure 1.537. Zheng Yi Master's Exorcist Seal

### THE ZHENG YI MASTER'S EXORCIST SEAL

Another popular seal used for Exorcism was written in the *Zhengyi Fawen Xiuzhen Zhiyao* (*The Essentials of the Practice of Perfection, According to the Zheng Yi Ritual Canon*). This special chapter in the Daoist Canon originates from a Tang Dynasty (618-907 A.D.) compendium. It was based on secret teachings of miscellaneous magical practices and healing methods. Included in this ancient text are diagnosis and exorcistic treatments (Xiangjin) by means of a special magic seal (Figure 1.537).

Based on the magic seal's ancient esoteric design, it contains the following secret information imprinted within its energetic matrix:

- **The Seven Stars:** The Seven Stars of the Northern Dipper (Beidou) are positioned on the right side of the chop. The life of each person is governed by one of the stars of the North Dipper, depending on when they were born, and is responsible for an individual's Root Destiny (Ben Ming).
- **The Six Stars:** The Six Stars of the Southern Dipper (Nandou) are positioned on the left side.

The ancient Daoists believed that the Southern Dipper was in charge of life, and the Northern Dipper was in charge of death.

- **The Two Mountains:** The Chinese character

for "Mountain" (Shan) is located at both the top center and bottom center of the magic seal.

At the top, the Mountain character is positioned in between both the Northern and Southern Dipper Stars. Inside the "four point directions of the Mountain character, is the ancient Chinese characters for "Wound, Kill, and Stop Evil."

At the bottom, the Mountain character is positioned in between the right and left ancient characters for Heaven (presented over the ancient character for Sun). Both magical scripts are designed to represent the celestial powers and divine light of the Sun God.

- **The 10 Suns:** The Chinese character for Sun (Ri) is positioned 10 times (10 Directions) throughout the magic seal. It is used to represent the powerful celestial light radiating within the 10 Directions of Space (i.e., the eight directions of the Bagua, plus the zenith and nadir directions).
- **The Three Terraces:** The words and diagrams for the Three Terraces (San Tai) Constellation is positioned in the upper left and right corners, inside both dipper bowls. Traditionally, the Three Terraces are located near the Northern Dipper (Big Dipper), in what the ancient

Daoists considered to be the most important part of the Heavens; and were believed to be directly linked to the Jade Emperor and The Three Pure Ones. According to ancient Daoist tradition, the Three Pure Ones are the most powerful emanations of the Dao, and rule over the highest three celestial realms.

#### PRECAUTIONS AND CARE FOR THE SEAL

According to ancient Sui Dynasty (581-618 A.D.) texts, when using this special magical seal for healing or exorcism, the seal was not impressed onto special metals, silk cloth, talisman paper, magic clay, or sand. Instead, the Zheng Yi Master's Exorcist Seal was applied directly onto the physical body of the patient.

Because this magical seal is special, after using it, the priest was instructed to bathe it in fragrant hot water, wipe it dry with a new cloth, and place it out of sight in a special box.

The Zheng Yi Master's Exorcist Seal should never be brought into a household where there is mourning, where a woman has just given birth, or into a place where there is blood, raw flesh, or milk or any type of filth from the six domestic beasts (i.e., horse, ox, goat, pig, dog, and fowl).

#### USING THE EXORCIST SEAL TO IN ORDER TO REMOVE GHOSTS AND EVIL SPIRITS

1. According to the ancient text, if the priest is asleep and should suddenly be frightened by a dream, or suddenly shaken by an unusual loud banging sound, he should immediately arise and call out in a loud voice the following magical incantation:

**"You Seven Guardian Spirits of the House,  
Director of Destinies,  
and Lord of the Hearth!**

**How have you permitted,  
rude and vulgar demons to strike  
at a Descendant of the Yellow Emperor?**

**Quickly apprehend them,  
and commit them to the Office of Prison,  
to be punished for their crime!"**

After speaking out the magical incantation, take the Zheng Yi Master's Exorcist Seal and hang it over the door to your bedroom, and return to bed. Within a few moments, you will hear the sounds of whipping and torture.

2. If a person is suddenly struck by the flying ghost of an evil cadaver, is a victim of demonic hereditary infestation (i.e. from alcoholic parents), suffers from chronic faintness and has pains within the heart, seal him over the heart with the Zheng Yi Master's Exorcist Seal and it will immediately stop.

3. If a person utters "demonic speech" incessantly, immediately place the Zheng Yi Master's Exorcist Seal onto his heart according to the magical ritual and it will stop at once.

4. If a person is walking along a country road, has traveled into the mountains, deserts, swamps or wetlands, is crossing a lake or traversing a river, if he suddenly sees any type of dangerous predator (i.e., wolves, tigers, bears, etc), or if such animals attack any of the six domestic animals (i.e., horse, ox, goat, pig, dog, and fowl), let him seal their tracks with the Zheng Yi Master's Exorcist Seal, and the predators will run 30 miles away.

5. If a person is in the water, and he is attacked by turtles, fish, dragons, poisonous snakes and all forms of crawling things, make an impression with the Zheng Yi Master's Exorcist Seal onto clean yellow clay, throw it into the water, and the beasts will die.

6. If male or female slaves run away, press the Zheng Yi Master's Exorcist Seal into their footprints and they will return.

7. If a person is suddenly struck by Evil Qi, becomes unconscious, or while walking suddenly feels his limbs struck as if pierced by a needle or knife, immediately take the Zheng Yi Master's Exorcist Seal into your right hand, inhale from the East and hold your breath. Then, press the magic seal onto the painful spot and then on the heart, and repeat the following magical incantation:

**"Shadow Breaths Depart!  
Righteous Breaths Remain!"**

### CREATING THE PROTECTION TALISMAN

Sometimes a Daoist priest is "contracted" to create a special talisman for protecting a victim from psychic attacks and/or removing evil from his or her residence. When creating such a magical charm, the priest can choose from many ancient talisman patterns designed for such a purpose. One such talisman is the Taishang Zhengyi Bixie Dalu ("Great Register of the Most High Orthodox Unity for Removing Evil"). This was a popular talismanic designed in ancient China.

According to the *Incantations Used in Magical Rituals*, written by the 30th Celestial Master Zhang Jixian, "The written charms passed down from my ancestors could wave the Heavens, shake the mountains, tame wild animals, capture ghosts or even gods, bring dead people back to life, free one from the cycles of life and death and allow one to acquire eternal life. They could also be used to help safeguard a family, a town, or a city, and to allow one to become immune to accidents and disasters." In the *Sanwu Zhengyi Mengwei Lu*, the "Great Register of Transmission of the Celestial Master" was traditionally used for both protection and healing (Figure 1.538).

First, the image of this ancient talisman is imprinted onto yellow talisman paper with black ink. The image imprinted on the paper talisman should be approximately three inches wide and seven inches long.

Because this particular talisman utilizes the protection powers of the Four Celestial Animal Guardians, the Daoist priest will set up an altar, and offer incense to the divinities of the four directions. Next, the priest will perform a magic ritual imprinting the talisman with the following magical protection incantation:

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

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

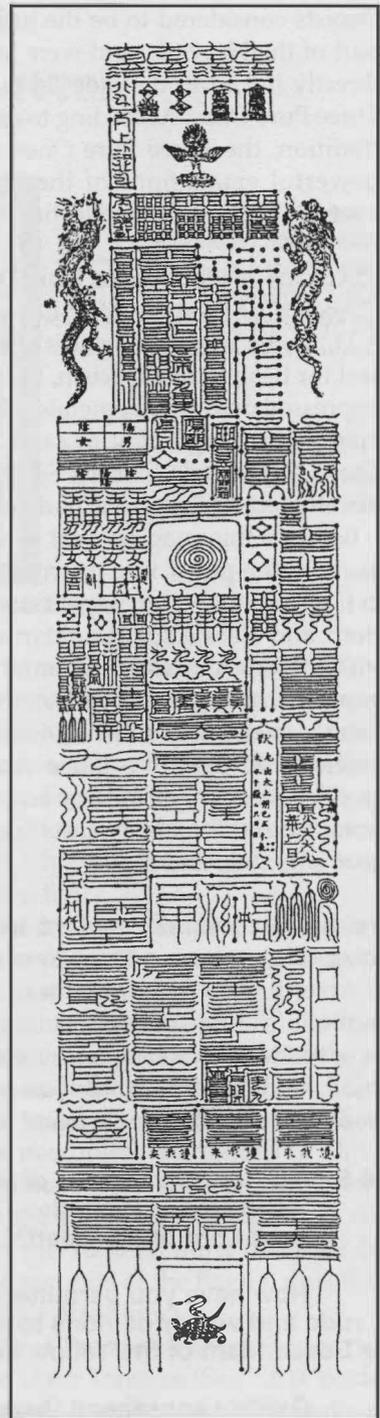


Figure 1.538. The Great Register of the Most High Orthodox Unity for Removing Evil Talisman.

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

**Let the Three and Five Marshal Generals  
and their celestial soldiers come together  
and infuse this magic talisman!  
Quickly, quickly carry out this Order  
As a Mandate of the Law!"**

**Make my methods work.  
An upright person creates life  
and defeats the Yin Spirits  
of the ghost camp!  
The Profound Darkness  
leads the Heavenly Soldiers!  
The Heavenly Immortals  
come out of the infinite space of the Void!  
The immortal pills do not give life,  
but through His magical power,  
the Jade Emperor protects my body  
and defeats the army of ghosts!**

**The flames of the powerful fires of the  
thunder-god startles all!  
These magic flames surround my body!  
Their brightness surpasses  
the spiritual light of the Daoist Abbots!  
My three forms are now purified  
and become righteous light!  
They quickly destroy ghosts  
and give life to people!**

**I enter into the mouth of the Dipper Star  
Heaven is pure and Earth is calm!  
I follow the laws and the orders  
of the North Dipper General!**

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

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

After speaking this protection incantation, the priest will place his Daoist monastery seal (chop) onto the center of the talisman.

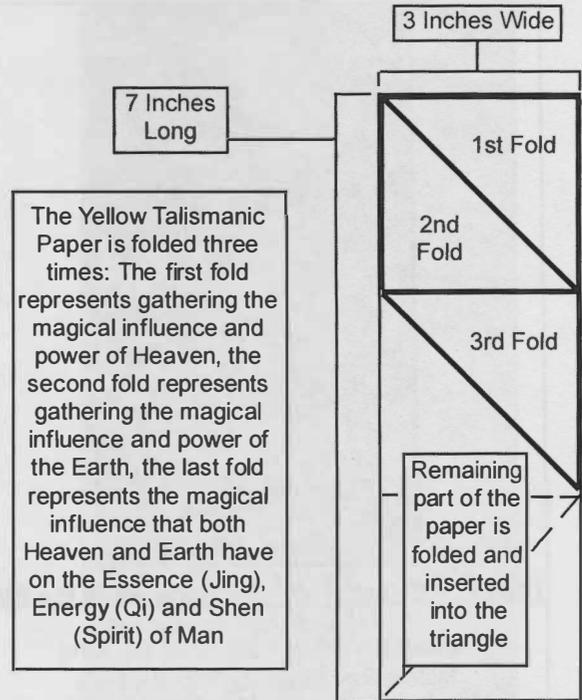


Figure 1.539. The talismanic paper is folded into a triangle representing Heaven, Earth, and Man.

Next, the priest will begin folding the yellow talisman paper. Beginning at the top, the talisman is folded into a triangle. It is important that the talisman be formed into a triangle and only folded three times in order to create a powerful magical icon. The remaining part of the talisman is then inserted into the edge of the formed triangle (Figure 1.539). The ancient Daoists believed that the magical power of the talisman could be increased significantly, and that the spell would be reinforced times three by folding the yellow paper in this fashion (each side of the triangle represented the ancient magical trinity of power: Heaven, Earth, and Man).

The Yellow Talismanic Paper is folded three times as follows:

- **Heaven:** The first fold represents gathering the magical influence and power of Heaven, therefore the priest focuses on gathering all of the magical powers of the celestial guardians within the energetic field of the talisman.
- **Earth:** The second fold represents gathering



**The Eight Celestial Marshal Generals in the East**

Top Row (Starting From the Left):  
 Marshal Tie Tou - Marshal Xin Xing  
 Middle Row (Starting From the Left):  
 Marshal Deng Hua - Marshal Yin Jiao -  
 and Marshal Zhao Gong Ming  
 Bottom Row (Starting From the Left):  
 Marshal Bai Hu - Marshal Kang Xi -  
 and Marshal Liu Jun



**The Eight Celestial Marshal Generals in the West**

Top Row (Starting From the Left):  
 Marshal Wang Shan - Marshal Zhang Fei Jie  
 (also known as Marshal Jiang Xian Guan)  
 Middle Row (Starting From the Left):  
 Marshal Ma Hua Guang - Marshal Gao Yuan -  
 and Marshal Zhou Guang Ze  
 Bottom Row (Starting From the Left):  
 Marshal Wen Qiong - Marshal Meng Shan -  
 and Marshal Qing Long

Figure 1.540. The Original Daoist 16 Celestial Marshal Generals  
 In ancient Daoism, the original Celestial Guardians were 16 Marshal Generals.  
 Later, due to the influences of Folk Magic and other esoteric Daoist Sects,  
 additional Marshals and Generals were added,  
 until eventually there became 36 Celestial Marshal Generals  
 (e.g., The 36 Generals of Xuan Tian Shang; The 36 Generals of Bao Sheng Da Di; etc.)

the magical influence and power of the Earth, therefore the priest focuses on gathering all of the magical powers of the terrestrial guardians within the energetic field of the talisman.

- **Man:** The third and last fold represents the magical influence that both Heaven and Earth have on the Essence (Jing), Energy (Qi) and Shen (Spirit) of Man.

After folding the talismanic paper three times, the priest then places the end of the folded triangle within a small sachet, and gives it to the victim needing divine protection.

**THE MARSHAL GENERALS**

In ancient Daoism, these celestial guardians were the original Marshal Generals, "Enforcers of the Law" (Figure 1.540 through Figure 542). Later, due to the influences of Folk Magic and other esoteric Daoist Sects, additional Marshals and Generals were added, until eventually there became 36 Heavenly Marshals (e.g., The 36 Generals of Xuan Tian Shang; The 36 Generals of Bao Sheng Da Di, etc.).

The Marshal Generals were responsible for exorcising demonic forces, removing plagues

Talisman  
used to  
Summon  
All of the  
Thunder  
Generals  
(it contains  
the magical  
seals  
used to  
command  
the  
generals to  
apprehend,  
cut, crush,  
and destroy  
all evil)

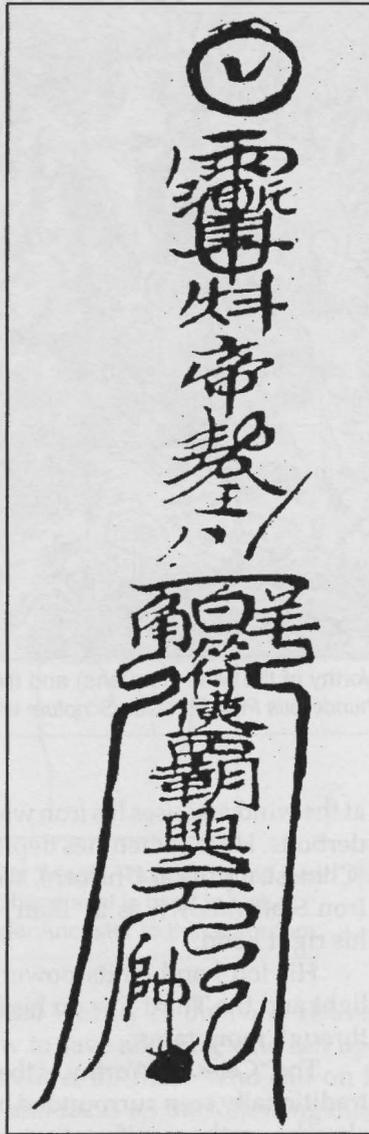


Figure 1.541. Talisman Used to Summon all of the Thunder Generals

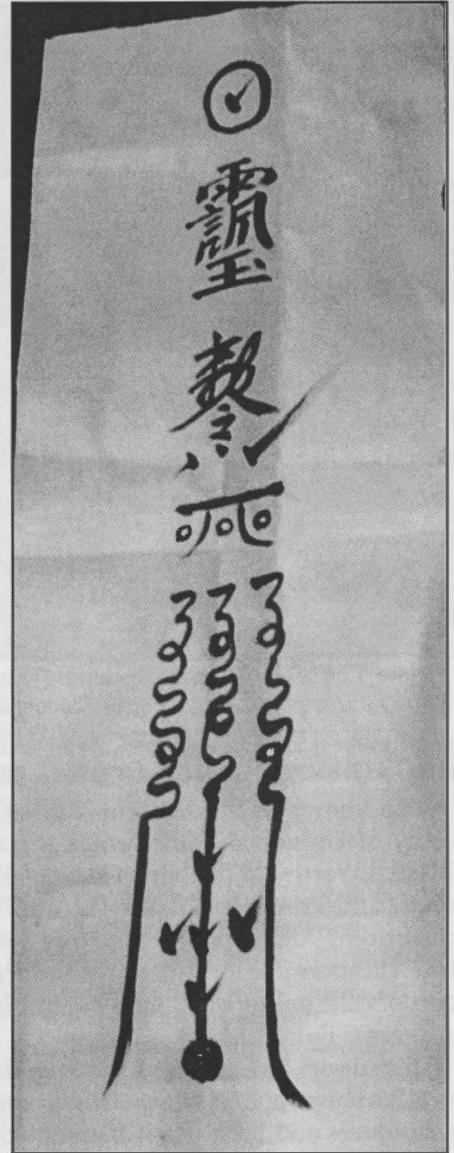


Figure 1.542. "Jade Emperor Talisman" - used to Summon and Command 10,000 Celestial Generals

and sickness, and stopping the irregular patterns in rainfall. Most, if not all, of these generals were traditionally summoned from the Thunder Court. The retributive powers of the Thunder Gods were both terrifying and awe-inspiring.

During the time of the Southern Song Dynasty (1127-1279 A.D.), two important books, *The Thun-*

*derclap Scriptures (Leiting Jing)* and *The Precious Scriptures of the Jade Pivot (Yushu Bao Jing)* were written containing various talismans, incantations, and magical rituals used to summon the Heavenly Marshals and Thunder Generals.

Each Daoist Sect has its own secret register (Lu) of Marshal Generals and Thunder Gods.



Figure 1.543. The Thunder Ancestor (The Celestial Worthy of the Nine Heavens) and the Thunder Court  
(From *The Uppermost Highest Spirit Thunder Jade Pivot Thunderous Peal Precious Scripture with Talismanic Seals*)

### THE THUNDER ANCESTOR (LEIZU)

Also known as “Puhua Tianzun” (Celestial Worthy of Universal Transformation), and the “Celestial Worthy of the Nine Heavens Who Responds to the Primordial, With a Voice of Thunder, Transforming All,” he is believed to be the powerful deity responsible for supervising a special elite group of celestial officers, who control both life and death (Figure 1.543).

This special Thunder God has long dark reddish black hair, that hangs freely and drapes down his shoulders and back. He is barefooted, and is sometimes pictured standing on a layer of ice.

According to ancient Daoist teachings, his hand grasps the Qi of the Nine Heavens. He shouts

at the wind and uses his iron whip to control thunderbolts. He is sometimes depicted riding a Qilin (Chinese mythical Unicorn), wielding a Notched Iron Staff (known as a “Bian” or Iron Whip) in his right hand.

His left hand emits powerful rays of divine light and the Third Eye on his forehead can melt through mountains.

The “Celestial Worthy of the Nine Heavens” is traditionally seen surrounded by 36 Spirit Generals, who are the manifestations of the highest Nine Heavens in the Four Directions. These powerful warrior deities “beat the drums” that make the 36 different kinds of thunder.



Figure 1.544. The Secret Magic Seal of the "Thunder Ancestor" (Lei Zu)

This special magic seal (Head Consent) stands for the celestial powers of the Thunder Ancestor (Lei Zu).

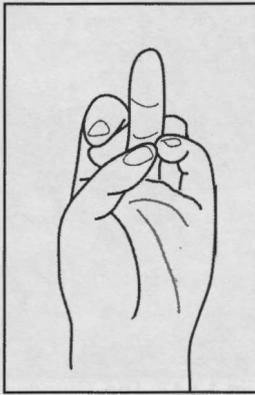


Figure 1.545. The "Magic Thunder" Hand Seal. This magic hand seal is used to invite the Thunder Ancestor to the altar room.

The "Celestial Worthy of the Nine Heavens has taken a vow to save all being who call upon his name. Therefore, all those who call on his name, imagine and focus on the following magic seal (Figure 1.544), form the Magic Thunder Hand Seal (Figure 1.545), and repeat the following secret magical incantation will receive the Thunder Ancestor's (Figure 1.546) mighty assistance and help:

**"The Highest Prince of Jade Clarity  
Unites the Thirty-Six Heavens!  
The Lord of the Nine Heavens!**



Figure 1.546. Thunder Ancestor (Puhua Tianzun)  
Celestial Worthy of Universal Transformation)

**Who Transforms All,  
and changes his form  
for the worlds of all Ten Directions!**

**With loose hair,  
he rides a magical beast!  
With bare feet,  
he treads over layered ice!"**

### **INCANTATION TO INVOKE THE THUNDER MARSHAL GENERALS**

According to ancient Daoist Teachings, in order to either invoke the mighty powers of the Thunder Court in a magic ritual, or to invite the Gods of the Thunder Court to descend to the altar area (Figure 1. 547), the priest will repeat the following magical incantation:

**Incantation to Invite the Gods of the Thunder Court to Descend to the Altar**

**“General Lei Ting  
is Head of the Thunder Court,  
All of the Heavenly Officials  
can create talismans and registers!**

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

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

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

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

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

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

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



Figure 1.547. The Thunder Ancestor  
(The Celestial Worthy of the Nine Heavens)  
and his Thunder Marshal Generals

**All of the Thunder Officials  
carry swords and magic weapons!  
They carry hatchets, battle axes,  
swords and knives!**

**Any demon who tries to block  
the great road will be captured,  
and taken to the  
Five Thunder Mountains for punishment!**

**Heaven's Wind will clear the road  
to welcome the Highest Immortals!  
They enforce the Law of the Dao  
to assist and save all people!**

**Now today, I your disciple-----,  
ask that you please come closer to the altar!  
That I may receive your support,  
and Great Thunder Power!"**

## MARSHAL GENERAL GUAN

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 1.548).

Marshal General Guan's status to that of an Emperor took place during the Ming Dynasty. In 1614, the Wanli Emperor bestowed on General Guan the title of "Saintly Emperor Guan the Great God Who Subdues Demons of the Three Worlds and Whose Awe Spreads Far and Moves Heaven."

Known as the "God of War, Marshal General Guan is traditionally depicted holding his Guan Dao (Guan's Knife), named "Green Dragon Crescent Blade," which resembled a halberd and was said to weigh 40 lbs.

He is traditionally portrayed as a red-faced warrior with a long lush beard, and traditionally dons a green robe over his body armor. A special patron of the military, Marshal General Guan is a powerful warrior, associated with loyalty and bravery.

Because he is a killer of demons and a crusher of ghosts, he is sometimes dispatched during exorcisms, in order to remove resistant evil spirits.

Marshal General Guan is a popular god summoned by priests in order to possess a Tongji (Youth Diviners), during Daoist Folk Magic rituals. He is also summoned by spirit-mediums in planchette-writing seances (see *Magical Tools and The Daoist Altar*).

According to two ancient Daoist exorcist manuals devoted to Marshal General Guan (i.e., "*The Secret Method of Marshal Guan, Earth Spirit and Demon Conqueror*," and "*The Secret Method of Marshal Guan, Bright Spirit of Fengdu*"), the services of the great general were first deployed in magic ritual by Celestial Master Zhang Jixian, the 30th Celestial Master. The Celestial Master drew the following magical script onto an iron talisman (Figure 1.549), inserting Six Ding into the character "Guan." He then threw the iron talisman into a salt-pond. Immediately wind and clouds rose from all directions, lightning flashed and thunder shook the ground. Then, General Guan arose from the salt-pond with the decapitated head an evil dragon spirit that had been tormenting the people.



Figure 1.548. Marshal General Guan Yu (God of War)



Six Ding Characters

Figure 1.549. The Magic Talisman used to Summon Marshal General Guan Yu (God of War)



Figure 1.550. One of the many Wrathful Forms of Marshal General Tianpeng

### MARSHAL GENERAL 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, including his famous "Magic Seal." He wears armor, a crown, has bronze fangs, iron claws, and is a deification of the Air Element of the East. He is also one of the four Celestial Marshal Generals who are responsible for fending off evil (Figure 1.550).

An important Daoist magical exorcist tool traditionally used in all Zheng Yi sects, is known as the "Tianpeng Chi," or "Ruler of Heaven." The Tianpeng Chi, is also called "The Measure of the Law" (Fa Jing), "Heavenly Law Ruler," and "The Command Ruler." It is a long, black, cubed "measuring" stick used to summon the Celestial Martial General Tianpeng (Figure 1.551).

The Ruler of Heaven is considered to be a very powerful magical tool, that has existed in China since ancient times. In traditional Zheng Yi Daoism, one of the first requirements of a Daoist disciple, is to activate the spiritual power of his or her Tianpeng Chi.

The *24 Zheng Yi Meng Wei Jing Lu* states that the Ruler of Heaven employs the collective powers of eight celestial powers for removing evil and escorting souls into the Underworld. The names of these eight celestial powers are describes as follows:



Several Magical Incantations Used to Dispell Evil Spirits

Figure 1.551. The Ruler of Heaven

- **San Guan:** The Three Immortals in charge of Heaven, Earth, and Water
- **Tai Shang Lao Jun:** The Immortalized Laozi
- **San Huang:** The Three Celestial Emperors (The Jade Emperor, the Yellow Emperor, and the Purple Emperor)
- **Lei Gong:** The Thunder God
- **Dian Mu:** Electric Mother
- **Feng Bo:** Uncle Wind
- **Yu Si:** The Immortal of Rain
- **General Tianpeng:** The Air Element Immortal

In other versions, the Tianpeng Chi is a square stick measuring about 35 centimeters long and 3 centimeters thick. On both sides are written the names of Tianpeng Yuan Shuai (Marshal Tian Peng), the Sun, Moon, 28 Star Constellations, the Northern Dipper, and the Southern Dipper.

**SUMMONING MARSHAL GENERAL TIANPENG**

This important magical incantation is one of the most effective methods used in ancient China to invoke the powerful spirit warriors of the Northern Emperor's "Exorcist Court." Specifically used in magic ritual for removing demonic entities, this powerful incantation, containing 36 stanzas, was sometimes known as "Bei Di Sha Gui Zhi Fa" ("The North Emperor's Methods for Killing Demons").

Because its opening lines focus on invoking the magical protective powers of Marshal General Tianpeng, in ancient China this special incantation was commonly known as "The Tianpeng Incantation."

This special magical incantation describes various members of the exorcist pantheon that Marshal General Tianpeng is assigned under. Each member of the Northern Emperor's "Exorcist Court" is fully equipped to deal with demon aggression in his own specialized way.

This magical incantation was considered to be so effective that, by the time of the Tang Dynasty (618-907 A.D.), a set of 36 magical talismans had been created in order to complement each of the original 36 stanzas. Each of these special 36 talismans were said to be a gift from "Shang Di" ("The Great Emperor" - "Tai Shang Lao Jun") and corresponded to either a fierce guardian, or to a group of warrior deities, all acting as spirit guardians and protectors of the Daoist monasteries and priests.

According to the ancient writings of the *Declarations of the Perfected Ones*, Marshal General Tianpeng is a fierce demon-slayer, as well as the right-hand warrior of the North Emperor. He can be summoned to the altar via repeating the following magical incantation:

**"Tianpeng, Tianpeng!  
Killer-Youth of  
the Nine-Primordials!**

**Overseer of  
the Five Ding Spirits,  
Northern Duke of the Lofty Ladle,  
Eight Transcendents,  
Seven Governors,  
and the Most High!**

**Completely Purge Evil!  
Devour Devils  
and consume Ghosts!  
Toss their bodies to the wind!**

**Blue of tongue,  
and green of tooth!  
The four-eyed ancient  
valiant Celestial Strongman!  
Tower in the South,  
Keep evil from that quarter!**

**Allow the Celestial Cavalry  
with lances ready,  
to soar upwards,  
to restrain and subdue  
the North!**

**Assign three hundred thousand infantry,  
to be on guard,  
about my Nine-walled fortress!**

**Drive the Corpse-Ghost,  
one thousand miles away!  
And abolish all evil omens!**

**Should any worthless demon,  
Dare to come and show itself;  
Let the powerful Celestial Guardian  
Come with his Great Axe,  
To catch and seize,  
chop off its head,  
and sever all its limbs!**

**The Flaming Monarch,  
will crackle its blood!**

**The Northern Dipper,  
will roast its bones!**

**The Four Luminaries,  
will snap its skeleton!**

**And the Ape of Heaven,  
will wipe out its entire clan!**

**When my Spirit-Sword  
falls a single time,  
All demons scatter in disarray!**

**MARSHAL GENERAL MENG**



Figure 1.552. Marshal General Meng

Marshal Meng (also known as Meng Yuan Shuai and Meng Jiang Jun), is one of the 36 Celestial Generals that assisted "The Emperor Lord of Dong Yue" (Dong Yu Da Di) and "Xuan Tian Shang Di" in subduing demons and warding-off of negative spirit entities (Figure 1.552). According to ancient teachings, before Marshal Meng received his celestial post, he was a Magistrate Constable, in charge of looking after prisoners.

The Da Gui Zhang (Ghost Beating Stick) is the exorcistic magical tool used by Daoist priests when summoning the help of Marshal General Meng. It is 3 feet long, made of peach blossom wood, and is used to cure diseases and heal insanity (Figure 1.553). The Ghost Beating Stick employs the magical powers of Marshal General Meng to punish and

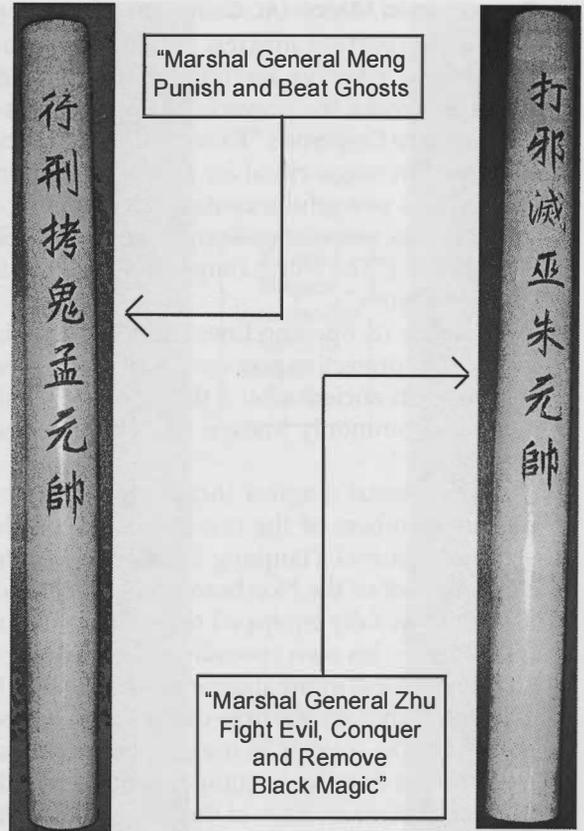


Figure 1.553. The Daoist Ghost Beating Stick

beat ghosts, and Marshal General Zhu, to fight evil, conquer and remove black magic. It has the ability to drive away demons and evil spirits, who cannot withstand its magical power. It is best used in front of the Altar of Law (Earth Altar) for interrogating and driving away demons and evil spirits.

In order to use this magical tool in exorcism, the priest will first purify the altar space, present offerings to the Three Pure Ones and Thunder Court, and then proceed as follows:

- The priest will have the patient sit in a chair, with his back towards the Southern direction.
- Next, the priest will take the Ghost Beating Stick from the Earth Altar and hold it above the patient's head.
- The priest will then take a sip of Holy Water, inhale Celestial Qi from the Eastern direction, and secretly say the following magical incantation:

**"The first hit,**



Figure 1.554. The Daoist Ghost Beating Stick

**Opens Heaven's Door!  
The second hit,  
and thunder strikes!  
The third hit,  
and people have no life!  
The fourth hit,  
malicious dogs  
and evil ghosts disappear!**

**I act under the order of  
Tai Shang Lao Jun!  
Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!"**

[This special magical incantation used in Daoist magic rituals to drive away evil spirits. When using this special incantation, the priest can also choose an area where evil qi is prevalent, or quarreling is common. If the Ghost Beating Stick is not available, the priest may sometimes replace it with a magic bag of activated salt and rice.]

- Next, the priest will exhale, and spray the Holy Water and Breath Incantation above and over the patient's head and body (Figure 1.554).
- Then, the priest will immediately write the following magical seal, used for binding evil spirits, within the sprayed mist as it falls over the patient's body (Figure 1.555).
- Now, the priest will imagine and feel a beam of divine light suddenly vibrating and extending from within the core of the Ghost Beating



Figure 1.555. Write the "Talisman for Expelling Demons" over the patient's body

Stick, illuminating the entire energetic matrix of the Ghost Beating Stick.

- The priest can now remove the evil spirit from the patient's body by slapping the Ghost Beating Stick on the Earth Altar table, and immediately point the tip towards the patient's body. If an altar table is not available, the priest will stomp his back right foot onto the Earth to energetically activate the Ghost Beating Stick, and immediately point the magic stick towards the patient.
- As the tip of the Ghost Beating Stick points towards the patient, the priest will imagine a surge of white light suddenly shooting out of the top of the Ghost Beating Stick and entering into the patient's body, surrounding, enveloping, and binding the evil spirit.
- Next, the priest will turn the stick towards the right (clockwise), and visualize the energy ball shrinking and binding the spirit entity.
- The priest will then pull the spirit entity out of the patient's body, and either whip the tip of the Ghost Beating Stick upwards, towards the celestial realms of the Heavens; or downwards, towards the Underworld, deep within the confines of the Earth, described as follows:

**Towards the Celestial Realm of the Heavens:** If the spirit entity is a confused, disembodied ghost that needs to "move-on," the priest should whip the tip of the Ghost Beating Stick upwards, towards the Celestial Bridge (the tip of the Big Dipper points towards the Celestial Bridge). This action assists the spirit entity in entering into the various realms of

Heaven, and allows the spirit-guardians and teachers to escort the confused soul onto its future incarnations.

**Towards the Underworld, Deep within the Earth:** If the spirit entity is an evil spirit and needs to return back to the Hell Realm, the priest should whip the tip of the Ghost Beating Stick downwards, towards the core of the Earth, and visualize the various realms of the Underworld opening to receive and incarcerate the evil spirit.

**MARSHAL GENERAL ZHU TALISMAN**

The following magical talisman is known as the "Zhu Yuan Shi" or "Original Master Zhu" Talisman (Figure 1.556). It is used in Daoist Magic to summon the powerful Thunder Court Marshal General Zhu, and dispatch him in order Punish Evil, Conquer and Remove Black Magic, Bind Evil Spirits and Demons, and Forever Imprison Them."

After constructing the magic talisman, in order to magically activate it, draw the Magic Knot within the Talisman's Gallbladder (Figure 1.557), then repeat the following magical incantation while circling the brush in a clockwise direction:

**"Celestial Prison Thunder Immortal,  
Earth Prison Thunder Immortal,  
and Fire Prison Thunder Immortal;  
The Jade Emperor has decreed,  
the Underworld must take this order  
and quickly act upon it!**

**It now depends upon the  
Thunder General Palace and General Zhu,  
to beat and defeat evil and witchcraft!**

**All creatures upon the Earth  
respect Upper General Wen!  
Quickly receive and assemble for me  
the Big Dipper, the Wind, and the Bright Qi!**

**The ugly and bad creatures, ghosts,  
and evil that reside outside of the  
Six Levels of Heaven are running wild!  
They are coming to my altar,  
and are trying to disrupt the sacred space!**

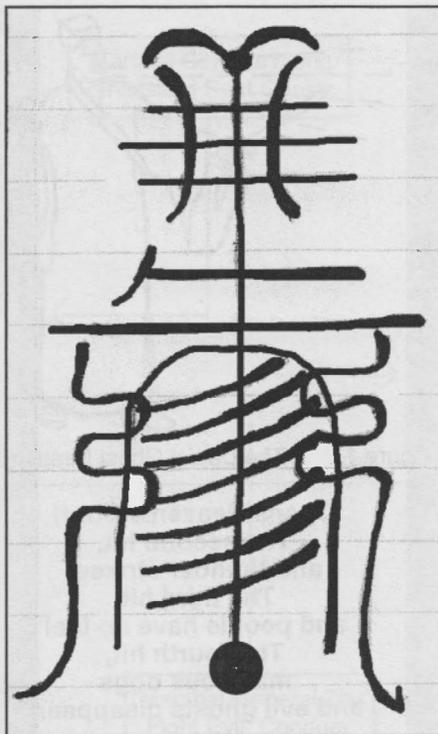


Figure 1.556. The Marshal General Zhu Talisman (Used in order to Bind Evil, Beat Evil Sorcerers and Evil Witches, and Bind Demonic Spirits)



Figure 1.557. Draw the "Magic Knot" to infuse the talisman with celestial power; Then, add 5 "Magic Star Seals" inside the Magic Knot in order to gather and contain the Qi of the Five Directions

**Nothing living or dead,  
including the evil inside my heart,  
mind, and in my home, is authentic!**

**All evil and ghosts are being blocked!  
Enter the water well prison forever!  
You are Forbidden to leave!"**



Figure 1.558. Zhenwu (The Perfected Warrior)

### ZHENWU (THE PERFECTED WARRIOR)

Zhenwu (Figure 1.558 and Figure 1.559) is also known as “the Dark Warrior” (Xuanwu), “The Great Perfect Warrior Emperor” (Zhenwu Dadi), “The Mysterious Warrior Spirit” (Xuanwu Shen), and “The Highest Emperor of the Mysterious Northern Heaven” (Xuantian Shangdi).

As a powerful god traditionally invoked during exorcist rituals, when Zhenwu comes to Earth, the wind is cool and refreshing. As he passes by, many leaves scatter beautifully, and you can hear the powerful sounds of surging water.

When traveling within the Heavens, Zhenwu drives a flying dragon and rides along floating stars. During his celestial flights, eight male phoenix go before him, and nine female phoenix follow after him.

Zhenwu is 10 feet tall, and his countenance is upright and dignified. However, when performing an exorcism, his face becomes red (with bulging eyes), and he looks very stern.

He has a long flowing black beard, with long black hair that is unbound and flowing freely

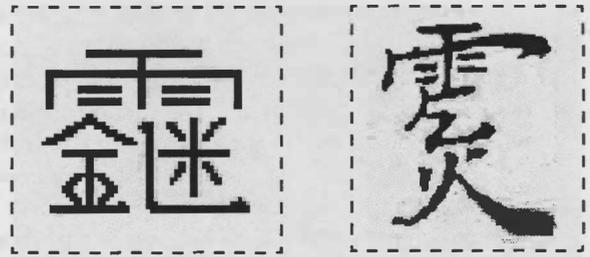


Figure 1.559. Zhenwu Secret Magic Seals (L- “Golden Hidden Essence”) (R- Celestial Fire) These special magic seals stand for the magic celestial powers of the Perfected Warrior Zhen Wu.

down his back. Above his head is a round halo with a magical flying scarf encircling his head.

He wears a golden armor, and is usually depicted in black imperial robe with broad sleeves, that hangs all the way down to the ground. His feet are bare. He wears a jade belt, and is commonly envisioned seated on a throne.

His left hand holds the “Three Mountains” Hand Seal, while his right hand holds a prominent magical sword.

One of Zhenwu’s most powerful exorcism weapons is his “Santai Qixing Jian” (“The Seven Star Sword of the Three Terraces”). This special sword is named from the Seven Stars of the Northerners Dipper, and from the powerful constellation called the “Three Terraces,” located in immediate proximity to the Big Dipper. It is said that in battle, the light from his magical sword splits and devours the forces of Yin and Yang. Flames shoot from his powerful magic sword like lightning, and a strike of his magic sword is heard like thunder.

Lord Xuan Wu is always depicted with a tortoise and a snake, sometimes beneath one of his feet (the right foot stepping on the snake and the left leg extended, stepping on the turtle). He is revered as a powerful God, able to control the Elements. He is capable of great and powerful magic, and worshipped by those individuals who wish to avoid fires. He is particularly revered by martial artists, and is the “patron saint” of Wudang Mountain in China’s Hubei Province, where he allegedly attained immortality. The name “Wudang” roughly translates as “only Xuan Wu deserves it.”

Sometimes represented by the image of a Black Tortoise entwined by a black snake in Daoist magic (Figure 1.560), Xuanwu (Zhenwu) was the ancient symbol of the North. The turtle and snake were used because the turtle, armored with the shell, represents defense; while the snake, shaped like a military column with its striking force at the head, represents offense. Together they are both used to represent the "true martial spirit" or Zhenwu."

#### THE ORIGIN OF ZHENWU (VERSION #1)

The origin of Zhenwu can be traced back to the Warring States Period (475-221 B.C.). According to the *Supreme Venerable Sovereign's Sublime Book of Divine Incantations Telling the Story of the Great Sage and Perfect Warrior of the Mysterious Northern Heaven* (Taishang Shuo Xuantian Dasheng Zhenwu Benzhuo Shenzhou Miaojing), Zhenwu was the 82nd avatar of the Supreme Venerable Sovereign (Taishang Laojun). As a son of the "King of Pure Bliss" (Jinglu Guowang) and of the "Queen of Virtuous Victory" (Shansheng Huanghou), he was born in the Heavenly Palace of Non-Desire in the All-Embracing Realm. One night, the queen dreamed that she had swallowed the Sun, and was found pregnant after awaking. She later gave birth to a baby boy after 14 lunar months pregnancy.

After grown up, the young prince left the palace to cultivate the Dao on Mount Wudang. He attained immortality after 42 years, and ascended to Heaven in full daylight.

#### THE ORIGIN OF ZHENWU (VERSION #2)

According to one ancient tradition, Xuan Tian Shang Di was originally a butcher. Having spent many years killing animals, he felt remorse for his actions and gave up butchery, retiring to a remote mountain to cultivate the Dao. One day, he was assisting a woman who was in labor. While cleaning the woman's blood stained clothes along a river, the words "Xuan Tian Shang Di" appeared before him. The woman in labor turned out to be the manifestation of Guan Yin. In order to redeem his sins, he dug out his own stomach and intestines and washed them in the river. The river water immediately turned dark and murky, then transformed into clear pure water.



Figure 1.560. Xuanwu (Zhenwu) is sometimes represented by the image of a Tortoise entwined by a Snake.

Unfortunately, Xuan Tian Shang Di lost his stomach and intestines while washing them in the river. The Jade Emperor was moved by his sincerity and determination to clear himself of his sins; therefore he became an Immortal known as "Xuan Tian Shang Di".

After absorbing the dark turbid essences of the world, his stomach and intestines were transformed into a demonic turtle and snake, and began harming people. No one could subdue them. Eventually Xuan Tian Shang Di returned back to Earth to subdue them and use them as his transportation or disciples.

#### THE CELESTIAL DUTIES OF ZHENWU

Zhenwu was originally given the title "Supreme Mystery" by the Jade Emperor, and ordered to guard the North. The title "Mysterious Warrior" was originally the collective name of the Northern Seven Stars of the 28 Constellations (this constellation is shaped like a tortoise and a snake). In ancient China, many Daoist priests and sorcerers would sing magical incantations in order to "invoke the Mysterious Warrior and fly towards it."

In the Kaibao Reign of the Northern Song Dynasty (960-1127 A.D.), it is documented that the Mysterious Warrior Spirit descended onto Zhongnan Mountain (sometimes called the Taiyi Mountains).

In the seventh year of the Dazhong Xiangfu Era of Emperor Zhen (A.D. 1014), Zhengwu was given the title "Perfect Sovereign Who Aids the Sagely and Protects the Virtuous" (Yisheng Baode

Zhenjun). Afterwards, the name “Mysterious Warrior” was changed to “Perfect Warrior” (Zhenwu), to avoid using the character “Xuan” (“Mysterious, Dark”).

In the tenth year of the Yongle Era, Marquis Zhangxin was ordered to build a complex of temples on Mt. Wudang with 200,000 soldiers, and promoted the worship of the “Great Perfect Warrior Emperor to the Highest Peak.

Wudang Shan was said to be controlled by the five dragons who serve Zhenwu. According to the *Daoist Canon*, “One of the important roles of Zhenwu in the celestial hierarchy was to protect against and defeat evil spirits. During a great battle against the demon kings of the North, they caused the energies of the trigrams Kan (Yin/Water) and Li (Yang/Fire) to manifest as a giant tortoise and snake. Using his spiritual powers, Zhenwu subjugated the tortoise and the snake under his feet, symbolizing his mastery of the Kan and Li meditation.”

Zhenwu made a vow to take all of the wickedness of the world upon himself until there were no longer any ghosts or malevolent spirits, or any souls left suffering. He became the protector of those beset by evil spirits.

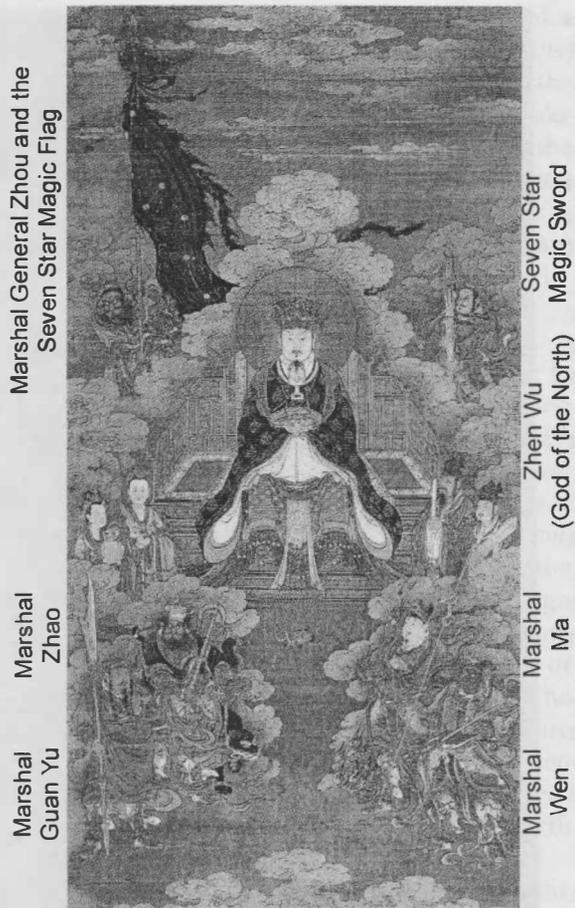
During the Northern Song Dynasty (960-1127 A.D.), Zhenwu began to be associated with a powerful group of Daoist Celestial Marshals, known as the Four Saints (Figure 1.561): Tianpeng, Tianyou, Yisheng and Zhenwu. These powerful exorcistic gods were perceived as spirit-guardians of the Daoist faith, and were worshipped as demon-suppressing deities in the Upper Clarity (Shangqing) sect at the Mao Shan monastery.

One of the most important roles of Zhenwu, was to protect mankind against the torment caused from wicked ghosts, evil spirits and demonic entities. When he was first summoned to take up his post in the Celestial Court, the Highest Imperial God of Heaven ordered him to “Subdue the North, and put an end to all wicked demons under Heaven!” The North was the direction of the demon capital of Fengdu (hell). During a great battle, the demon kings who had corrupted the world caused the energies of the Bagua Trigrams Kan (Yin - Water) and Li (Yang - Fire) to



Figure 1.561. 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

energetically manifest as a giant tortoise (Water) and a giant snake (Fire). The Perfected Warrior used his magical powers and subjugated them under his feet. Then, he subdued the armies of the demon kings.



Marshal General Zhou and the  
Seven Star Magic Flag

Seven Star  
Magic Sword

Zhen Wu  
(God of the North)

Marshal  
Ma

Marshal  
Wen

Marshal  
Zhao

Marshal  
Guan Yu

Figure 1.562. Zhenwu and His Celestial Thunder Court

Zhenwu's Celestial Exorcistic Court (Figure 1.562) contains a list of celestial spirits under the command of the Perfected Warrior. This includes Marshal Zhao, Marshal Guan, Marshal Ma, and Marshal Wen:

- **Marshal Zhao:** holding his multiple-tiered sword with a black and white tiger on a chain.
- **Marshal Guan:** holding his Guandao.
- **Marshal Ma:** holding a lance with a snake wrapped around the shaft.
- **Marshal Wen:** holding his magic Demon-expelling sword.

Also included in Zhenwu's Celestial Exorcistic Court are the Six Jia Spirit Generals, and the Six Ding Spirit Generals (Figure 1.563). It is important to note that the Perfected Warrior's full celestial army consists of some three hundred thousand troops.



Jia Zi (left)  
& Jia Xu (Right)



Jia Shen (left)  
& Jia Wu (Right)



Jia Yin (left)  
& Jia Chen (Right)



Ding Chou (left)  
& Ding Mao (Right)



Ding Hai (left)  
& Ding You (Right)



Ding Wei (left)  
& Ding Si (Right)

Figure 1.563. The Six Jia & Six Ding Spirit Generals

During the Ming Dynasty (1368-1644), the following Magical Register of Martial God Zhenwu was popularity used by many Daoist priests in exorcisms (Figure 1.564). This special Lu was dedicated entirely to the Martial God Zhenwu, the Perfected Warrior, who is called The Supreme General. It states:

*"The 10,000 Spirits of the High Mountain all respect the procession of the Sounding of the Bells and the Beating of the Drums. Qian and Kun (Trigrams) Receive Hidden Evil Ghosts, Destroy and Break Demon (Mo) Swarms, Remove Evil, Supporting and Assisting the Qi of the True Way (Zheng Dao), Long Abiding and Living Carefully in Accordance with the Laws, Rules, and Tunings of Fate."*

The Magical Register contains three magical invocations, designed to suppress, dispel, and halt all malignant spirits. These secret incantations describe some of the most terrifying manifestations of the Perfected Warrior, described as follows:

**"My nose is like a mountain,  
and my forceful eyes radiate light!  
My teeth are like a forest of swords,  
and in my hands I hold the Seven Stars!"**

**Celestial demons and unorthodox ways,  
And all manner of malignant spirits,  
When they see me they turn to blood,  
and transform into powdered dust!"**

After speaking the magic spell of the Perfected Warrior, the priest will then draw the Perfect Warrior Talisman in black ink on yellow talisman paper (see Figure 1.564).

When drawing the magic talisman, it is important to note that this special magical charm is bordered by the Northern Dipper on the top and surrounded by the 28 Star Constellations (i.e., the 28 Lunar Mansions). This powerful talisman is specifically used to protect the priest against all ghosts, evil spirits and demonic entities.

The magic talisman is followed by a list of celestial spirits under the command of the Perfected Warrior, including:

- "The Four Great Celestial Lords of Thunderclap: Deng, Xin, Zhang, and Tao,"
- "The Four Great Celestial Lords of the Thunder Gate: Gou, Bi, Pang, and Liu,"
- "The Heavenly Attendants: Cui, Lu, Deng, and Dou"
- The "Four Great Marshals of Upper Clarity: Ma, Zhao, Wen, and Guan"

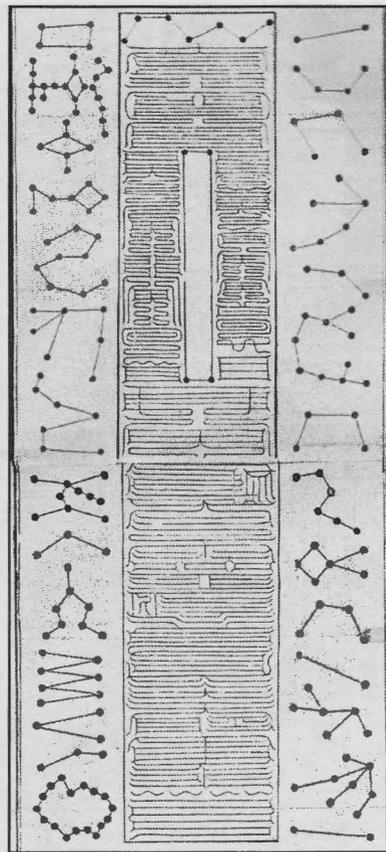


Figure 1.564. The Perfect Warrior Talisman "The Great Highest Dark Heaven Perfected Warrior" (From the secret manuals of the Daoist Cannon of the Zhengtong Region)

- "Marshal Wang, Heavenly Inspector of the Court of Fiery Thunder, the Vermilion Hearted, the Good and Faithful"
- The Six Jia Spirit Generals, and
- The Six Ding Spirit Generals.

It is important to note that the Perfected Warrior's full celestial army consists of some three hundred thousand troops.

Next, the magical talisman was to be worn somewhere on the priest's body. The ancient text states:

*"Serve and honor it, and ten thousand spirits will aid and protect you, while all malignant spirits will be dispersed. It will lengthen your years, and you will receive blessings beyond measure!"*

**INCANTATION FOR SUMMONING ZHENWU**

**-THE PERFECTED WARRIOR-**

(The following is an example of a magical incantation used in Daoist Thunder Magic rituals in order to summon Zhenwu, The Perfected Warrior)

**Red Crow, Red Crow,  
Carrier of Wind and Fire!  
Black Demons  
within the Thunder,  
Night Demons  
outside the clouds,  
Receive the Orders  
from the God-Emperor  
of the North!**

**He endows you  
with the Command  
at Cinnabar Dawn!**

**Quickly, Quickly come  
to report the response!  
Kangmin Zi Hua,  
Son of Emperor Ku,  
and grandson of  
Emperor Zhuang!**

**Today I summon you  
to proceed quickly!**

**Quickly, quickly, come,  
and urgently act  
as celestial order of  
Taishang Lao Jun!**

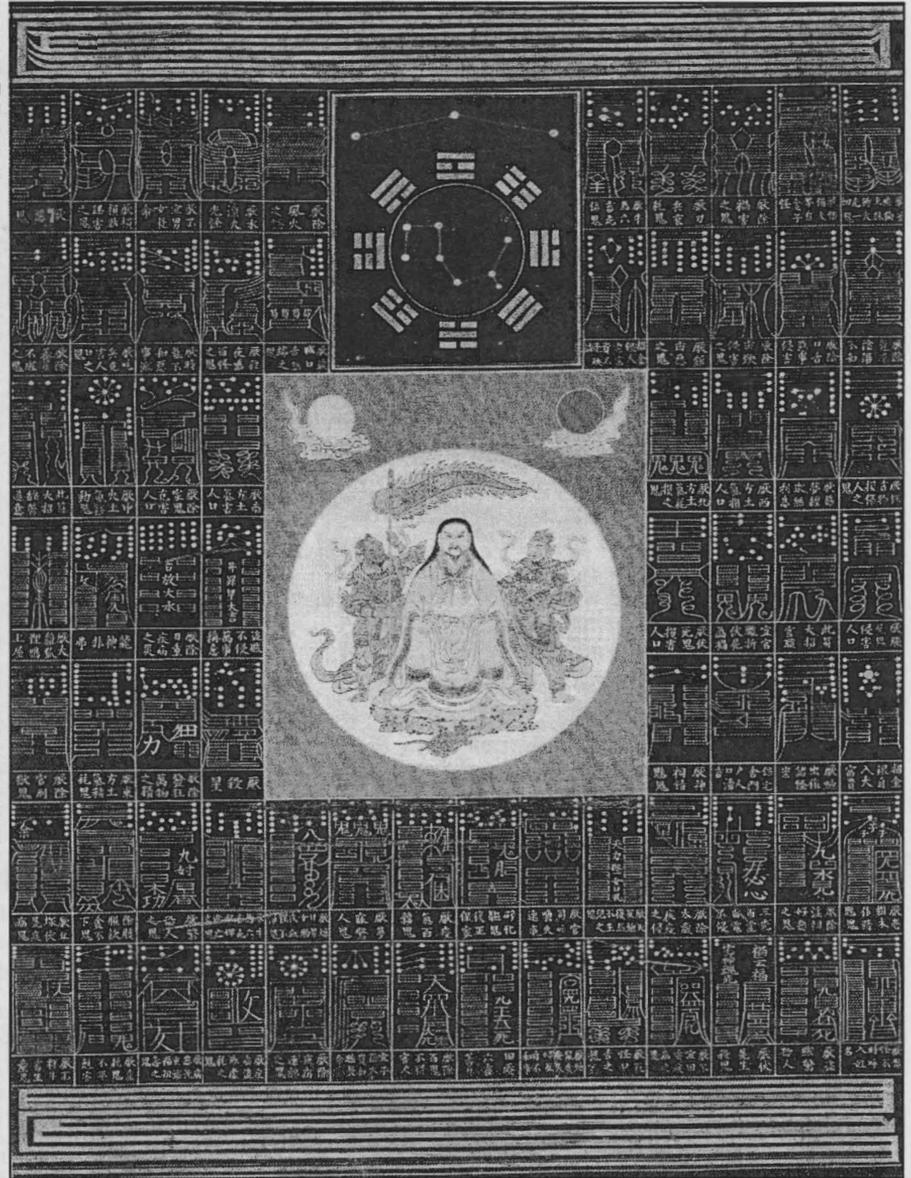


Figure 1.565. Hanging Scroll of the Perfected Warrior Zhenwu 72 Magical Exorcism Talismans

This specific Magical Register is used as a defence against both natural and supernatural forces. The celestial guardians are said to accompany the recipient to the Magical Register wherever he went, and guarded him against all dangers

within the mundane world. The Hanging Scroll of the Perfected Warrior Zhenwu contains 72 exorcism talismans, created during the Qing Dynasty (Figure 1.565 through Figure 1.569). The magical function of these talismans are described as follows:

**LEFT SIDE - FIRST ROW ACROSS:**

1 (A): Zhenwu Talisman used to "Crush Evil Ghost."

1 (B): Zhenwu Talisman used to "Crush Ghost that Unexpectedly Damages Wealth and Seeks Harm."

1 (C): Zhenwu Talisman used to "Crush Inappropriate Men and Women's Long Life."

1 (D): Zhenwu Talisman used to "Crush Monsters of Water, Flooding the Light of the Flame."

1 (E): Zhenwu Talisman used to "Crush And Remove Monsters of Fire and Wind."

**LEFT SIDE - SECOND ROW ACROSS:**

2 (A): Zhenwu Talisman used to "Crush and Remove the Ghost of Silkworms Not Cared for to Maturity."

2 (B): Zhenwu Talisman used to "Crush the Ghost of the Army Controlling and Harming the People."

2 (C): Zhenwu Talisman used to "Crush Season Qi Disharmony and Extinguish Evil Things."

2 (D): Zhenwu Talisman used to "Crush the Ghost of the 100 Monsters that Call like a Chicken in the Night."

2 (E): Zhenwu Talisman used to "Crush the Ghost that Robs Mouths and Tongues Without Reason."

**LEFT SIDE - THIRD ROW ACROSS:**

3 (A): Zhenwu Talisman used to "Greatly Beckon the Channels and Ying (Nutritive level) to be as desired."

3 (B): Zhenwu Talisman used to "Crush the Ghost that Shifts the Center Middle Earth Qi."

3 (C): Zhenwu Talisman used to "Crush and Remove the House Ghost that Restrains and Harms People."

3 (D): Zhenwu Talisman used to "Crush the South Direction Earth Qi that Harms the People."

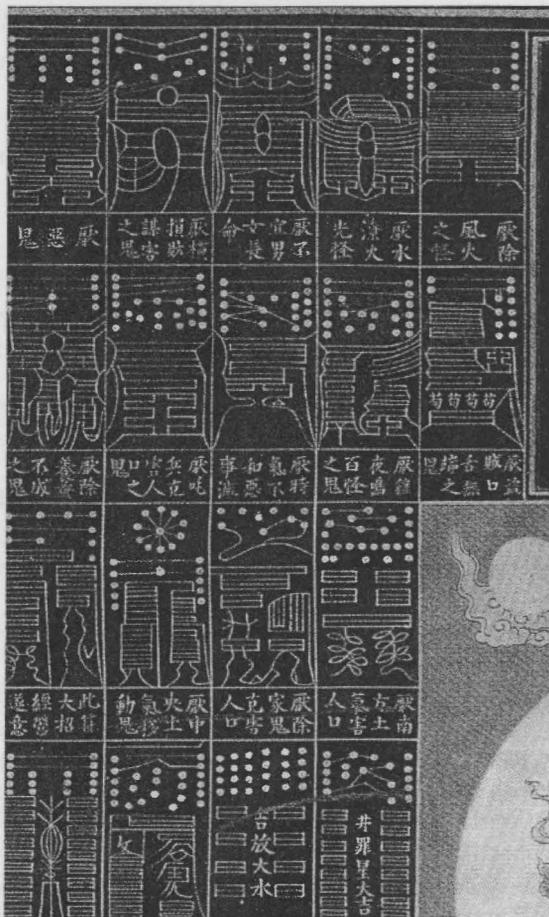


Figure 1.566. Hanging Scroll of the Perfected Warrior Zhenwu (Top - Left Side Talismans)

**LEFT SIDE - FOURTH ROW ACROSS:**

4 (A): Zhenwu Talisman used to "Crush Great Chicken Fox Calls in the Upper Room."

4 (B): Zhenwu Talisman used to "Stop the Dragon Spirit."

4 (C): Zhenwu Talisman used to "Crush and Remove Disaster of Disease of the Weight of Days."

4 (D): Zhenwu Talisman used to "Prevent Robbers From Invading the 10,000 Things, in accordance with one's Intent."

**RIGHT SIDE - FIRST ROW ACROSS:**

1 (J): Zhenwu Talisman used to "Crush the Ghost that Kills and Harms Cows, Horses, and Six Livestock."

1 (K): Zhenwu Talisman used to "Crush the Ghost of Waste, and Decline of the Army and Weapons."

1 (L): Zhenwu Talisman used to "Crush and Remove the Ghost of Misfortune and Harm."

1 (M): Zhenwu Talisman used to "Crush Ghosts of Pigs, Cats, Dogs, and all that eat their own young."

1 (N): Zhenwu Talisman used to "Crush, Chop and Cut Cauldron, Fire Ghost."

**RIGHT SIDE - SECOND ROW ACROSS:**

2 (J): Zhenwu Talisman used to "Beckon Gold and Silver, a House of Fortune, Honor, and Wealth, and No Calamity of Fortune."

2 (K): Zhenwu Talisman used to "Crush and Suppress the Ghost of Cruel Evil."

2 (L): Zhenwu Talisman used to "Crush and Remove the Ghost of Cruel Calamity, Invasion, and Harm."

2 (M): Zhenwu Talisman used to "Crush and Remove Evil Things and Harmful Invasion of the Mouth and Tongue."

2 (N): Zhenwu Talisman used to "Crush and Remove Yin and Yang Disharmony from the Movements of Qi (Qi Yun)."

**RIGHT SIDE - THIRD ROW ACROSS:**

3 (K): Zhenwu Talisman used to "Crush the Ghost of the North Direction Earth Qi Wasting and Harming."

3 (L): Zhenwu Talisman used to "Crush the West Direction Earth Qi that Harms the People."

3 (M): Zhenwu Talisman used to "Crush Transmission of Nightmares of Begging Without Result or Rest."

3 (N): Zhenwu Talisman used to "Crush the Ghost of Crazy/Rabid Livestock and Creatures Hurting and Injuring People."

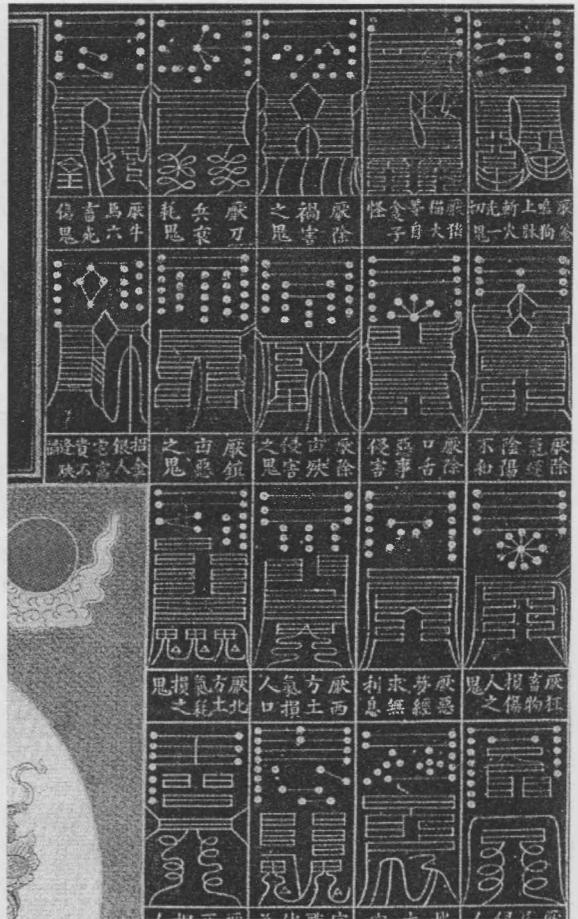


Figure 1.567. Hanging Scroll of the Perfected Warrior Zhenwu (Top - Right Side Talismans)

**RIGHT SIDE - FOURTH ROW ACROSS:**

4 (K): Zhenwu Talisman used to "Crush Hidden Corpse Ghost that Harms the People."

4 (L): Zhenwu Talisman "Official Chop used to Remove the Hidden Corpse for Misfortune and Disaster."

4 (M): Zhenwu Talisman used to "Greatly Beckon the Official Office and Post."

4 (N): Zhenwu Talisman used to "Crush Flying Corpse Ghost that Invades and Harms the People."

**LEFT SIDE - FIFTH ROW ACROSS:**

5 (A): Zhenwu Talisman used to "Crush and Remove Ghost of Official Decapitation and Imprisonment."

5 (B): Zhenwu Talisman used to "Crush the East Direction Earth Qi Jing (Essence) Wasting Ghost."

5 (C): Zhenwu Talisman used to "Crush and Remove the Jing (Essence) of Insanity of the 10,000 Things."

5 (D): Zhenwu Talisman used to "Remove the Crushing and Killing Star."

**LEFT SIDE - SIXTH ROW ACROSS:**

6 (A): Zhenwu Talisman used to "Crush Hidden Corpse Disease Ghost of the Grave Mound."

6 (B): Zhenwu Talisman used to "Remove Ghost of Abdominal Distension and Food Stagnation."

6 (C): Zhenwu Talisman used to "Crush the Ghost that Alarms and Terrifies the People."

6 (D): Zhenwu Talisman used to "Crush the Ghost that causes the Cow, Horse, Six Livestock, and Good Maidservants to Run Away."

6 (E): Zhenwu Talisman used to "Crush the Ghost of the Bloody Unclean Clothes of the Embryo of Man and Woman Drying in the Sun."

6 (F): Zhenwu Talisman used to "Crush the Ghost of Dreams that Alarm People."

6 (G): Zhenwu Talisman used to "Crush the 100 Miscellaneous Ghosts of Epidemic Qi."

**LEFT SIDE - SEVENTH ROW ACROSS:**

7 (A): Zhenwu Talisman used to "Crush the Ghost of Inauspicious Cattle and Livestock Production."

7 (B): Zhenwu Talisman used to "Crush Waste Producing Ghost of Unbalanced Restraint and Harm."

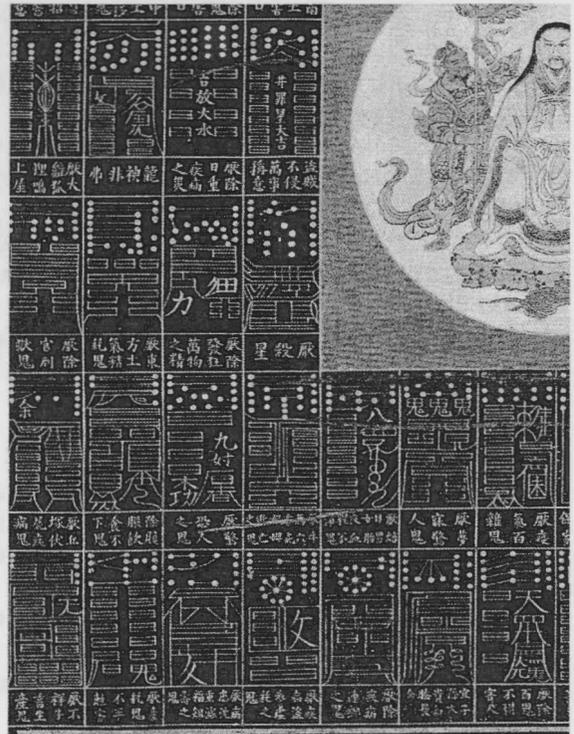


Figure 1.568. Hanging Scroll of the Perfected Warrior Zhenwu (Bottom - Left Side Talismans)

7 (C): Zhenwu Talisman used to "Crush the Ghost of Disease, Suffering, Loss of Wealth, and Shortening of Lifespan."

7 (D): Zhenwu Talisman used to "Crush Disease Robber Deficiency Waste Ghost."

7 (E): Zhenwu Talisman used to "Crush and Remove the Ghost of Continuous/Unremitting Disease."

7 (F): Zhenwu Talisman used to "Obtain Suitable Children and Grandchildren, Great Wealth, and Long Life."

7 (G): Zhenwu Talisman used to "Crush and Remove 100 Ghosts so they are Unable to Harm People."

**RIGHT SIDE - FIFTH ROW ACROSS:**

5 (K): Zhenwu Talisman used to "Crush the Spirit Temple Jing (Essence) Demon Ghost (Demon here is Mei demon, or elf)."

5 (L): Zhenwu Talisman used to "Protect the Purity and Auspiciousness of The People's Homes and Gates."

5 (M): Zhenwu Talisman used to "Crush Snakes and Insects that Turn Into All Monsters and Evil Spirits."

5 (N): Zhenwu Talisman used to "Beckon Gold and Silver to Naturally Enter into Great Wealth and Status."

**RIGHT SIDE - SIXTH ROW ACROSS:**

6 (H): Zhenwu Talisman used to "Drive out Ghosts, Return Proper Order, Protect the Family."

6 (I): Zhenwu Talisman used to "Crush Continuous Lawsuits and Calls of Fire."

6 (J): Zhenwu Talisman used to "Crush the Ghost of Horses not Bearing Offspring."

6 (K): Zhenwu Talisman used to "Crush and Remove the Invasion of Disease."

6 (L): Zhenwu Talisman used to "Avoid the Invasion of the Three Lights and Hundred Spirits of Thunder and Lightning."

6 (M): Zhenwu Talisman used to "Crush and Remove the Ghost of Good and Evil Excesses in the Ancestral Temple."

6 (N): Zhenwu Talisman used to "Crush Old Trees that Turn into Demons."

**RIGHT SIDE - SEVENTH ROW ACROSS:**

7 (H): Zhenwu Talisman used to "Increase the Fields, Silkworms, and Livestock."

7 (I): Zhenwu Talisman used to "Crush Snakes and Rats that Eat Silkworms, Causing Woman and Self Not to be in Harmony."

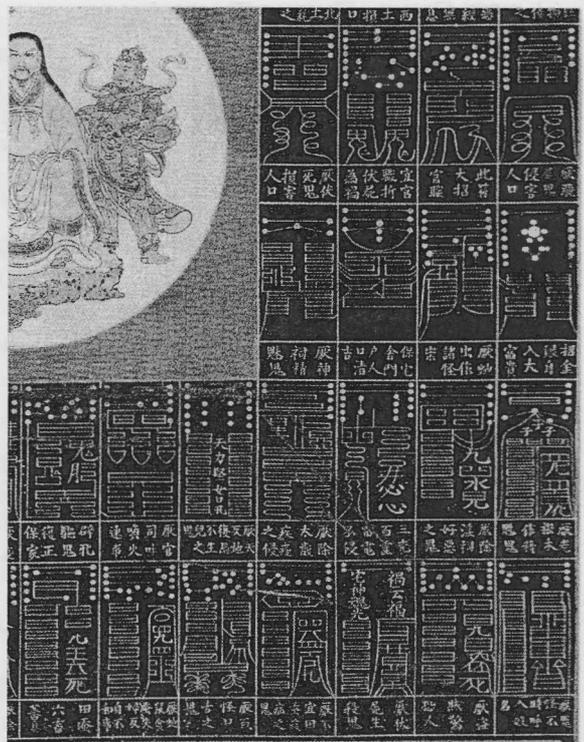


Figure 1.569. Hanging Scroll of the Perfected Warrior Zhenwu (Bottom - Right Side Talismans)

7 (J): Zhenwu Talisman used to "Crush the Ancient Ghost of 100 Strange Mouths."

7 (K): Zhenwu Talisman used to "Crush the Ghost of Inappropriate Disease of Fields and Silkworms."

7 (L): Zhenwu Talisman used to "Crush Hidden Corpse Ghost that Kills Life."

7 (M): Zhenwu Talisman used to "Crush Robber who Alarms and Terrifies the People."

7 (N): Zhenwu Talisman used to "Crush Ghosts and Monsters Who Never Die."



Figure 1.570. Zhenwu (The Perfected Warrior)

## TRANSFORMING INTO ZHENWU

The following secret Thunder Magic meditation is called "Bian Shen Nei Lian" ("Transforming into a God Through Inner-Refinement"). It is found in the ancient Daoist text *Fa Hai Yi Zhu* ("Retrieved Pearls From the Sea of Rituals"), located in the *Zou Chuan Hun Lian Fa Shi* ("Model Rites for Submission, Dispatching, Fusing, and Refinement").

Its magical function is aimed at temporarily transforming the Jing, Qi, and Shen of the Daoist priest into a particular Celestial Deity (Zhenwu), in order to appropriate his magical powers (Figure 1.570).

### MAGIC RITUAL FOR TRANSFORMING INTO ZHENWU

This special Transformation Ritual is especially used by Daoist priests when performing various exorcisms on victims of "Huanxie Ren" ("Diabolic Possession"), and is described as follows:

- Begin by waving your hands above the incense burner three times, and purify your body, mind and spirit at the altar.



Figure 1.571. The Right Sword Fingers Hand Seal

- Next, form a Sword Fingers Hand Seal with your right hand (Figure 1.571), and touch your left thumb to the lower middle pad of your left index finger and activate the Zhen (Thunder) Trigram Points (Figure 1.572), this area is also known as the "Mao" Earthly Branch point (Figure 1.573).
- Then, recite the following "Divine Incantation For Purifying Heaven and Earth" three times:

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

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

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

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

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

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

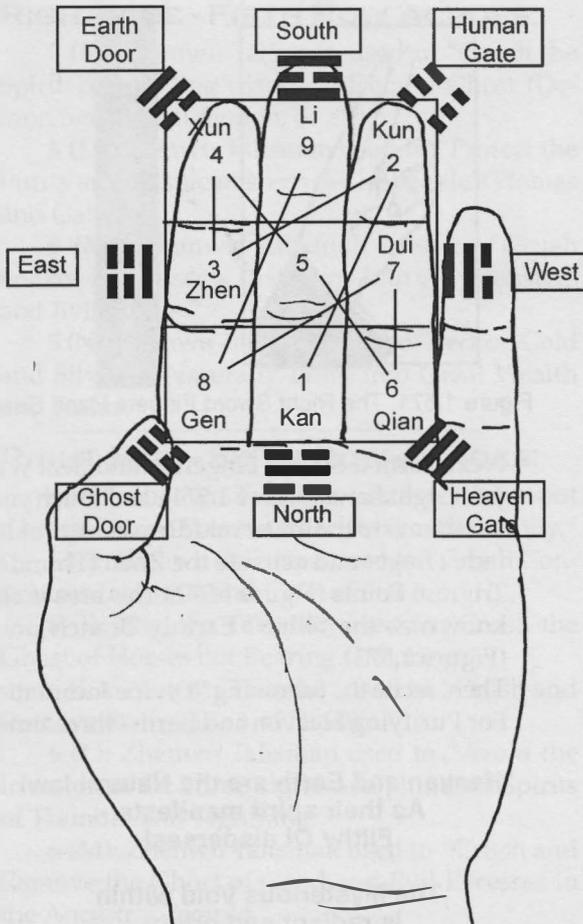


Figure 1.572. The Postnatal Bagua: The nine stepping patterns performed during the Magic Steps of Yu, is traditionally superimposed onto the priest's left palm.

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

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

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

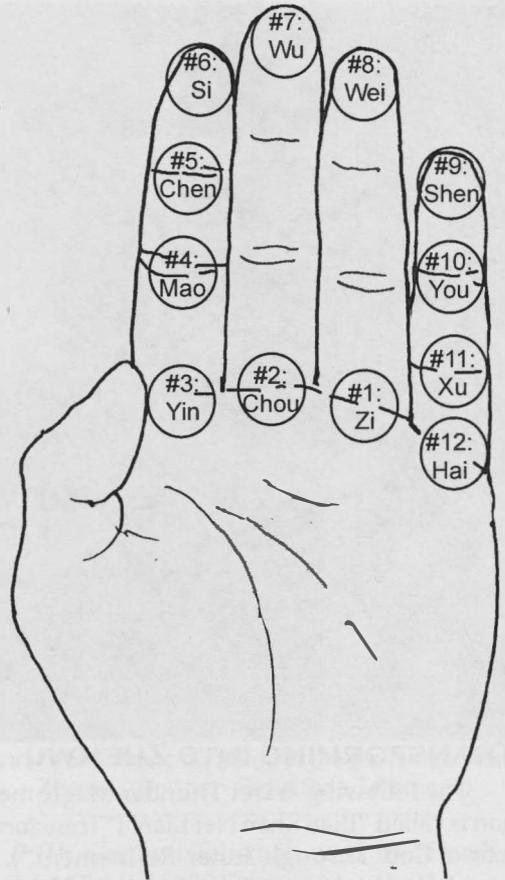


Figure 1.573. The 12 Earthly Branches Hand Seal.

Wood Element

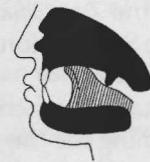


Figure 1.574. The Wood Element tongue position used for activating the Middle Dantian

- Next, look towards the East, place your tongue on the center of the upper palate (Figure 1.574), and inhale the Qi from the Eastern Direction.
- Then exhale the Eastern Qi. Blow it onto your body, and transform it to become clean and pure.
- Next, place both hands on top of your waist and relax your body, mind, and spirit.
- Imagine and feel that your body has suddenly become an old withered tree, as dried out as dead wood.

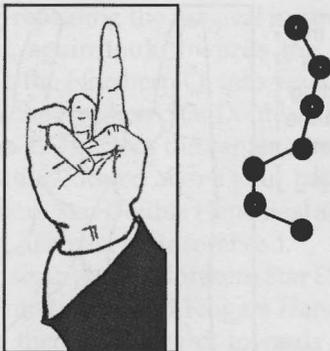


Figure 1.575. The Right Big Dipper Star Hand Seal

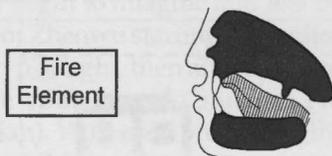


Figure 1.576. The Fire Element tongue position used for activating the Lower Dantian

- Next, form the Big Dipper Hand Seal with your right hand (Figure 1.575), and touch your left thumb to the tip of the left middle finger and activate the Li (Fire) Trigram Points (see Figure 1.572), this area is also known as the “Wu” Earthly Branch point (see Figure 1.573).
- Now, look towards the South, place your tongue on the front of the upper palate (Figure 1.576), and inhale the Qi from the Southern Direction.
- After inhaling the Qi from the Southern Direction, while holding your breath, feel the energy descend into your Heart and magically fuse with the radiating Imperial Fire of your Heart. The combined fusion of both energies creates a powerful raging, “Perfect Fire” (“Zhen Huo”), that glows inside your Middle Dantian.
- Next, flick the tip of your left middle finger. Imagine and feel the old withered tree immediately bursting into flames. Feel the flames bursting from your chest and rushing upwards towards the top of your head.
- As the flames rise upward, devouring the old wooden tree, exhale the Qi of the South to the left side of your body. Imagine and feel the body’s

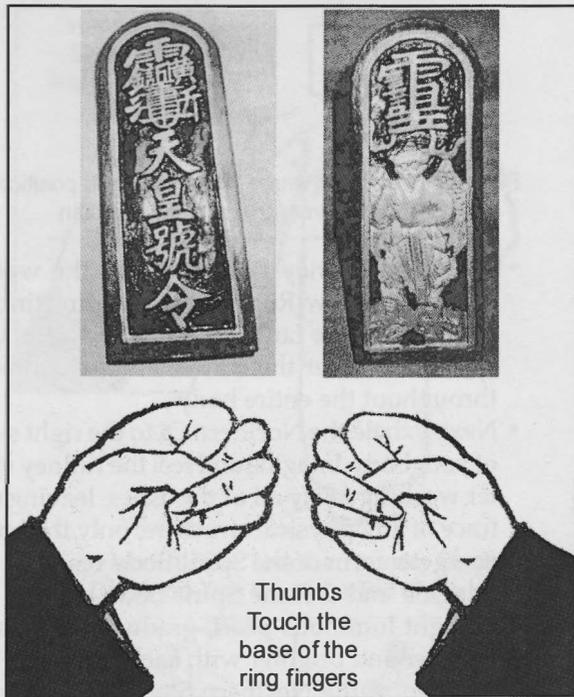


Figure 1.577. The Double Thunder Block Hand Seal (Also known as the “Double Thunder” Hand Seal)

- entire energetic structure being consumed by the radiant fire, purifying and cleansing it completely, reducing it to nothing but ash.
- Next, place your thumbs onto the base of the ring fingers and form the Double Thunder Block Hand Seal (Figure 1.577). When forming the Double Thunder fists, both thumbs touch the base of the ring fingers, and the last two fingers lock and seal in the energy of the palm. Both thumbs are placed on the “Zi” Crease (see Figure 1.573). This area is also the Qian (Heaven) Trigram point (see Figure 1.572), which allows the Daoist priest’s Hun the ability to access the celestial energetic power of the lightning bolts that have been stored within the priest’s Lower Dantian during the Thunder Magic rituals (gathered during the first storms of Spring).
- Next, look towards the North, place your tongue on the back of the upper palate (Figure 1.578), inhale the Qi from the Northern Direction, and direct the Northern Qi to flow into your Kidneys.

Water  
Element



Figure 1.578. The Water Element tongue position used for activating the Upper Dantian

- From the Kidney Palace, guide the water from the Yellow River upwards, directing it to flow from the Lower Dantian to ascend the spine, flow over the crown, and pour down throughout the entire body.
- Next, exhale the Northern Qi to the right side of your body. Imagine and feel the Kidney water washing away all of the ashes, leaving no trace of any physical structure, only the pure energetic form of the Spirit Body remains.
- Imagine and feel the Spirit Body shining as a bright luminous pearl, gradually growing brighter and brighter with each breath.
- Next, form the Northern Star Double Hand Seal (Figure 1.579) at the center of your chest.

When forming the Northern Star Double Hand Seal, it is important to meditate on the secret magic seal of the Northern Dipper forming within your Third Eye area (Figure 1.580).

Next, focus your intention onto the space between the extended fingers of both hands. This special area acts as an energetic portal and is used as a doorway to the spirit realm.

- Then, repeat the following magical incantation three times (Figure 1.581):

**“My Body is not an Ordinary Body!  
My Head is like Black Clouds!  
My Hair is like Wild Stars!**

**My Left Eye is like the Sun!  
My Right Eye is like the Moon!  
My Nose is like the Fire-Bell!  
My Ears are like Golden Gongs!**

**My Upper Lip is the Rain Master!  
My Lower Lip is the Earl of Winds!**

**Quickly, Quickly  
In accordance with Imperial Law  
It is Commanded!”**

Focus the  
Mind on  
Meditating  
through the  
Energetic  
Portal

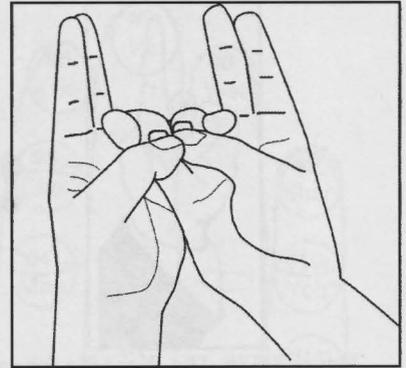


Figure 1.579. The Northern Dipper Double Hand Seal

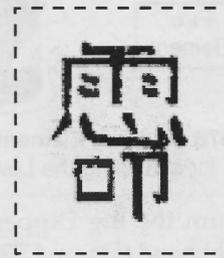


Figure 1.580. The Secret Northern Dipper Seal

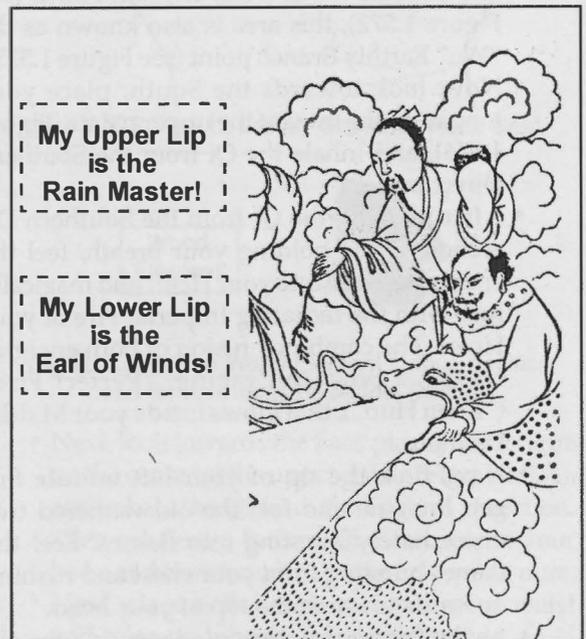


Figure 1.581. The Rain Master (Upper - Left), And The Earl of Winds (Bottom - Right)

- After repeating the magical incantation three times, again look towards the North, and inhale the Northern Qi into your body.
- Move the Northern Star Double Hand Seal (see Figure 1.579) from the center of your chest to a position located above your head. Place the Northern Star Double Hand Seal at a 45 degree angle, just past your forehead.
- Next, separate the Northern Star Double Hand Seal into two Sword Fingers Hand Seals, and move them downward, towards the left and right sides of your body (Figure 1.582)
- Now, begin to imagine and feel the energetic form of Zhenwu starting to manifest as a small embryo of light, then an infant, growing deep inside your Lower Cinnabar Field (Lower Dantian). With each breath, begin to feel him grow and mature.

(Note: In this type of Daoist ritual, the beginning image of an embryo is always used because of its magical potential, as it can grow into any number of deities according to the visualization, incantation, and hand seal used.)

- As you feel the powerful energetic form of Zhenwu continuing to grow inside the space of your Spirit Body, imagine his long disheveled hair flowing in the wind, his body being clad in golden armor, and see him wearing a black silk robe.

In his right hand, he holds a powerful magic flaming sword, and his left hand forms the Big Dipper Hand Seal (Figure 1.583).

Terrifying lightning bolts are seen shooting outward from his two piercing eyes.

- As Zhenwu continues to grow, notice that beneath his left foot is a powerful dark-green Turtle, who is exhaling magical Qi, which merges with the energy of your Kidneys.
- Next, place your thumbs onto the base of the ring fingers on both hands and magically activate the Qian (Heaven) Trigram Points (see Figure 1.472), this area is also known as the "Zi" Earthly Branch point (Figure 1.473). As the thumbs touch the Qian points, imagine, visualize, and feel the head of the powerful Green Turtle moving.
- Then, visualize beneath the left foot of Zhenwu a powerful dark-red Snake, who is

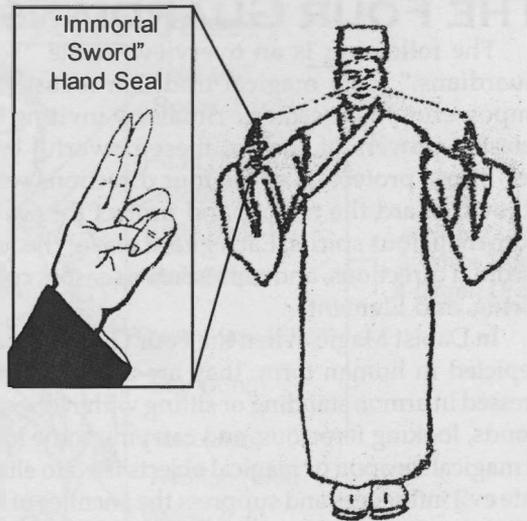


Figure 1.582. "Use the Thunder Block To Circle the Tian Gu at the Top of the Head"

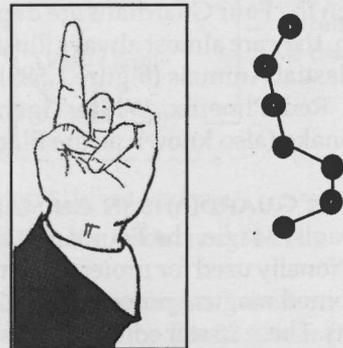


Figure 1.583. The Left Big Dipper Star Hand Seal

exhaling magical Qi, which merges with the energy of your Heart.

- Next, place your thumbs onto the base of the index fingers on both hands and magically activate the Gen (Mountain) Trigram Points (see Figure 1.572), this area on the hand is also known as the "Yin" Earthly Branch point (Figure 1.573). As the thumbs touch the Gen points, imagine, visualize, and feel the head of the powerful Red Snake moving.
- Having now transformed into the powerful Perfected Warrior Zhenwu, you may now begin the exorcism, and summon and interrogate the demonic spirit who is currently possessing the victim.

## THE FOUR GUARDIANS

The following is an overview of the "Four Guardians." Each magical tradition focuses on empowering their esoteric rituals by inviting the celestial powers of each of these powerful entities. These protectors of the four directions ward off evil, guard the nation, and protect the world from malicious spirits. Each guard one of the four cardinal directions, and represents a season, color, Virtue, and Element.

In Daoist Magic, when the Four Guardians are depicted in human form, they are almost always dressed in armor, standing or sitting within celestial clouds, looking ferocious, and carrying some form of magical weapon or magical objects used to eliminate evil influences and suppress the enemies of the enlightened ones (Figure 1.584). They are sometimes shown standing on top of various evil spirits, symbolizing their power to repel and defeat evil.

When the Four Guardians are depicted in animal form, they are almost always illustrated as the Four Celestial Animals (Figure 1.585): The Green Dragon, Red Phoenix, White Tiger, and Black Turtle/Snake (also known as the Black Warrior).

### THE FOUR GUARDIANS IN ANIMAL FORM

In Daoist Magic, the Four Animal Guardians are traditionally used for protection, and represent the combined magical powers of the 28 Star Constellations. These 28 star constellations correspond to the 28 days (Lunar Mansions) of the Moon.

Each of these 28 Lunar Mansions is associated with a star deity. The 28 Lunar Mansions Star Deities are further divided into four main star clusters, with each cluster composed of Seven Star Constellations. Each of the Seven Star Constellations form the energetic matrix of one of the Four Animal Guardians.

According to ancient Daoist Magic teachings, the priest is encouraged to invoke the celestial powers of the 28 Star Constellations for divine protection. These 28 Celestial Powers are the combined energies of the Four Guardians, composed of Seven Generals assigned to protect each celestial quadrant. The combined powers of each set of seven generals compose the energetic formation of one Celestial Animal. For example:



Wen Qiong    Kang Xi    Ma Hua Guang    Zhao Gongming  
(Guardian of the East)    (Guardian of the South)    (Guardian of the West)    (Guardian of the North)

Figure 1.584. The Four Divine Marshals Who Enforce the Law - The Guardians of the Four Directions According to the teachings of the Zheng Yi Daoist Sect



Meng Zhang    Ling Guang    Jian Bing    Zhi Ming  
Green    Red    White    Black  
Dragon    Phoenix    Tiger    Warrior  
(Guardian of the East)    (Guardian of the South)    (Guardian of the West)    (Guardian of the North)

Figure 1.585. The 4 Celestial Animal Guardians Protectors of the Four Heavenly Directions

- The Green Dragon corresponds to the following seven stars, planets, and direction:
  - Horn (Jiǎo) - Jupiter - (East)
  - Neck (Kàng) - Venus - (East)
  - Root (Dī) - Saturn - (East)
  - Room (Fàng) - Sun - (East)
  - Heart (Xīn) - Moon - (East)
  - Tail (Wěi) - Mars - (East)
  - Winnowing Basket (Jī) - Mercury - (East)
- The Red Phoenix corresponds to the following seven stars, planets, and directions:
  - Well (Jǐng) - Jupiter - (South)
  - Ghost (Guǐ) - Venus - (South)
  - Willow (Liǔ) - Saturn - (South)
  - Star (Xīng) - Sun - (South)
  - Extended Net (Zhāng) - Moon - (South)
  - Wings (Yì) - Mars - (South)
  - Chariot (Zhēn) - Mercury - (South)

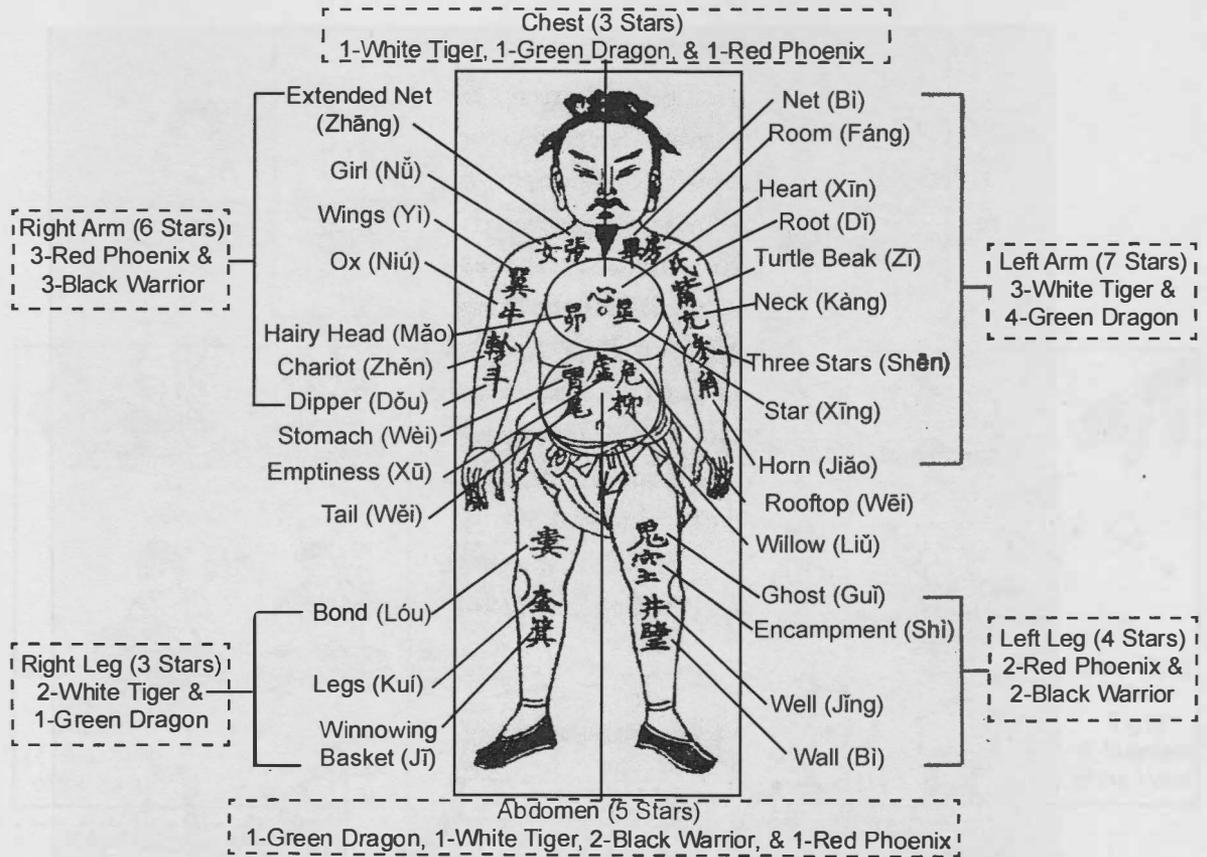


Figure 1.586. The 28 Star Constellations Enveloped within the Daoist priest's body.

- The White Tiger corresponds to the following seven stars, planets, and directions:
  - Legs (Kuǐ) - Jupiter - (West)
  - Bond (Lóu) - Venus - (West)
  - Stomach (Wèi) - Saturn - (West)
  - Hairy Head (Mǎo) - Sun - (West)
  - Net (Bì) - Moon - (West)
  - Turtle Beak (Zī) - Mars - (West)
  - Three Stars (Shēn) - Mercury - (West)
  
- The Black Warrior (Turtle/Snake) corresponds to the following seven stars, planets, and directions:
  - Dipper (Dǒu) - Jupiter - (North)
  - Ox (Niú) - Venus - (North)
  - Girl (Nǚ) - Saturn - (North)
  - Emptiness (Xū) - Sun - (North)
  - Rooftop (Wēi) - Moon - (North)
  - Encampment (Shì) - Mars - (North)
  - Wall (Bì) - Mercury - (North)

This secret teaching is based on specific instructions given in the *Daoist Canon (Daode Zhenjing Jiyi)*, which advocates visualizing the gods of the 28 Star Constellations (Mansions) onto the human body for protection (Figure 1.586 through Figure 1.589).

This secret teaching reveals the esoteric names of the celestial gods and their correspondences with the spirits and energies of the human body. The purpose is to energetically and spiritually connect the 3 Bodies (physical, energetic, and spirit body) with the superior and inferior spheres of the universe, and to link the inner and the outer worlds. This important visualization is accompanied with a special magic incantation, recited as follows:



Figure 1.587. The 28 Constellation Star Gods Compose the Four Animal Guardians and can be used to inhabit and protect the Daoist priest's body

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

**The magical light of Lingguang  
the Red Phoenix is in front of me,  
Zhiming the mysterious Dark General  
holds the bright light behind me!  
The Heavenly Generals ride about  
on golden wheels of fire!**

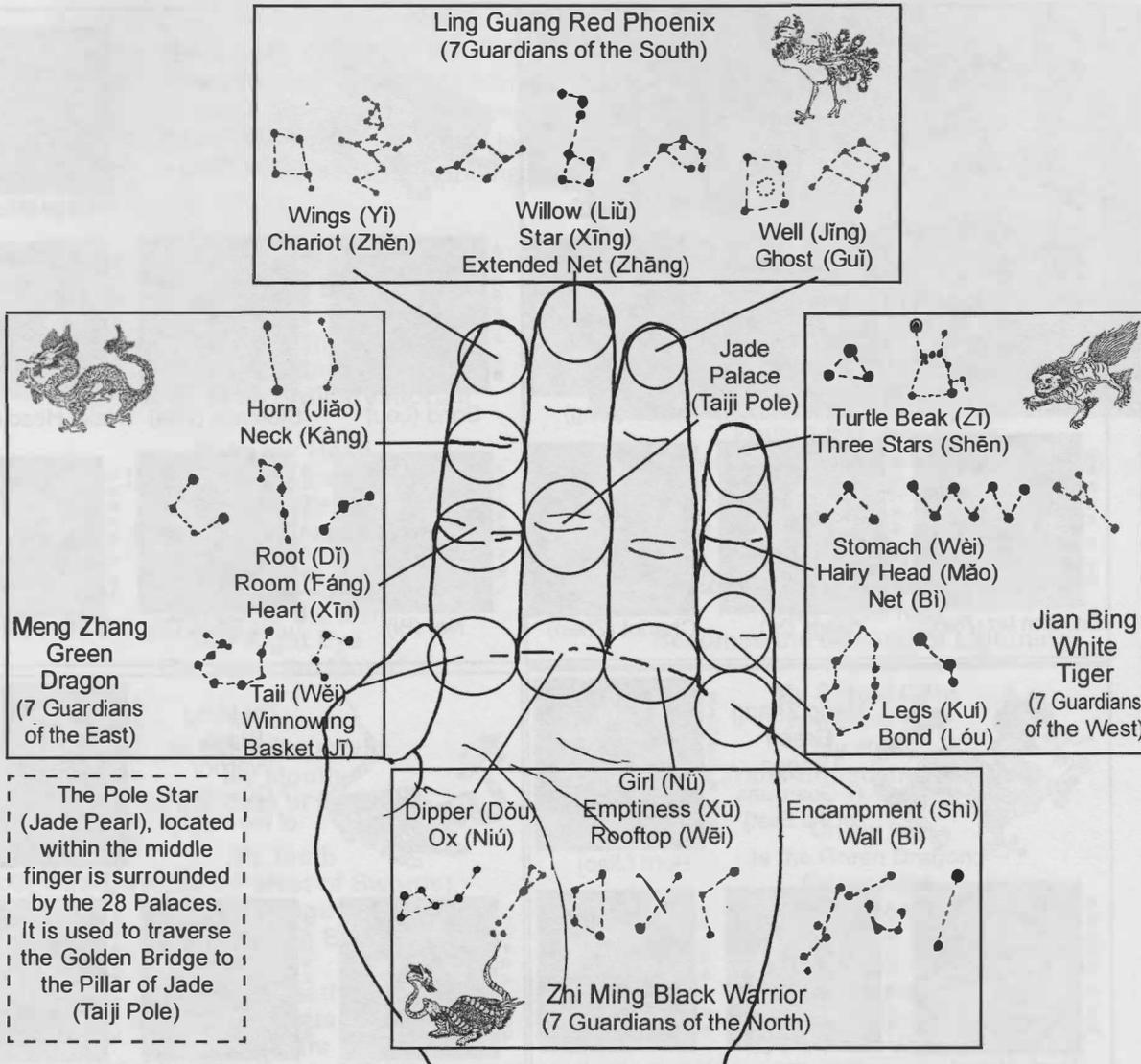


Figure 1.588. The 28 Star Constellations are collectively used as the Guardians of the 4 Heavenly Directions . During magic ritual, the priest will imagine each of the various 28 Star Constellations positioned onto his left hand. When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand position, call out the general's name, direction, color, and animal manifestation. Then, the priest will recite a special magical incantation inviting the star gods celestial assistance.

**They dispatch their celestial soldiers  
who play their Heavenly drums,  
creating a powerful Heavenly sound!  
Everyone knows of life and death,  
they all understand the profound chances  
and great opportunities!**

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

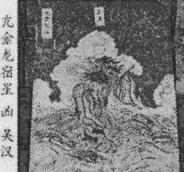
	<p><b>Ling Guang Red Phoenix</b> (7 Guardians of the South)</p>		<p><b>Jian Bing White Tiger</b> (7 Guardians of the West)</p>		
					
					
	<p><b>Meng Zhang Green Dragon</b> (7 Guardians of the East)</p>		<p><b>Zhi Ming Black Warrior</b> (7 Guardians of the North)</p>		
					
					

Figure 1.589. The 28 Star Constellations are collectively used as the Guardians of the 4 Heavenly Directions . During magic ritual, the priest will imagine each of the various 28 Star Constellations positioned onto his left hand . When summoning or invoking the magical powers of the various star generals, the priest will first position his thumb onto their specific hand position, call out the general's name, direction, color, and animal manifestation. Then, the priest will recite a special magical incantation inviting the star gods celestial assistance.

According to ancient Daoist teachings, when envisioning the various deities of the 28 Star Constellations transforming his mortal body, the priest may instead choose to say the following magical Purification Incantation, addressed to the Heavenly Worthy of the Primordial Beginning for assistance (Figure 1.590):

**Heavenly Worthy  
Of the Primordial Beginning..**

**Please Transform my Body,  
That is no longer be  
the body of an ordinary mortal!**

**Make my Head  
Like a Black Cloud of Ink;  
My Hair  
Like the Scattered Stars!**

**My Left Eye  
Becomes the Sun;  
My Right Eye  
Becomes the Moon!**

**My Nose  
Is like a Mountain;  
My Mouth  
Is the Gate of Heaven!**

**My Teeth  
Are like a Forest of Swords;  
My Tongue  
Is the Golden Bridge!**

**My Breath  
Is like Poisonous Vapors;  
My Ears  
Are like Bells of Fire!**

**My Ten Fingers  
Are like the 10 Officers of Merit,  
Who Apprehend  
All Evildoers!**

**My Left Ribs  
Are the Lord of Mount Lu;  
My Right Ribs  
Are the Lord of Mount Mao!**



Figure 1.590. Jade Clarity  
(Heavenly Worthy of the Primordial Beginning)  
God of Creation - God of Heaven and Earth

**My Left Foot  
Becomes the General of Thunder;  
My right foot  
Becomes the General of Lightning!**

**My Spinal Cord  
Is Mount Tai;  
My Body  
Is Transformed and Purified!**

**On my left  
Is the Green Dragon;  
On my right  
Is the White Tiger!**

**In front of me  
Is the Red Bird;  
Behind me  
Is the Black Warrior!**

**The 36 Celestial Birds  
and the 28 Star Mansions,  
Are all found  
within my body!**

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



Figure 1.591. Marshal General  
Wen Qiong  
(Guardian of the East)



Figure 1.592. Marshal General  
Kang Xi  
(Guardian of the South)

#### THE FOUR GUARDIANS IN HUMAN FORM # 1

In Daoist Magic, when the Four Guardians are depicted in human form, they are sometimes transformed into the images of Four Divine Marshals.

Depending on the specific Daoist sect, these four guardians will constantly vary. One Daoist sect arranges these four powerful guardians as Marshal General Wen Qiong (Guardian of the East), Marshal General Kang Xi (Guardian of the South), Marshal General Ma Hua Guang (Guardian of the West), and Marshal General Zhao Gongming (Guardian of the North), described as follows:

- **East-Marshal General Wen Qiong:** Also known as Marshal Wen Yuan Shuai, he is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.591). He represents the East Direction, the Wood Element, and the Color Green.

The 13th Celestial Master Zhang Xujing made Marshal General Wen an Earth God, who was in charge of magical talismans, incantations, and hand seals of the Rectifying Rites (Zheng Fa). This special magical ritual was known as the "Grand Portector Wen's Secret Rites of the Earth Spirits."

Marshal General Wen is responsible for assisting Xuan Tian Shang Di in subduing demons and warding off evil spirits that reside within the Three Worlds.

- **South-Marshal General Kang Miao Wei:** Also known as Kang Xi, he is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.592). He represents the South Direction, the Fire Element, and the Color Red.



Figure 1.593. Marshal General  
Ma Hua Guang  
(Guardian of the West)

- **West-Marshal General Ma Hua Guang:** Also known as Ma Tian Jun and Ma Ling Guang, he is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities (Figure 1.593).

He represents the West Direction, the Metal Element, and the Color White.

He is sometimes pictured holding a Golden Pyramid and a magic golden three-pointed spear. Additionally, he will sometimes be pictured with a Fire Crow (representing the Spirit of Fire).

Marshal Ma was specially developed in order to fight the ancient One-legged Nature Demons known as the Wutong (Five Supernatural Powers). The Wutong were later known as the Wuxian (Five Manifestations).

- **North-Marshal General Zhao Gong Ming:** Martial General Zhao is one of the military leaders of the celestial soldiers who protects the Daoist priest's Original Altar (Figure 1.594).



Figure 1.594. Marshal General  
Zhao Gongming  
(Guardian of the North)

He is one of the 4 important Heavenly Generals that assists high ranking Deities in protecting the teachings of Daoism, and is assigned to slay demons and negative entities.

He represents the North Direction, the Water Element, and the Color Black.

He is also one of the important assistants of Xuan Tian Shang Di, assigned to the position of slaying evil spirits and demons, and for keeping the celestial armies in order.

He is sometimes pictured sitting on a fierce Demon-eating tiger, holding a magic Nine-Section Sword in his right hand, and an incense burner in his left.

He is dressed in a black robe with black armor. He sometimes holds a steel whip, and carries magical balls that can either pacify the sea or be used as magical weapons. He also carries a dragon-binding cable. He used to be a Demon General and a god of plague, subordinate to the Jade Emperor. Eventually he was subdued by Celestial Master Zhang and made into an "Altar Marshal."

## THE SIX JIA GUARDIANS

The following is an overview of the "Six Jia Guardians" (Figure 1.595 through Figure 1.597). Special magical rituals focus on empowering their esoteric magic by inviting the celestial powers of each of these powerful entities.

These powerful protectors are called by their personal names. Together, along with their escort of officers and spirit armies, they come to the altar space in order to ward off evil and guard and protect the priest from malicious spirits.

In Daoist Magic, when the Six Jia Guardians are depicted in human form, they are almost always dressed in armor, standing with magical weapons or riding on powerful celestial creatures.

According to the ancient Daoist teachings of the *Tai Shang Shen Fu* ("The Most High Divine Talismans"):

*"The Six Jia Spirit Generals have the magical powers to beat down the various demons, vermin, and poisons used by evil sorcerers and witches in black magic rituals.*

*Deities of the Mountains, Forests, Rivers, Earth, Wind, Rain, and Home, can all be subjugated and brought under control through the magical powers of the Six Jia Generals.*

*The Six Jia Generals can also be used to sweep away and remove nightmares, dementia, hexes, curses, evil spirits, and demonic entities.*

*This secret scripture, possessing supreme power among all magical scriptures, must be maintained with great respect, and must not be divulged lightly!"*

The Six Jia Spirit Generals are responsible for supervising human destiny, and for guaranteeing the security and longevity of the faithful Daoist disciples and priests. They are also responsible for overseeing the transmission of the scriptures and the production of supernatural powers generated through magical talismans (i.e., the magical talismans associated with the Six Jia Spirit Generals are empowered with supernatural protective and exorcistic virtues). Their magical function is therefore considered to be one of the highest importance in Daoist magical exorcism teaching.



Figure 1.595. Jia Zi General (left) and Jia Xu General (Right)

According to the secret Daoist teachings of the *Taishang Laojun Shou Zhang Sheng Yisuan Miao Jing* (*The Marvelous Scripture for Prolonging Life and for Increasing the Account, Revealed by the Most High Lord Lao*), the Six Jia Spirit Generals can be summoned by the priest in order to protect his or her body, mind, and spirit in the following manner:

- **The Jia Zi General:** Sometimes known as General Wang Wenqing, this spirit general has an escort of 149 officers. He "Brings Forth My Account," with a deposit of 2,000 units of the Dao, protecting my body while permitting me to attain Perfection of Spirit, Serenity of Heart, and the Expulsion of Evil and Illness.
- **The Jia Xu General:** Sometimes known as General Zhan Zijiang, this spirit general has an escort of 135 officers. He "Brings Forth My



Figure 1.596. Jia Shen General (left) and Jia Wu General (Right)



Figure 1.597. Jia Yin General (left) and Jia Chen General (Right)

Account," with a deposit of 2,000 units of the Dao, protecting me by Expelling All Afflictions and Suffering from my body.

- **The Jia Shen General:** Sometimes known as General Hu Wenzhang, this spirit general has an escort of 131 officers. He "Nourishes My Account," with a deposit of 2,000 units of the Dao, protecting me Returning my Hun (Celestial Soul) and Po (Terrestrial Soul) Back into their Original Residence.
- **The Jia Wu General:** Sometimes known as General Wei Shangqing, this spirit general has an escort of 139 officers. He "Credits My Account," with a deposit of 2,000 units of the Dao, guaranteeing me The Longevity of 120 Years.
- **The Jia Yin General:** Sometimes known as General Ming Wenzhang, this spirit general has an escort of 131 officers. He "Guarantees My

Account," with a deposit of 2,000 units of the Dao, protecting my body, mind, and spirit by Intercepting All Ghosts, Evil Spirits, and Demons.

- **The Jia Chen General:** Sometimes known as General Meng Feiqing, this spirit general has an escort of 135 officers. He "Supplements My Account," with a deposit of 2,000 units of the Dao, protecting me by Surveying My Body, Mind and Spirit and Sparing Me All Adversity.

Through interacting with the various Six Jia Spirit Generals, and constructing and ingesting their Yin and Yang Talismans, the Daoist priest could receive physical, mental, and spiritual protection as well as obtain supernatural powers. In this manner, the Daoist priest could also attain longevity and perform various magical feats.

## THE SIX JIA SPIRIT GENERALS AND THE SEVEN STARS OF THE NORTHERN DIPPER

The secret understanding of the various times of the year and their correspondences to the positions of the Six Jia Spirit Generals was crucial to the priest's success when performing certain magical rituals. Especially when the magical application required the priest to conjure away evil spirits or send written petitions to the Celestial Court.

According to the *Petition Almanac of Master Red Pine*, "at the precise moment, the Gate of Heaven opens so that the Daoist priest can send his request into the Celestial Court. In order to perform this magical ritual successfully, it is essential that the priest understand the various names and positions of the Seven Stars of the Northern Dipper, which manages each person's destiny."

According to the *Jinsuo Liuzhu Yin (The Guide to the Golden Lock and the Moving Pearls)*, in order to take full advantage of this powerful magical connection existing between the Seven Stars of the Northern Dipper and the Six Jia Spirit Generals, it was important that the priest understand the magical connection uniting both of them within the celestial realm. According to ancient Daoist teaching, in this context, the active principles manifesting within the creation of the universe can be explained as follows (Figure 1.598):

- The Dao gives birth to the One (i.e., The Wuji)
- The One gives birth to the Two (i.e., Yin and Yang)
- The Two gives birth to the Three (i.e., The Three Treasures of Heaven, Earth, and Man)
- The Three gives birth to the Four (i.e., The Four Seasons: Spring, Summer, Autumn, Winter)
- The Four gives birth to the Five (i.e., The Five Phases: (Wood, Fire, Earth, Metal, and Water)
- The Five gives birth to the Six (i.e., The Six Jia Spirit Generals: Jia Zi, Jia Xu, Jia Shen, Jia Wu, Jia Yin, and Jia Chen). The Six Jia are the "children" of the Five Phases.
- The Six gives birth to the Seven (i.e., The Seven Stars of the Northern Dipper: Lusty Wolf, Giant Gate, Store of Wealth, Civil Chief, Pure and Chaste, Military Chief, and Troop Destroyer). The Seven Stars of the Northern Dipper are the

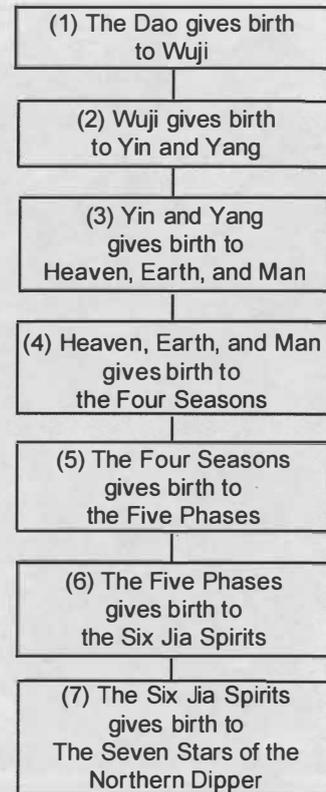
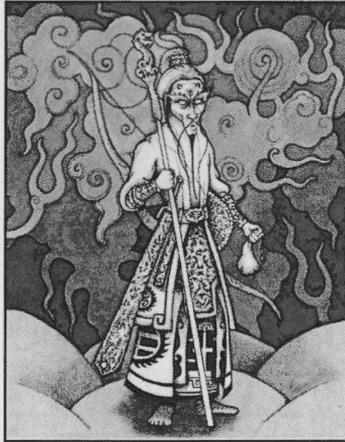


Figure 1.598. The Manifestation of Creation According to the ancient Daoist teachings within "The Guide to the Golden Lock and the Moving Pearls"

"children" of the Six Jia. Therefore, the Six Jia are considered to be the father and mother of the Seven Stars of the Northern Dipper.

According to the secret Daoist teachings of the *Taishang Laojun Shou Zhang Sheng Yisuan Miao Jing*, the Six Jia Spirit Generals have 12,700 divinities enrolled under their authority. In order to invoke the magical protection of any of these countless exorcistic spirits, the priest can proceed as follows:

- First, construct a magic talisman on a Bamboo Slip, with the names of specific Generals, Officers, or Jade Maidens inscribed in red ink.
- Next, present an offering at the altar, and magically activate the talisman. Dedicate the use of the Bamboo Slip for magical protection, to ward off ghosts, evil spirits and disease.
- Then, hang the Bamboo Slip on a wall or main pillar of the temple or home.



General Huang Zhen's  
Heavenly Stem is Wu



Saturn

Figure 1.599. The Jia-Zi Day Magical Talisman

### THE JIA-ZI SPIRIT GENERAL

The Jia-Zi spirit's name is "Yuan De," his style name is "Qing Gong," (sometimes known as "Yuan Guang" - Original Radiance and Wang Wenqing) and his official title is "General Huang Zhen" (Figure 1.599).

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

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

General Huang Zhen leads an army of 149 of-ficers and a hundred thousand spirit soldiers. His Lieutenant General is called Wen-Bo (also known as the Ding-Mao Spirit). The Ding-Mao Spirit (aka Rengao and Wenbo), guards the physical body.



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



Figure 1.600. The Jia Zi Appearing Talisman (for making the Spirit General Huang-Zhen appear)

- First, open the left hand so that the nails of the first and ring finger are stretched parallel to each other, with the middle finger slightly raised above the other fingers.
- Next, bend the middle finger down and press the first and ring fingers over the nail of the middle finger (so that the fingernail of the middle finger cannot be seen).
- Then, press the little finger and thumb over the nails of all three fingers. The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



Figure 1.601. The Jia Zi Hand Seal

Through General Huang Zhen's magical powers, a Daoist priest can overturn mountains, plug up the seas, or create a blinding sand storm.

The priest is also able to perform the magic transformation skill of "Contracting the Land" (Suo Di Mai) and instantly travel from one place to another. (i.e., instantly move across great distances)."

The magical incantation sound used to summon General Huang Zhen and his powerful army is "Xi-Ta!" The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.600 and Figure 1.601.



General Zhong Zhi

己  
Ji  
(Yin Earth)



Saturn

Figure 1.602. The Jia-Xu Day Magical Talisman

### THE JIA-XU SPIRIT GENERAL

The Jia-Xu spirit's name is "Xu Yi," his style name is "Lin Zhai," and his official title is "General Zhong Zhi" (Figure 1.602). The Jia-Xu spirit is sometimes known as General Zhan Zijiang.

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

He wears a yellow robe, with a golden belt wrapped around his waist. Around his golden belt hangs a golden shield and a golden satchel filled with magic stones and arrows without feathers. In his hands, he holds an eight foot spear made out of eight-pronged snakes.

General Zhong Zhi leads an army of 135 officers and a hundred thousand spirit soldiers. His Lieutenant General is the Ding-Chou Spirit. The Ding-Chou Spirit (also known as Renxian and Wengong), holds an axe and a ringing bell, and is responsible for guarding one's Shen.

Through General Zhong Zhi's magical pow-

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



Figure 1.603. The Jia-Xu Appearing Talisman (used for making the Spirit General Zhong Zhi appear)

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



Figure 1.604. The Jia-Xu Hand Seal

ers, a priest can possess the magical transformational skill of "Constructing a River by Drawing a Line on the Ground" (Hua Di Cheng He). Additionally, by forming a small mound of earth with his hands, the priest can transform the dirt into an enormous cliff. A priest can also point his fingers to the Earth and immediately create a well.

General Zhong Zhi is extremely violent and merciless, there is nothing that he fears. The magical incantation sound used to summon General Zhong Zhi and his powerful army is "Zu-Zhong!"

The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.603 and Figure 1.604.



Figure 1.605. The Jia-Shen Day Magical Talisman

### THE JIA-SHEN SPIRIT GENERAL

The Jia-Shen spirit's name is "Quan Heng," her style name is "Jie Lue," and her official title is "General Gang Xian" (Figure 1.605). The Jia-Shen spirit is sometimes known as General Hu Wenzhang.

General Gang Xian's Heavenly Stem is Keng. She is 10 feet tall, with the face of an ugly woman. She has golden yellow hair and large protruding white teeth. On her head is a woven pearl helmet, with a crown made out of pearls.

She wears a purple embroidered robe, fastened to her waist by a jade belt. She has chain-mail armor over her breasts, and wears scarlet sandals on her feet. In her right hand, she holds a huge sword, capable of splitting mountains. She also carries a steel axe and a carved bow.

General Gang Xian leads an army of 131 officers and a hundred thousand spirit soldiers. Her Lieutenant General is the Ding-Hai Spirit. The Ding-Hai Spirit (also known as Renhe and Rentong) has a black face, covered with wrinkles, and is responsible for guarding one's fortune.

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

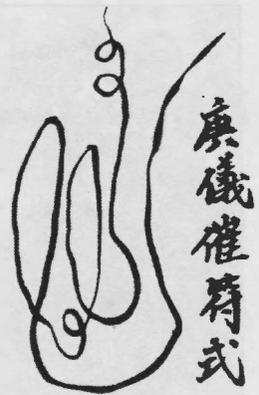


Figure 1.606. The Jia-Shen Appearing Talisman (used for making the Spirit General Gang Xian appear)

- First, bend and curl the left first, ring and little fingers into the palm, so that the nails of the three finger are almost hidden.
- Lock the three fingers with the thumb, and then press the tip of the nail of the middle finger into the center of the palm, aligned and parallel with the other fingers.
- The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



Figure 1.607. The Jia-Shen Hand Seal

Through General Gang Xian's magical powers, a priest can make swords fly and knives shoot outward. Anyone who approaches the camp (Battle Chart of the Eight Trigrams) that she is protecting will immediately be cut down. Whether mounted cavalry or a band of bandits, there are none who do not bow before her and fear her orders. By nature, she loves to kill, and no one who meets her as an adversary ever lives to tell about it.

The magical incantation sound used to summon General Gang Xian and her powerful army is "Zheng-Ran!"

The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.606 and Figure 1.607.



General Xiao Lei



Xin  
(Yin Metal)



Venus



Figure 1.608. The Jia-Wu Day Magical Talisman

### THE JIA-WU SPIRIT GENERAL

General Xiao Lie's Heavenly Stem is Xin (Figure 1.608). The Jia-Wu spirit is sometimes known as General Ming Wenzhang. She is 8 feet tall, with the beautiful face, lovely countenance, delicate eyebrows, light and lustrous eyes, and a clear, white complexion. Her hair is placed on top of her head, bound up in a top-knot. She wears a golden crown on her head, and armor made entirely out of silver. She also wears a robe made out of silver armor, with a silver belt. She rides a powerful red spotted heron-winged horse. In each hand, she carries a double-edged sword. She rides into battle joyfully singing ballads and songs.

General Xiao Lie leads an army of 139 officers and a hundred thousand spirit troops. Her Lieutenant General is the Ding-You Spirit. The Ding-You Spirit (also known as Renxiu and Wenqing), wears a pearl crown, and is responsible for guarding one's Hun.

Through General Xiao Lie's magical powers, a priest can master Weather Magic. For example, the priest can summon a fog, as well as make clouds arise and the Sun and Moon disappear. She can also cause gold and silver to come into

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



Figure 1.609. The Jia-Wu Appearing Talisman (used for making the Spirit General Xiao Lei appear)

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



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

Figure 1.610. The Jia-Wu Hand Seal

one's hands, however, this magical skill is only allowed for the sake of doing good, or for helping the cause of the Dao.

When an enemy approaches your camp, whistle, and she will send forth flying spears.

The magical incantation sound used to summon General Xiao Lie and her powerful army is "Qing-Xiang!" It is important to note that, this special incantation must be intoned like singing a song.

The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.609 and Figure 1.610.

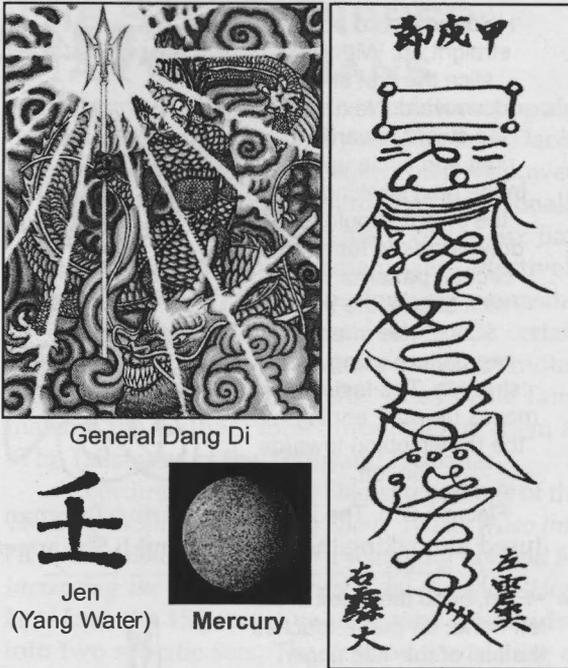


Figure 1.611. The Jia-Chen Day Magical Talisman

### THE JIA-CHEN SPIRIT GENERAL

The Jia-Chen spirit's name is "Tong Yuan," his style name is "Gun Chang," and his official title is "General Dang Di" (Figure 1.573). The Jia-Chen spirit is sometimes known as General Meng Feiqing.

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

General Dang Di leads an army of 135 officers and a hundred thousand spirit troops. His Lieutenant General is the Ding-Wei Spirit. The Ding-Wei Spirit (also known as Rengong and Shengtong) has a secret name, it is Tu-Tui. She is responsible for guarding one's Po.

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

Hold the sword pointing straight up, and let it fall in a downward stroke. Next, lift the blade in the swirling patterns, placing strength in each curve and downward movement. The last stroke moves outward and upward towards the right



Figure 1.612. The Jia-Chen Appearing Talisman (used for making the Spirit General Dang Di appear)

- First, press the middle and ring finger together, and curl them downward to touch the ridge of the left thumb.
- Next, release the pressure from both fingers, and bend the thumb. Place the middle and ring finger against the nail of the left thumb.
- Finally, bend the little finger, and slide it next to the other two fingers, so that all three fingers rest on top of the thumb. The index finger is to remain pointing straight upward, and the hand turned so that the palm faces outward.
- The priest must use the sleeve of his robe to hide the secret Hand Seal, and keep it from being seen.



Figure 1.613. The Jia-Chen Hand Seal

Through General Dang Di's magical powers, a priest can dry up rivers and empty out the seas. A priest can walk on water as if it were earth, gather and ride on mists and clouds, or level city walls. Through General Dang Di's magical powers, a priest is able to master Transmutation Magic, in that by blowing on paper cut-outs, a priest can transform them into an army, or call a legion of soldiers out of the skies in order to destroy an enemy. General Dang Di's character is sharp and hard as steel.

The magical incantation sound used to summon General Dang Di and his powerful army is "Po-Lie!"

The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.612 and Figure 1.613.



Figure 1.614. The Jia-Yin Day Magical Talisman

### THE JIA-YIN SPIRIT GENERAL

The priest will face the North Direction, and the Trigram Kan. From the Gate of Hell or Ghost's Door (located in the North-East Direction) the priest will summon the assistance of Jia Yin.

The Jia-Yin spirit's name is "Hua Shi," his style name is "Zi Mo," and his official title is "General Ji Sha" (Figure 1.614). The Jia-Yin spirit is sometimes known as General Ming Wenzhang

General Ji Sha's Heavenly Stem is Kuei. His 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 131 officers and 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

Hold the sword pointing straight up. With force, slice the first stroke downward. Next, slant the sword towards the right and circle upward. In the next stroking order, the sword should loop downwards to form three circular patterns. In the next stroke, the sword should rise in a zig-zag pattern using great strength. The last stroke moves upward, ending with the tail whipping towards the left.

式符儀癸



Figure 1.615. The Jia-Yin Appearing Talisman (used for making the Spirit General Ji Sha appear)

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



Figure 1.616. The Jia-Yin Hand Seal

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.

The magical incantation sound used to summon General Ji Sha and his powerful army is "Kong!

The Magical Appearing Talisman used for making the Spirit General materialize and the Hand Seal are described in Figure 1.615 and Figure 1.616.

# THE SEVEN DIPPER STAR GUARDIANS

In ancient China, there were fifteen popular magical talismans specifically used by both Daoist sects for summoning the celestial protective powers of the Seven Dipper Star Guardians. Traditionally known as "The Divine Talismans of the Six Jia," these powerful magical talismans were effectively used for protection and for performing exorcisms.

It is interesting to note that historically, certain Buddhist sects began to endorse and promoted the magical applications of the "The Divine Talismans of the Six Jia," sometimes labeling them as "The Talismans of the Thousand Buddhas."

According to the secret Daoist teachings of the *Taishang Laojun Shou Zhang Sheng Yisuan Miao Jing* (*The Marvelous Scripture for Prolonging Life and for Increasing the Account, Revealed by the Most High Lord Lao*), the 15 protective talismans are divided into two specific sets. The first set, consisting of five magical talismans, focused on protecting an individuals health; the second set, consisting of 10 talismans, focused on magical exorcism.

## THE FIVE PROTECT HEALTH TALISMANS

According to ancient teachings, the name of the magical talisman is traditionally used to reveal the charm's magical application. The first set of five magical talismans, used for protecting an individuals health, are described as follows (Figure 1.617):

- **Talisman #1:** Used to "Open the Heart"
- **Talisman #2:** Used to "Increase the Life"
- **Talisman #3:** Used to "Protect the Life"
- **Talisman #4:** Used to "Regulate the Five Phases"
- **Talisman #5:** Used to "Govern Human Life Against Extreme Exhaustion"

Because five special magical talismans incorporate the spiritual virtues conferred upon them by the "Generals of the Five Peaks" (i.e., the powerful guardians of the Five Sacred Daoist Mountains), they serve as a powerful energetic shield, used for warding off the various dangers caused by the energy emitted from certain stars during an individual's life. When used as regulators and protectors of the individuals body, energy, and spirit, they are known to bring health, wealth, and long life.

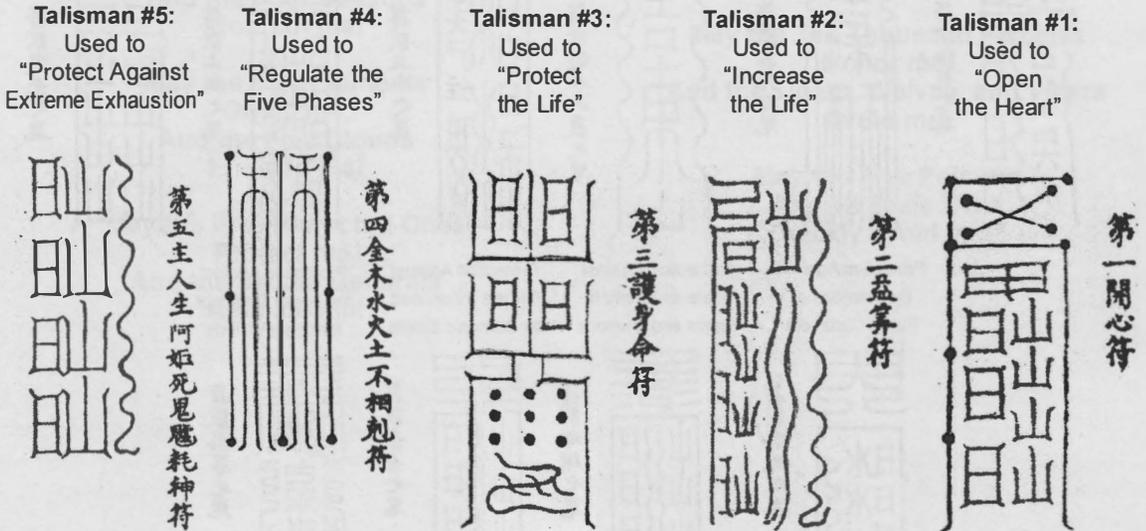


Figure 1.617. "The Divine Talismans of the Six Jia" (First Set - Used for Healing)

**THE TEN EXORCISM TALISMANS**

The second set of ten magical talismans, used for protection against ghosts, evil spirits and demons, are described as follows (Figure 1.618):

- **Talisman #1:** Used for "Protection Against Demons that Travel in the Light"
- **Talisman #2:** Used for "Protection Against Mountain Demons and Forest Demons"
- **Talisman #3:** Used for "Protection Against Demons of the Five Regions"
- **Talisman #4:** Used for "Protection Against Wandering Demons, Spirits, and Ghosts"
- **Talisman #5:** Used for "Protection Against Demons of Deceased Foreigners"
- **Talisman #6:** Used for "Protection Against the Angry Spirits and Evil Demons of those who have Died in Prison"
- **Talisman #7:** Used for "Protection Against the Angry Spirits and Evil Demons of Innocent Victims"

- **Talisman #8:** Used for "Protection Against Ghosts and Spirits who have been Influenced by Demonic Spirits"
- **Talisman #9:** Used for "Protection Against Male and Female Spirits and Demons"
- **Talisman #10:** Used for "Protection Against Demons of Putrid Cadavers"

According to ancient Daoist teachings, the priest would construct one of these magical talismans onto a small piece of yellow talisman paper, burn it while speaking magical incantations and pressing the corresponding Dipper Star Hand Seal point on his left hand during a magical ritual, and then place the ashes into water and have the patient ingest its life transforming powers; or simply use his right Sword Fingers Hand Seal, draw the magical talismans over the water while speaking magical incantations and pressing the corresponding Dipper Star Hand Seal point on his left hand during a magical ritual, and then have the patient ingest its life transforming powers.

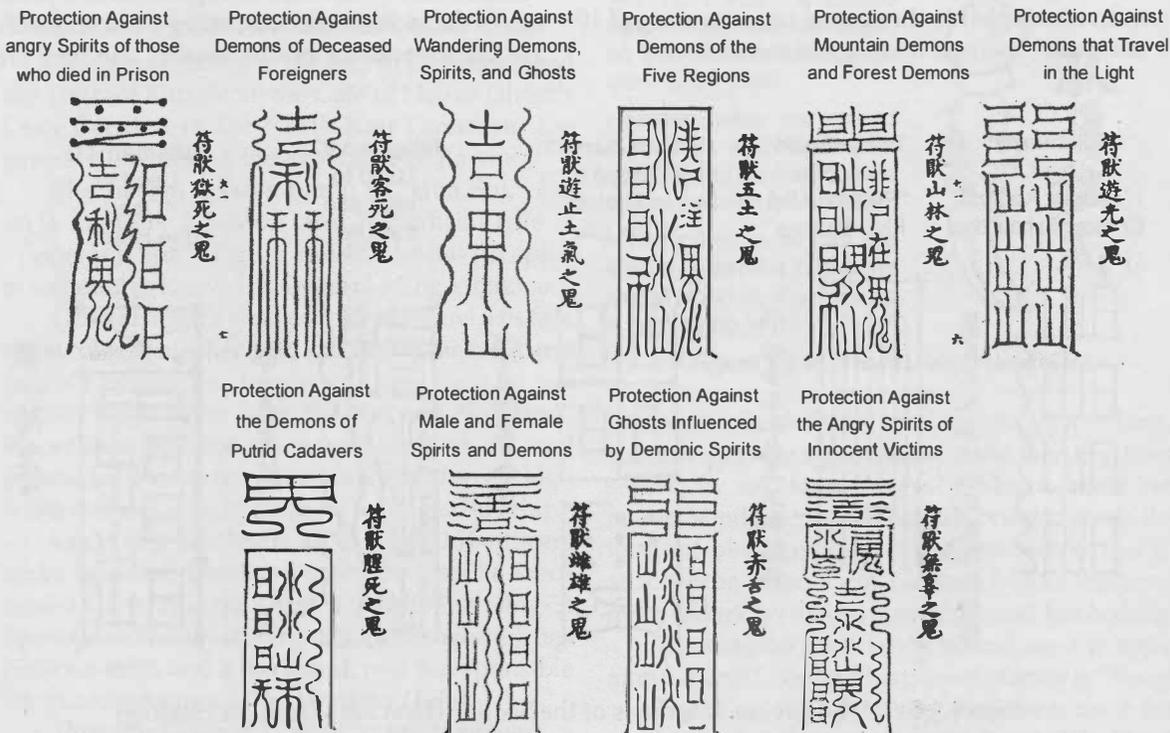


Figure 1.618. "The Divine Talismans of the Six Jia" (Second Set - Used for Exorcising Demons)

**SPEAKING THE TEN TALISMAN INCANTATION**

After constructing one of the Ten Exorcism Talismans, the priest will repeat a long incantation, addressing the celestial court and asking for assistance. This incantation is to be spoken just before burning the magical talisman and ingesting its ashes mixed with Holy Water.

When repeating the magical incantation, the priest is to imagine himself positioned within the Celestial Court, addressing the Jade Emperor, with his head suspended just below the Celestial Pole Star, surrounded by the 28 Star Constellations.

The following is a small example of the magical incantation repeated:

**“May all of the Celestial Immortals  
Grant me life,  
And the Sacred Scriptures  
Sustain me!**

**May the Sun and Moon  
Illuminate me,  
And the light of Jade  
Make me shine!**

**May Yin and Yang  
Make me glow,  
And the Four Seasons  
Nourish me!**

**May the Five Elements  
Guide me,  
And the Five Clouds  
Envelop me!**

**May the Five Perfected Ones  
Protect me,  
And the Six Jia Generals  
Animate me!**

**May the Five Sounds  
Please me,  
And the Five Weapons  
Defend me!**

**May the Stars and Planets  
Cover me,  
And the Five Stringed Instruments  
Accompany me!**

**May the Five Fragrances  
Perfume me,  
And the Golden Bed  
Receive Me!**

**May the Brocade Comforter  
Cover me,  
And the Celestial Immortals  
Support me!**

**May the Jade Maidens  
Attend me,  
And the Green Dragon  
Precede me!**

**May the nobles send Emissaries  
To bestow gifts on me,  
And the Five Families  
Respect me!**

**May the Ten Thousand Families  
Honor me,  
And the Tigers, Wolves, and Vipers  
Avoid me!**

**May the Five Poisons  
And all Toxic Evils  
Quickly avoid me!”**

## DAOIST MAGIC RITUAL FOR BINDING EVIL

The following is an overview of a "Binding Evil" magical ritual, traditionally performed by Zhengyi Daoist priests. It is used in order to "Bind Malevolent Ghosts, Evil Spirits, and Demons," and forever imprison them within a Magic Water Well Prison, constructed by the priest during the exorcist ritual.

This powerful magical ritual requires the priest to always step with his left foot first, when performing the star stepping; and to always carry the Thunder Block (Figure 1.619) in his right hand, in front of his Lower Dantian when performing the following three "Star Stepping" patterns:

1. **Jiǔ Gōng Bā Guà Gāng (Nine Palace Ba Gua Stepping):** Star Stepping with Hand Seal and secret incantation
2. **Beī Dǒu Gāng (North Star Stepping):** Star Stepping with Hand Seal and secret incantation
3. **Sān Tái Gāng (Three Tai Stepping):** Star Stepping with Hand Seal and no incantation.

### THE BINDING EVIL RITUAL

To begin the magic ritual, the priest will first set up the altar table, purify the altar space, and then present special offerings.

Next, the priest will imagine the magical patterns of the Postnatal Trigram extending onto the altar floor, with the Li (Fire) Trigram position located at the top, directly under the altar table, and the Kan (Water) Trigram position located several feet in front of the altar table (Figure 1.620).

Then, the priest will stand at the Kan (Water) Trigram position, face the altar table, relax, and energetically connect himself between Heaven and Earth, by performing the 1 through 10 Meditation and 3 Invocations.

Once he is magically connected with the Dao, the priest will perform the Jiǔ Gōng Bā Guà Gāng (Nine Palace Ba Gua Star Stepping). When performing the star stepping pattern, the priest will use the left hand "Jade Crease Hand Seal" as a magical shield to protect his heart.

Additionally, with each of the nine steps, the priest will internally say a secret magical incantation.



Figure 1.619. The Thunder Command Block is carried in the right hand, positioned in front of the Lower Dantian.

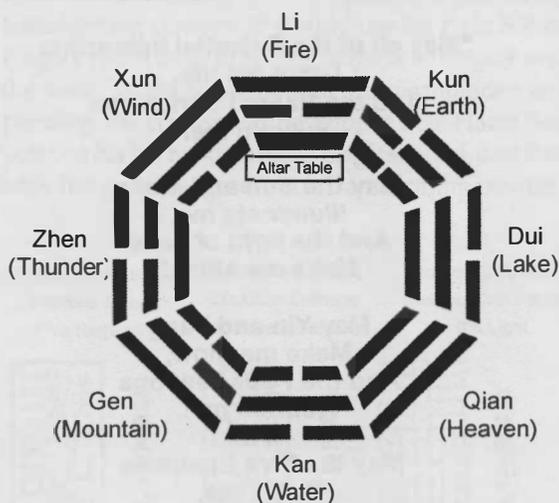


Figure 1.620. After the priest has set up the altar table, he imagines the magical pattern of the Postnatal Trigram extending onto the altar floor, with the Li (Fire) Trigram position located at the top, directly under the altar table.

### THE NINE PALACE EIGHT TRIGRAM STEPPING

The "Jiu Gong Bagua Gang" ("Nine Palace Eight Trigram Stepping"), is a special stepping pattern traditionally used in Daoist rituals for the purpose of conjuring and summoning the specific powers of the Marshal Generals, Thunder Gods, and the Celestial Army.

The priest will begin the Nine Palace Eight Trigram Stepping at the Kan (Water) Trigram position, with his feet in a "Ding" Stance (i.e., an upside down "T" formation).

When performing this special star stepping pattern, it is important that the priest touch the Jade Crease (center pad of the middle finger) with the thumb of his left hand (Figure 1.621), and then place the left hand over his Heart and Yellow Court area. The left hand acts as a shield, while the priest's right hand holds the Thunder Command Block (see Figure 1.619).

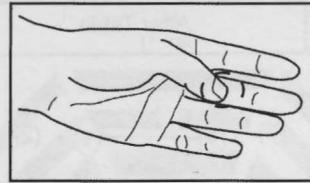


Figure 1.621. The Jade Crease (Left Jade) Single Hand Seal

Additionally, when performing the Nine Palace Eight Trigram Stepping and walking through the nine palace stations (Figure 1.622), it is important that the priest keep the Thunder Command Block positioned directly in front of his Lower Dantian. His directed movements should resemble the forward bow of a ship aggressively breaking through water.

While stepping first with his left foot, with each step, the priest will silently say the following corresponding magical incantation:

- 1st Step (Kan):  
"Today I Command the Celestial Generals!"
- 2nd Step (Kun):  
"And Dispatch the Celestial Army!"
- 3rd Step (Zhen):  
"Increase the Celestial Drum!"
- 4th Step (Xun):  
"Loud is its Celestial Sound!"
- 5th Step (Center):  
"Fly Golden Wheel!"
- 6th Step (Qian):  
"Riding the Fire Wheel!"
- 7th Step (Dui):  
"Knowing Life and Death!"
- 8th Step (Gen):  
"Perform the Mysterious Secret!"
- 9th Step (Li):  
"The 3 and 5 Command the Army!"

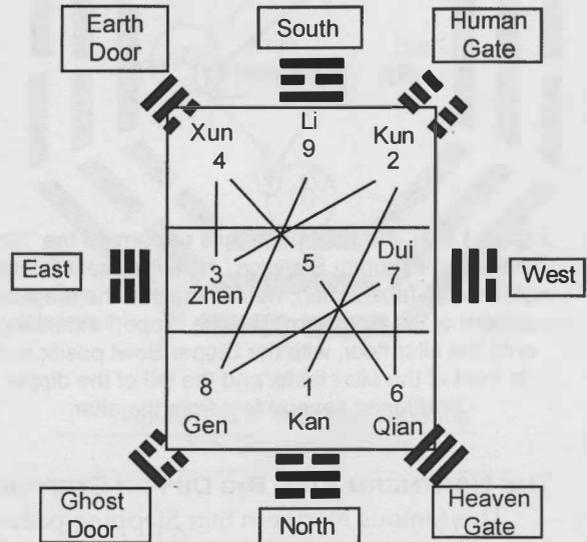


Figure 1.622. "Jiu Gong Bagua Gang" ("The Nine Palace Eight Trigram Stepping")

While at the altar table, the priest will set the Thunder Command Block onto the altar table, place incense into the burner, and the ritual will formally begin. Again picking up the Thunder Command Block with his right hand and placing it in front of his Lower Dantian, the priest will now say the following:

**"Come - Together we will walk!  
Quickly, quickly, in accordance with  
the statues and ordinances!"**

Next, the priest will imagine the magical pattern of the "Northern Star Big Dipper" extending onto the altar floor, with the edge of the Dipper Bowl positioned in front of the altar table, and the tail of the dipper positioned several feet in front of the altar table (Figure 1.623). Then, the priest will perform the "Northern Star Big Dipper" Stepping.

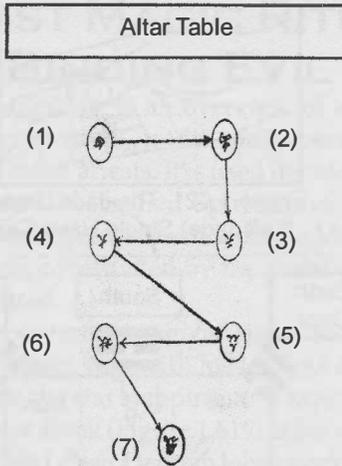


Figure 1.623. After the priest has performed the "Nine Palace Eight Trigram Stepping," he will present incense at the altar table. Then, he will imagine the magical pattern of the "Northern Star Big Dipper" extending onto the altar floor, with the Dipper Bowl positioned in front of the altar table, and the tail of the dipper positioned several feet from the altar.

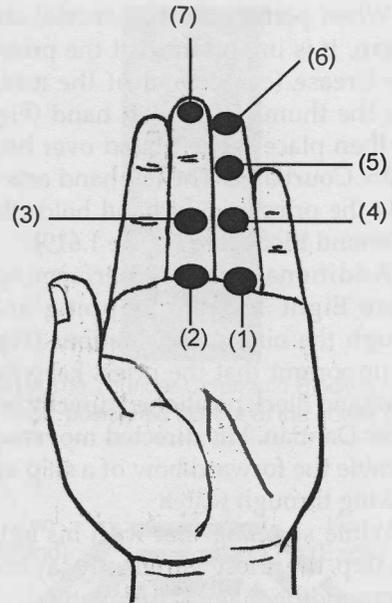


Figure 1.624. The Seven Stars of the Northern Dipper Hand Seal is accessed through the priest's left hand

### THE NORTHERN STAR BIG DIPPER STEPPING

This famous Northern Star Stepping pattern is used to summon the Celestial Immortals of the Big Dipper Star (see Figure 1.623). It is traditionally used for receiving blessings, manifesting good fortune, assisting the dead, and for contacting the Thunder Court for spiritual protection.

Each time the priest's left foot steps onto one of the stars, the thumb of his left hand must press the corresponding point on his left fingers (Figure 1.624), and he should silently repeat the corresponding magical incantation:

- 1st Step: Tan Lang (Greedy Wolf)  
"The Bright Yang Energy Radiates within my body!"
- 2nd Step: Ju Men (Giant Gate)  
"The Essence of Yin will destroy all ghosts!"

- 3rd Step: Lu Can (Store of Wealth)  
"Because the celestial immortals give me this method,"
- 4th Step: Wen Qu (Civil Chief)  
"I can command the Celestial Armies and the armies of the Underworld!"
- 5th Step: Lian Zhen (Pure and Chaste)  
"The Yuan Jing in my Dantian is strong enough to register me as a living person,"
- 6th Step: Wu Qu (Military Chief)  
"Therefore Xuan Wu protects my body!"
- 7th Step: Puo Jun (Troop Destroyer)  
"As the Puojun Star flies like a strong fire, its mighty sound shakes and intimidates people!"

After performing the “Northern Star Big Dipper” stepping pattern, while still several feet away from the altar table, the priest will imagine the magical zigzag pattern of the “Three Tai Star Stepping,” extending onto the altar floor, with the final star ending in front of the altar table (Figure 1.625).

Then, with the Thunder Command Block in his right hand, placed in front of his Lower Dantian, the priest will perform the “Three Tai” Star Stepping.

### THE THREE TAI STAR STEPPING

The “San Tai Gang” Three Star Stepping pattern (see Figure 1.625) is traditionally performed in a magical ritual just before approaching the altar table to command the Celestial Army (after having walked the “Nine Palace Eight Trigram” and the “Northern Star” Star Stepping patterns).

When performing this aggressive star stepping pattern, each time the priest’s foot steps onto one of the stars, the thumb of his left hand must press the corresponding point on his left fingers (Figure 1.626).

Additionally, when performing the “San Tai Gang” Star Stepping pattern, it is important that the priest keep the Thunder Command Block positioned directly in front of his Lower Dantian. His directed movement should resemble the forward bow of a ship aggressively breaking through water.

In this magic ritual, the priest will be standing at the Kan (Water) Trigram, and should be facing the Li (Fire) Trigram position. It is from this point in the ritual that the priest will immediately take a short step towards the right (i.e., towards the Qian - Heaven Trigram position), and then perform the ascending 3 zigzag steps, ending again at the Li (Fire) Trigram position, in the South. This final star stepping is performed in order to allow the priest the ability to access the magical powers of the Upper Spiritual Realms.

The San Tai Gang Star Stepping positions and the magic Hand Seal positions needed to properly elicit the services of the Thunder Gods is described as follows:

- **1st Step (First Tai Star):** Step and immediately touch the “Wu” Earthly Branch Point on the left hand with the left thumb (Figure 1.626).

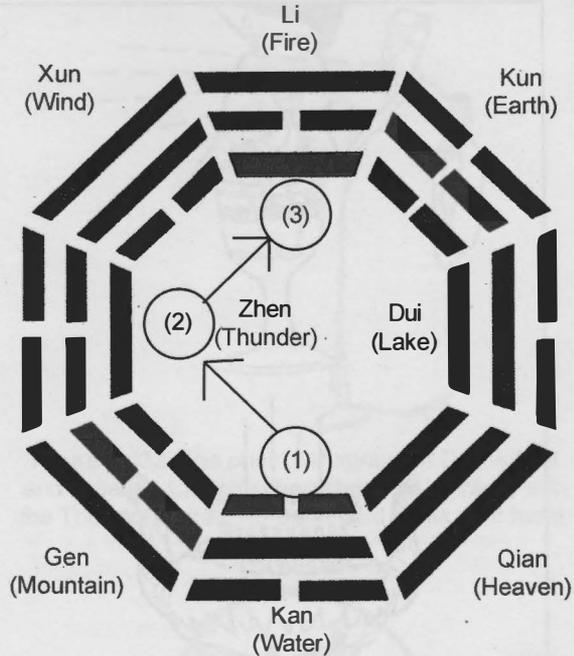


Figure 1.625. The “San Tai Gang” Star Stepping Pattern

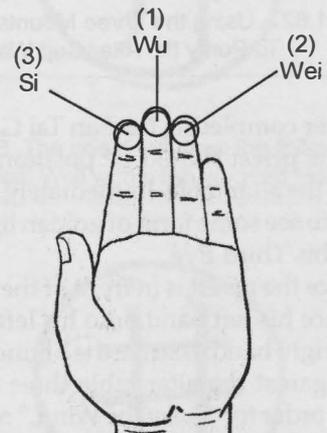


Figure 1.626. The “San Tai Gang” Hand Seal.

- **2nd Step (Second Tai Star):** Step and immediately touch the “Wei” Earthly Branch Point on the left hand with the left thumb (Figure 1.626).
- **3rd Step (Third Tai Star):** Step and immediately touch the “Si” Earthly Branch Point on the left hand with the left thumb (Figure 1.626).

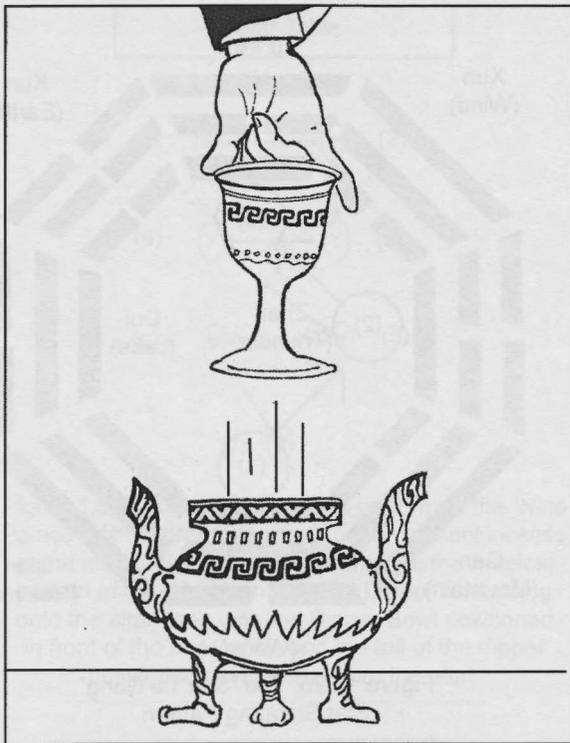


Figure 1.627. Using the Three Mountains Hand Seal To Purify the Altar Cup Water

After completing the San Tai Gang Star Stepping, the priest should be positioned directly in front of the altar table. Immediately, the priest will be able to see some form of golden light appearing within his Third Eye.

Once the priest is in front of the altar table, he will place his left hand onto his left hip, and will use his right hand to strike the Thunder Command Block against the altar table three times. This is done in order to "Shake the Wind," and "Awaken" the various spirit realms.

Then, the priest will place the Thunder Command Block onto the altar table, and, using the right hand "Three Mountains Hand Seal," he will pick up the Altar Cup.

Next, the priest will purify the Altar Cup water by first placing it inside the incense smoke, and stirring it three times in a clockwise direction above the incense burner (Figure 1.627).



Figure 1.628. The The Magic Command Seal and Imperial Order of the Jade Emperor



Figure 1.629. The Magic Seal of the King of Heaven



Figure 1.630. The Magic Seal of Yuan Shi Tian Zun AKA, "The Magic Seal of the Zi Wei Purple Star," the "Magic Seal of the Pole Star," and "The 10,000 Ancestors Star Seal"

Then, with his left hand still positioned on his left hip, the priest will place the Altar Cup onto the altar table and write the following three magical seals with his right Sword Fingers Hand Seal over the Altar Cup:

- **First:** The priest will draw the Magic Seal of the Jade Emperor (Figure 1.628).
- **Second:** The priest will draw the Magic Seal of the Yellow Emperor (Figure 1.629).
- **Third:** The priest will draw the Magic Seal of the Zi Wei Purple Star (Figure 1.630).

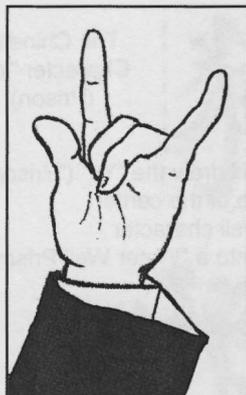


Figure 1.631. Three Mountains Hand Seal  
(Also known as “The Trident Single Hand Seal”)

Next, the priest will use his right hand to transfer the Altar Cup onto his left hand, supporting the Altar Cup underneath by using his left hand “Three Mountains Hand Seal” (Figure 1.631).

Then, taking a sip of water, the priest will spray the water over the altar table and immediately draw the character “Jing” (“Well”) within the sprayed mist (Figure 1.632 and Figure 1.633).

While drawing the Magic Well within the sprayed mist, the priest will say the following magical incantation according to the corresponding stroke (Figure 1.634):

“Yí huà chéng jiāng,  
èr huà chéng hǎi,  
sān huà huáng hé nì shuǐ liú,  
sì huà qū xié rù jīng qiú!”

**“First Stroke,  
Becomes a River!**

**The Second Stroke,  
Becomes an Ocean!**

**The Third Stroke,  
Reverses the flow of the Yellow River!**

**The Fourth Stroke,  
Dispels evil into the Magic Well Prison!”**



Figure 1.632. The priest will spray the Divine Mist and write the Chinese character “Jing” (“Well”) with the Thunder Command Block held in his right hand.



Figure 1.633. The priest will draw the following image of a Magical Well within the sprayed Holy Water

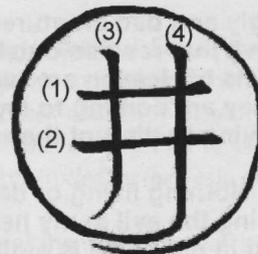


Figure 1.634. As each of the 4 strokes of the Magic Well is drawn, a magical incantation is silently spoken

When drawing the fourth and final stroke of the Magic Well Prison, begin to make a clockwise circle around the character, and continue drawing the line until the following magical incantation has been completed:

“Tiān yù léi shén, dì yù léi shén,  
 huǒ yù léi shén, shàng dì yǒu chì,  
 fēng dū líng xíng, jīn yang huǒ xī léi jiàng fǔ,  
 dǎ xié mié wū zhū yuán shuài,  
 dì zhī shàng jiàng wén yuán shuài,  
 huǒ sù wéi wú shōu shé, gāng fēng hào qì,  
 jiǔ chǒu qún xiōng, liù tiān wài dǎo mó wàng bīng běn  
 tán tiào gāng nóng jué, bú zhéng sheng sì xié wū,  
 yǐ jí shēn zhōng jiā xià wéi huò,  
 yī qié yāo xié guǐ suǐ jìn jiē sāi,  
 rù jǐng yù zhī zhōng yǒng yǔn qiú jìn,  
 bù xǔ dòng zuò shé!”

**“Celestial Prison Thunder Immortal,  
 Earth Prison Thunder Immortal, and  
 Fire Prison Thunder Immortal!**

**The Jade Emperor has decreed,  
 The Underworld must take this order  
 And immediately act upon it!**

**It now depends upon the  
 Thunder General Palace and General Zhu,  
 to beat and defeat evil and witchcraft!  
 All of the creatures upon the Earth  
 Respect Upper General Wen!  
 Quickly receive and assemble for me  
 the Big Dipper, the Wind, and the Bright Qi!**

**The ugly and bad creatures, ghosts,  
 and evil that resides outside of the  
 Six Levels of Heaven are running wild!  
 They are coming to my altar  
 and are trying to disrupt the sacred space!**

**Nothing living or dead  
 including the evil in my heart, mind,  
 and in my home is authentic!**

**All evil and ghosts are being blocked!  
 Enter the Water Well Prison forever!  
 Forbidden to leave!”**



The Chinese Character “Yu” (Prison)

Figure 1.635. The priest will draw the “Yu” (“Prison”) character inside of the center of the Magic Well character - magically transforming it into a “Water Well Prison”



Figure 1.636. When drawing the “Yu” (“Prison”) character inside the center of the Magic Well, the priest must leave the bottom stroke of the “Kou” (“Mouth”) character open.

After speaking the magical incantation, the priest will immediately draw the character “Yù” meaning “Prison” (Figure 1.635) inside the center of the Magic Well. This magically transforms the Magic Well into a “Water Well Prison,” and will act as the “containing chamber” in which to imprison evil spirits.

When drawing the character “Yù” (“Prison”) inside the center of the Magic Well, it is extremely important for the priest to leave the bottom stroke of the “Kou” (“Mouth”) open (Figure 1.636).



Figure 1.637. The priest will draw both the “Xie” (“Evil”) and “Gui” (“Ghost”) characters inside the center of the open “Kou” (“Mouth”) character.

Next, the priest will draw the characters “Xié” (“Evil”) and “Guǐ” (“Ghost”) inside the open “Kou” (“Mouth”) character (Figure 1.637).

The priest will then draw 4 vertical lines across the Water Well Prison, and then immediately draw 5 horizontal lines down the Water Well Prison, while simultaneously saying the following incantation per each stroke (Figure 1.638):

“Yǔ wáng zhì dào, chì yóu pī bīng, wú jīn duàn hòu,  
bù xǔ fù sheng, jiǔ dào jiē sāi. Tiān dào duàn, dì dào  
duàn, rén dào tōng, guǐ dào sāi!”

- 1st Stroke:  
“Yu the Great manage the path!”
- 2nd Stroke:  
“Chiyou setup an army!”
- 3rd Stroke:  
“I now take command!”
- 4th Stroke:  
“You Evil Spirits are not permitted  
to come back to life!”

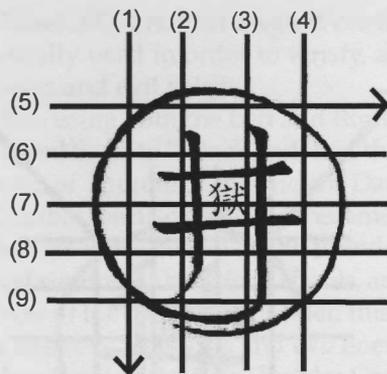


Figure 1.638. The priest will draw four vertical lines across the Water Well Prison, followed by five horizontal lines, while simultaneously speaking each line’s corresponding magical incantation.

- 5th Stroke:  
“All Nine Paths have been blocked!”
- 6th Stroke:  
“The Celestial Path has been separated!”
- 7th Stroke:  
“The Earth Path has been separated!”
- 8th Stroke:  
“The Path to the Human World is connected!”
- 9th Stroke:  
“The Ghost Path is blocked!”

*[According to ancient Daoist teachings, because all of the evil spirits could escape from the priest’s altar space via the other realms, if they are all forced into the Human Realm, they can all be paralyzed, bound, gathered, and controlled by the Fashi or Ritual Master]*

After speaking the magical incantation, the priest will place the Water Cup onto the altar table, and pick up the Thunder Command Block.

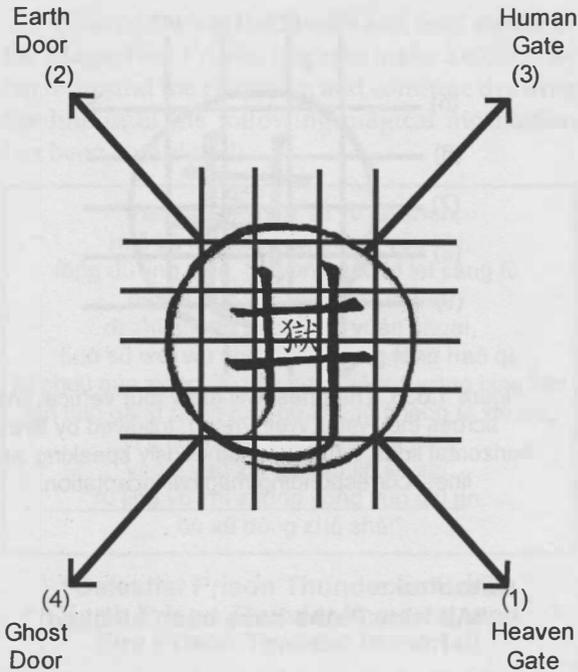


Figure 1.639. The priest will draw four “tick” marks, jetting outward from the Water Well Prison, energetically connected to the Four Gates.

Then, using the edge of the Thunder Command Block, the priest will immediately draw “tick” marks, jetting outward from the end of each of the Water Well Prison, towards the four corners (Figure 1.639).

When drawing the four lines from the Water Well Prison with the Thunder Command Block, the priest will say the following magical incantations; while touching his left thumb to the corresponding Earthly Branch Hand Seal crease points, located on his left hand (Figure 1.640):

- (1) “Hai” Earthly Branch (located Lower Right):  
“Tian Men (Heaven Gate)”
- (2) “Si” Earthly Branch (located Upper Left):  
“Di Hu (Earth Door)”
- (3) “Shen” Earthly Branch (located Upper Right):  
“Ren Men (Human Gate)”
- (4) “Yin” Earthly Branch (located Lower Left):  
“Gui Hu (Ghost Door)”

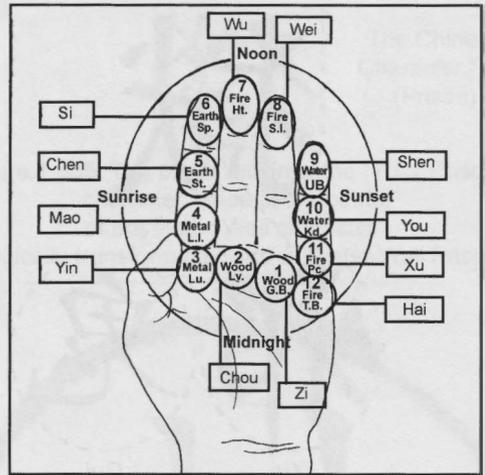


Figure 1.640. The Earthly Branch Hand Seal Crease Points



Figure 1.641. Draw the “Five Thunder Talisman” Over the Water Well Prison

Next, the priest will draw the magical “Five Thunder Talisman” (Figure 1.641) over the image of the Water Well Prison.

While drawing the image of the Five Thunder Talisman, the priest will meditate on gathering the magical powers of the Five Thunder Mountains, and silently say the following magical incantation:

“Dóng qī tai shān léi,  
Nán qī héng shān léi,  
Xī qī huá shān léi,  
Běi qī héng shān léi,  
Zhōng qī sòng shān léi,  
wǔ léi sù fā!”

**“Gather the thunder from Tai Shan in the East!  
Gather the thunder from Heng Shan in the South!  
Gather the thunder from Hua Shan in the West!  
Gather the thunder from Heng Shan in the North!  
Gather the thunder from Song Shan in the Center!  
Quickly issue the Five Thunders!”**

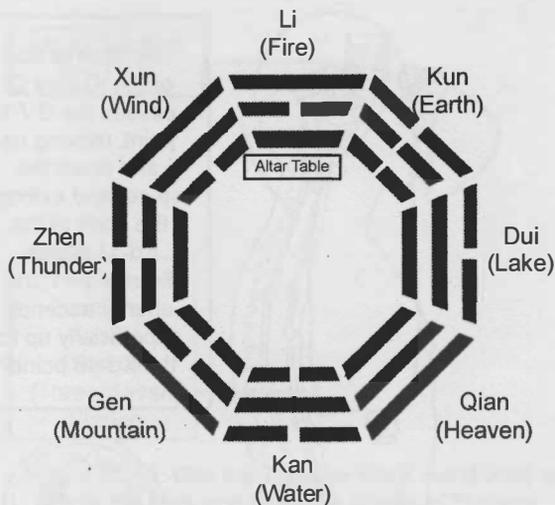


Figure 1.642. After internally speaking the Five Thunder magical incantation, and drawing the Five Thunder Talisman over the Water Well Prison, the priest will turn and face the Xun Trigram position.

After drawing the Five Thunder Talisman over the Water Well Prison, while still facing the altar table, the priest will immediately turn and face the direction of the "Xun Trigram" position, located towards the upper left of the altar table (Figure 1.642).

Next, the priest will form the Double Thunder Court Hand Seal. This is a special Hand Seal, used for Attacking and Defending. When combined, the energies of both the Left (Figure 1.643) and the Right (Figure 1.644) Thunder Court fists represent the powerful energy contained within the Heav-

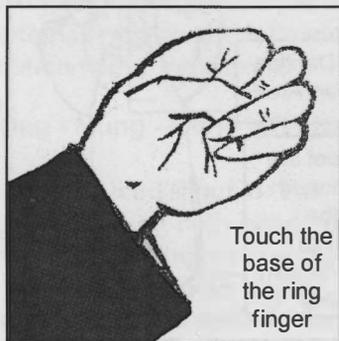


Figure 1.643. The Left Thunder Court Hand Seal (Yang - 3 fingers - "Heavenly Thunder")

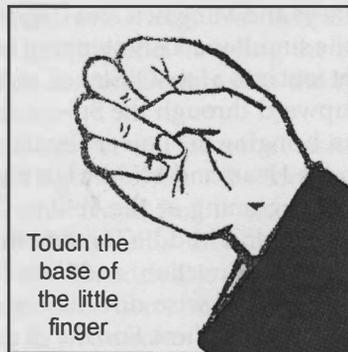


Figure 1.644. The Right Thunder Court Hand Seal (Yin - 4 fingers - "Thunder Court")

enly Thunder Court. This magical combination is energetically used in order to terrify, attack, and kill, ghosts and evil spirits.

When using both the Left and Right Thunder Court Hand Seals to "attack and bind the evil with the sound of Thunder," the ancient Daoist teachings state that the disciples "eyes become like lightning and his voice becomes like thunder!" When the priest stomps his back foot, shouts, and releases the power of the Celestial Thunder, this powerful energy destroys all ghosts and evil energy.

When forming the Left Thunder Court fist, the priest's left thumb touches the base of his third (ring) finger. Then, the last two fingers will lock and seal in the energy of the palm (see Figure 1.643). The thumb is placed on the "Zi" Earthly Branch Crease (refer to Figure 1.640). This area is also the Qian (Heaven) Trigram point (see Figure 1.642), which empowers the Daoist priest's Hun with the ability to access the celestial energy and power of the lightning bolts that have been stored within the priest's Lower Dantian during the spring Thunder Magic rituals.

When forming the Right Thunder Court fist, the Daoist priest will place his right thumb onto the fourth (little) finger. Then, the last two fingers will lock and seal the energy of the palm (see Figure 1.644). The right thumb is placed on the Triple Burner Channel access point, also known as the Fire Element - "Hai" Earthly Branch Crease (see Figure 1.640), which empowers the Daoist priest with the ability to access the energy and power of the True Fire and celestial light that has been stored within his Taiji Pole during the Thunder

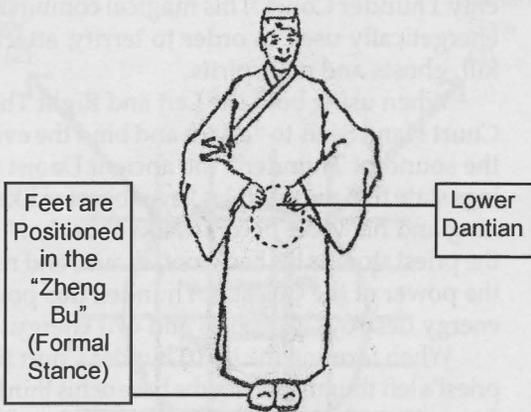
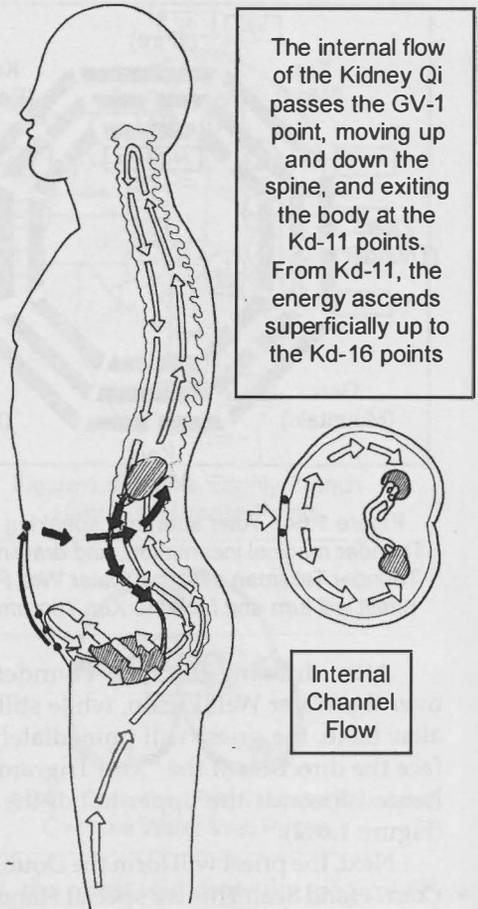


Figure 1.645. Use The Thunder Block Hand Seal to circle and gather the Ancestral Palace Qi (Lower Dantian)

Magic rituals (used for gathering the celestial energy of thunder during the first storms of Spring).

After the priest forms the Double Thunder Court Hand Seal, he will perform the "Gathering Thunder in the Three Dantians" magical ritual, described as follows:

- With both feet in Zheng Bu, form the Double Thunder Court Hand Seal and circle the Qi in the Ancestral Palace (Lower Dantian) three times in a clockwise direction (Figure 1.645). 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 Court fists from underneath the navel around the waist, wrapping the Belt Channel, moving the Qi of the Lower Dantian into the Kidneys and Mingmen area (Figure 1.646).
- While simultaneously stepping back with the right foot into a San-Qi Stance, pull the Kidney Qi upward through the Spleen and Liver organs, bringing the Lower Dantian Qi upward into the Heart and Middle Dantian area.
- Then, beginning at the Yellow Court, circle the Heart and Middle Dantian three times in a clockwise direction, and then five times in a counter-clockwise direction, gathering the Five Qi into the chest. End the Qi circulation by resting both Thunder Court fists at the Yellow Court (Figure 1.647).



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

Figure 1.646. The Internal Flow of the Kidney Qi

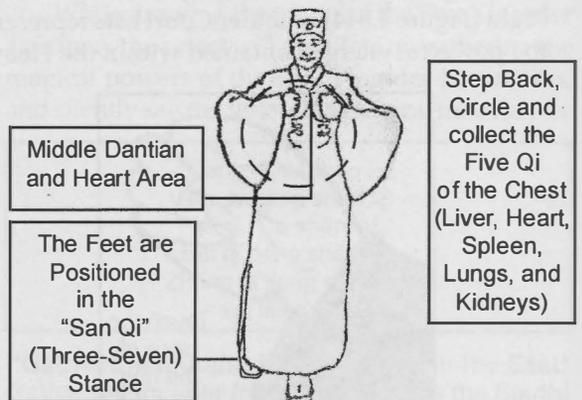


Figure 1.647. Use the Thunder Block Hand Seal to circle the Heart and Middle Dantian, and gather the Five Qi of the Chest.

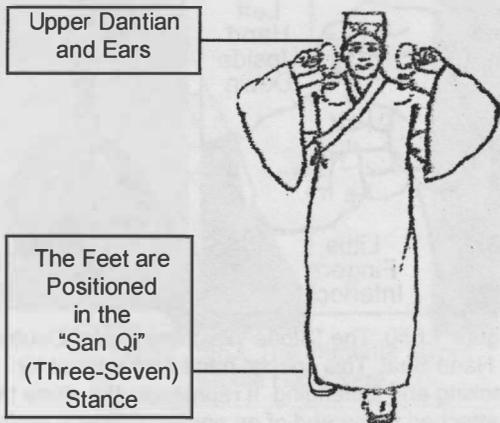


Figure 1.648. Use the Thunder Block Hand Seal to circle the Ears and Hear the Sound of Thunder

- With both feet still in San Qi stance, simultaneously move both Thunder Court fists from the Yellow Court area, ascending the sides of the upper body, neck, and head. While at the head area, begin to circle the ears and Upper Dantian three times in a clockwise direction (Figure 1.648), gathering the Ling Qi (Magical Energy) of the Jade Pillow (occiput) Baihui (top of head), Niwan (Mud Pill) Palace, and the Yintang (Third Eye) areas.
- Visualizing your target with your Yin Tang (Third Eye), project your Shen (Spirit) outward, while simultaneously clapping both Thunder Court fists together (at throat level).
- Inhale, and stomp your right foot down, immediately followed by your left foot. Compress both elbows into your sides, and secretly and internally speak the following magical incantation within your heart:

**“Ong - Mung - Mung - Xi - Ha!”**

- Then, with the loud shout of “Ha!,” discharge the Qi by shooting both hands in the form of Double Sword Fingers upward and away from your body at a 45 degree angle (see Figure 1.652). At this point in the ritual, the projected Qi will attack, paralyze, and bind whatever the priest has been focusing and directing his attention towards. Traditionally,



Tai Shan  
(Peaceful/Tranquil Mountain)

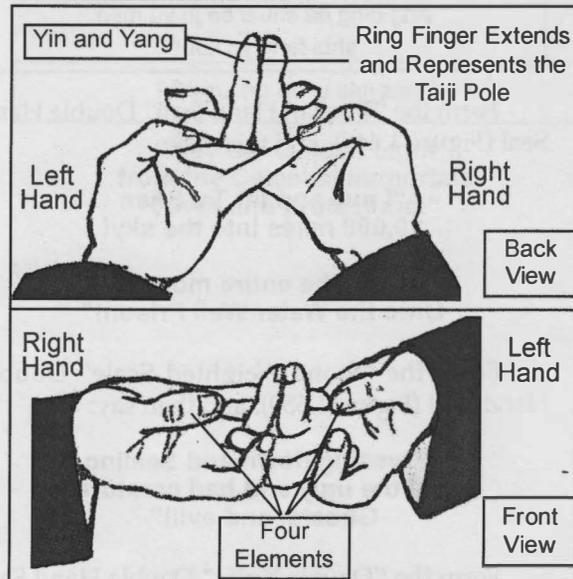


Figure 1.649. The Mount Tai (Tai Shan) Double Hand Seal

the discharged energy was then directed towards binding and throwing the bound evil spirit or demonic entity into the Water Well Prison.

Next, the priest will form the Taishan Double Hand Seal (Figure 1.649). The “Mount Tai” (“Tai Shan”) Double Hand Seal is also known as the “Five Sacred Mountains” Double Hand Seal. This special Double Hand Seal is used for many magical applications. When utilized for Attacking and Defending in an exorcism, it is traditionally used to represent the magical power of the huge and imposing sacred Daoist mountain “Tai Shan,” and

is imagined as a powerful energetic barrier, summoned to block, cut off, cover, squash, or stop the energetic pathway or movement of evil people, animals, or spirits.

While repeating the following magical incantation, the priest will perform several magical hand seals. This important part of the Binding Ritual is performed as follows:

“Xie qi tai shan gao wan zhang!  
Fang xia pan tuo qian wan jin!  
Wa dao qian xie bing wang ling!  
Yong yun bu di chu you ming!  
Jing qing da shuai ba ju yu men,  
shui feng yu kou!”

Form the “Taishan Hand Seal” Double Hand Seal (Figure 1.649), and then say:

**“I pull and lift Tai Shan  
10,000 miles into the sky!”**

**“I drop the entire mountain  
Onto the Water Well Prison!”**

Form the “Stone Weighted Scale” Double Hand Seal (Figure 1.650), and then say:

**“Pressing down and Sealing  
All of the ugly and bad creatures,  
Ghosts, and evil!”**

Form the “Double Knife” Double Hand Seal (Figure 1.651), and then say:

**“They are forever forbidden  
to leave this Underworld Prison!”**

Form the “Double Sword Fingers” Double Hand Seal (Figure 1.652), and then say:

**“With respect,  
I petition the Great General  
to guard the Prison Gate!”**

**“I use the Holy Water  
to seal this Prison Gate!”**

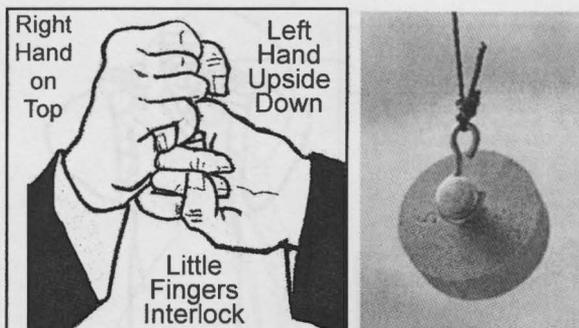


Figure 1.650. The “Stone Weighted Scale” Double Hand Seal. This special hand seal is used for Attacking and Defending. It represents the stone that is attached to the end of an ancient Chinese scale, and is energetically used to envelope, bind, and block evil people, animals, or spirits.

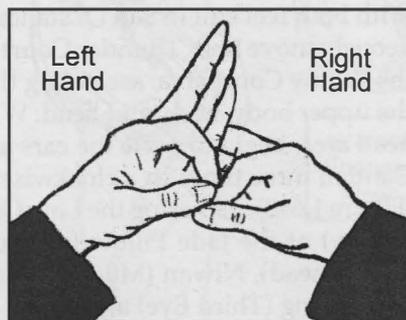


Figure 1.651. The “Double Knife” Hand Seal Also known as the “Knife Mountain” Double Hand Seal, this special hand seal is used for Attacking and Defending. It represents a mountain covered with sharp knives and spears, and is used as an energetic barrier through which to block, stop, or cut off, the pathway of evil people, animals, or spirits

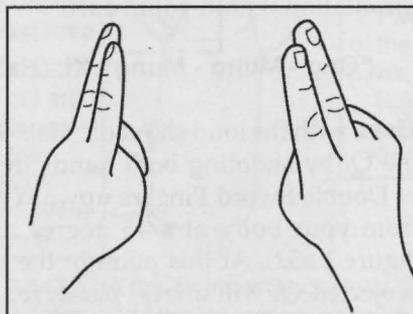


Figure 1.652. The Double Sword Fingers Hand Seal

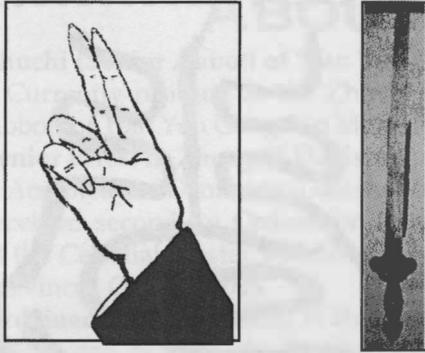


Figure 1.653. The Immortal Sword Single Hand Seal

Next, the priest will dip his left ring finger into the altar cup Holy Water, and then flick the sacred water towards the direction of the Water Well Prison.

Then, using the right hand Immortal Sword Finger Hand Seal (Figure 1.653), the priest will make a horizontal slash, forever sealing the bottom of the “Kou” (“Mouth”) character, located in the center bottom of the Yù (Prison) character (Figure 1.654).



The Chinese character “Yu” (meaning Prison) Translates as “Words between fighting dogs”!

Figure 1.654. The priest will draw the following “Yu” (“Prison”) Character inside the center of the Magic Well character - transforming it into a Water Well Prison.

Then, holding the Thunder Command Block 45 degrees towards the Heavens, the priest will speak the following magical incantation in a loud voice:

“Jin guang fu hu tian zun!”

**“May the Golden Light from the Celestial Immortals cover and protect me!”**

## MAKING SEDATIVE WATER

Sometimes being hospitable takes its energetic toll, especially when you encounter a rude and unruly guest. The following magical technique can be used to quietly sedate a disruptive individual who is "Shen Disturbed."

It can be used on both young children and older adults; anyone who is currently creating a public disturbance, at the detriment of the other guests.

All that is required to perform this magical ritual is a glass of water and a quiet place to perform the incantation without disruption. The magical application is performed as follows:

- When an individual is both mentally and emotionally upset, politely offer the disruptive individual a glass of water, in order to "relax and cool them down."
- Next, excuse yourself to retrieve the glass of water for the unruly guest.
- While in the kitchen, draw a "Removing Evil" talisman over the surface of the water (Figure 1.655).
- Next, using a Breath Incantation, silently whisper into the glass of water three times the following spell:

**"You will close your eyes,  
Relax, and fall to sleep."**



Figure 1.655. The "Removing Evil" Talisman  
(This Magic Talisman Seal used for  
Preventing Psychic Attacks from Evil Spirits)

Each time you repeat the spell, allow your energy, intention, and spirit to fall deeper into the water, impregnating its every cell with the words and meanings of the magical incantation.

- Then, present the magic water to the disruptive individual, and allow them to peacefully drift off.

## ABOUT THE AUTHOR

- **Zhuchi (Senior Abbot) of Tian Yun Gong:**  
Currently residing as the Zhuchi (Senior Abbot) of Tian Yun Gong," in Monterey Ca.;
- **Senior Priest in Zheng Yi Daoism:**  
Accepted as a Daozhang (Daoist Abbot) and received second Lu Ordination (Level 5-4) at the Celestial Master's Mansion in Jiangxi Province - October 2008.
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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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