

DAOIST WEATHER MAGIC AND FENG SHUI

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

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TEMPLE OF THE CELESTIAL CLOUD

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

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

DAOIST MAGICAL FENG SHUI

INTRODUCTION TO FENG SHUI

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

The ancient Chinese considered Feng and Shui to be the two primary forces that moved the energy of the Earth. The skill of Feng Shui focuses on understanding the magical energy of the land as it manifests through the Qi of the environment, that is to say, the energy released into the environment through the vibrational resonance of the minerals of the soil, the plants and trees, and the resident animals and humans.

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

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

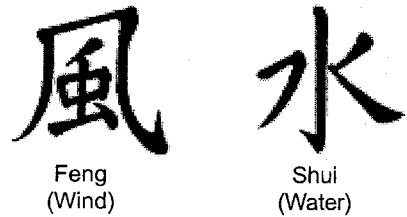


Figure 1.1. The Chinese Characters for Feng Shui"

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

The forces at work within the land reflect the celestial influence of the constellations of Heaven. The interaction of both the celestial and terrestrial Five Elemental forces is responsible for shaping and reshaping the landscape. These "hidden" powers are actually found everywhere, and though they exist in many forms, they are available only to those educated as to how to recognize and cultivate their energetic potential.

Earth Qi is constantly on the move - expanding, contracting, rising, falling, condensing, dispersing, and evaporating. Qi moves like water, flowing in both invisible underground currents and within its energetic structures above the surface of the Earth. In the study of Feng Shui, the energy of Feng (Wind Qi) is Yang and moves constantly like Fire, while the energy of Shui (Water Qi) is Yin and represents stillness. For the ancient Chinese, Feng Shui was central to the traditional way of life, influencing the shape of homes, monasteries, villages, cities, and imperial palaces. The ancient Daoists ob-

served the qualities and patterns of the energetic rivers of Qi that move over and through the physical terrain of the Earth, as well as the Qi that moves over and through the structures of the physical body. The energy pools and condenses at intersections, rides the tides of water, blood, and saliva, and flows on the bellows of Wind and breath. Certain spots both on the Earth and on the physical body are known to be sacred. They contain powerful amounts of refined energy that can greatly aid the sorcerer's esoteric training.

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

Because the physical, energetic, and spiritual components of minerals, plants, and animals are so specific, these powerful materials provide essential tools to the Daoist sorcerer. However, the Daoist sorcerer can also access the natural energetic fields directly by using his or her knowledge of Feng Shui. For example if the sorcerer wished to cultivate Yang Qi, he or she could look for an appropriate power spot or energetic vortex existing along the Dragon's Spine (see page 23). The sorcerer could then draw the accumulated Yang Qi directly from the environment and place it into any area of his or her body, place it into a magical tool, or use it to increase the power of a certain magical ritual or incantation.

When locating a place to practice Internal or External Alchemy, the ancient Daoists would commonly seek quiet sites that were protected from harsh influences such as fierce Winds, floods, or landslides. It was important that these sites have an ample supply of water, beautiful views, and inspiring rock formations. These special places of isolation and retreat were ideally close enough to a town or village in order to get supplies when

needed, yet far enough away to assure solitude. Such a location would be especially suitable as a training area if it had a balance between sun and shade, warmth and coolness, and if possible, an ample supply of pine trees rich in Qi that the Daoist mystic could absorb.

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

When the environment is not perfectly balanced to meet the needs of the Daoist sorcerer, "cures" could be applied to the landscape in order to correct the deficiencies or excesses. For example, harmonizing the environment's Five Element energies could be accomplished by "adjusting" their directional correspondences. This energetic "adjustment" could then be used to help strengthen and balance the sorcerer's internal organ Qi. There are also animal spirits associated with the various energetic powers of the four directions. The ancient Daoist sorcerers would sometimes summon these powerful celestial animal spirits in order to form a protective shield against evil influences while practicing in the energetic realms of nature.

HISTORY OF FENG SHUI

The art of Feng Shui dates back at least four thousand years, although the philosophies and magical symbols it incorporates date back to an even earlier time period. According to the *Shu Jing* (*Book of History*), written by Si Ma Qian, "When the Yellow Emperor first started to divide the country into cities and provinces, he consulted Qin Niao Ze on the project, because Qin was a master of geomantically surveying the landform." Being an officer in the court of the Yellow Emperor sometime around 2600 B.C., Qin Niao Ze is regarded as the originator of the art of Feng Shui. During that time period, Feng Shui was known as "the art of Qin Niao

Ze." He is said to have written three books on geomancy: *The Classics of Burial Geomancy*, *Reading Graves*, and *How to Examine the Earthly Bones*. Unfortunately, none of these books have survived to the present day, and we only know of them from references to them in much later texts.

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

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

THE ORIGINAL SCHOOLS OF FENG SHUI

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

THE FORM SCHOOL

The Form School is considered to be the "original school of Feng Shui." It focuses on the study of topography and the environmental Elements existing within and around a particular site. Emphasis is placed on the shapes and heights of mountains, and the speed and curves of watercourses.

The Form School has its roots in Southwest China, and its founding fathers are Yang Yunsong and his disciples Zen Wenshan and Lai Wenjun. Since Yang Yunsong, Zen Wenshan, and Lai Wenjun were all natives of Jiangxi province, the Form School also came to be known as the Jiangxi school of Feng Shui.

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

The Form School focuses on the energetic quality and quantity of Qi existing within waterways, bodies of water, mountain veins, individual hills, and Dragon Lairs (see page 24). To a master of Form School Feng Shui, it is important to understand that it is the form of the land or topography that provides the site with its energetic substance. The geometric patterns contained within nature are similar in energetic composition to those represented in the geometric patterns of art. The understanding of these energetic forms is a prerequisite to mastering the magical skill of ancient Daoist Feng Shui.

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

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

The Form School focuses primarily on developing environmental harmony by observing the shape and form of the terrain and how these interact with the energetic qualities of the animals of the four Elements (Red Phoenix, Black Turtle/Snake, White Tiger, and Green Dragon). These four animals act as guardians and also serve to establish a relationship between the individual's Eternal Soul (Shen Xian) and the external Elemental Energies.

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

THE COMPASS SCHOOL

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

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

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

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

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

- **The Heaven Dial (Circular) Plate:** The top plate was round, signifying Heaven, and its underside was usually curved inward (Figure 1.2). This enabled it to fit inside and rotate, while being placed in the receiving trough hollowed into the base of the square Earth Plate. The top Dial Plate symbolizes the energy of Heaven through as many as seventeen concentric rings that surround the Prenatal Bagua (Eight Trigram) pattern of the Yi-Jing (I-Ching). These energetic patterns correspond to the primary divisions of Heaven and its principle atmospheric or meteorological influences. The concentric rings on the Heaven Dial Plate represent the Ten Heavenly Stems, Twelve Earthly Branches, Twenty-Four Solar Compass Directions, Twenty-Eight Star Constellations, Nine Palaces (Magic Square), and the Bagua (Eight Trigrams). To this end, they are traditionally all arranged in a circle and divided into specific qualities and virtues according to the 24 divisions of the Earth. The 24 divisions of the Earth are themselves ruled over by the influences of the corresponding 24 divisions of the celestial powers.
- **The Earth (Square) Plate:** The bottom plate was square, signifying Earth, and it acted as the base for the round Lo Pan (Figure 1.3). The center of the square base had a bowl-shaped recess in which the Lo Pan could be turned and dialed to line up with the specific direction in question. A red thread acted as a "pointer" that was then drawn over the compass needle in order to read the directions of the various energetic currents.

The land or area being observed was classically divided into the four quadrants (N.S.E.W.), with each quadrant being associated with one of the four elemental animals of the Form School (North-Turtle/Snake, South-Phoenix, East-Dragon, and West-Tiger).

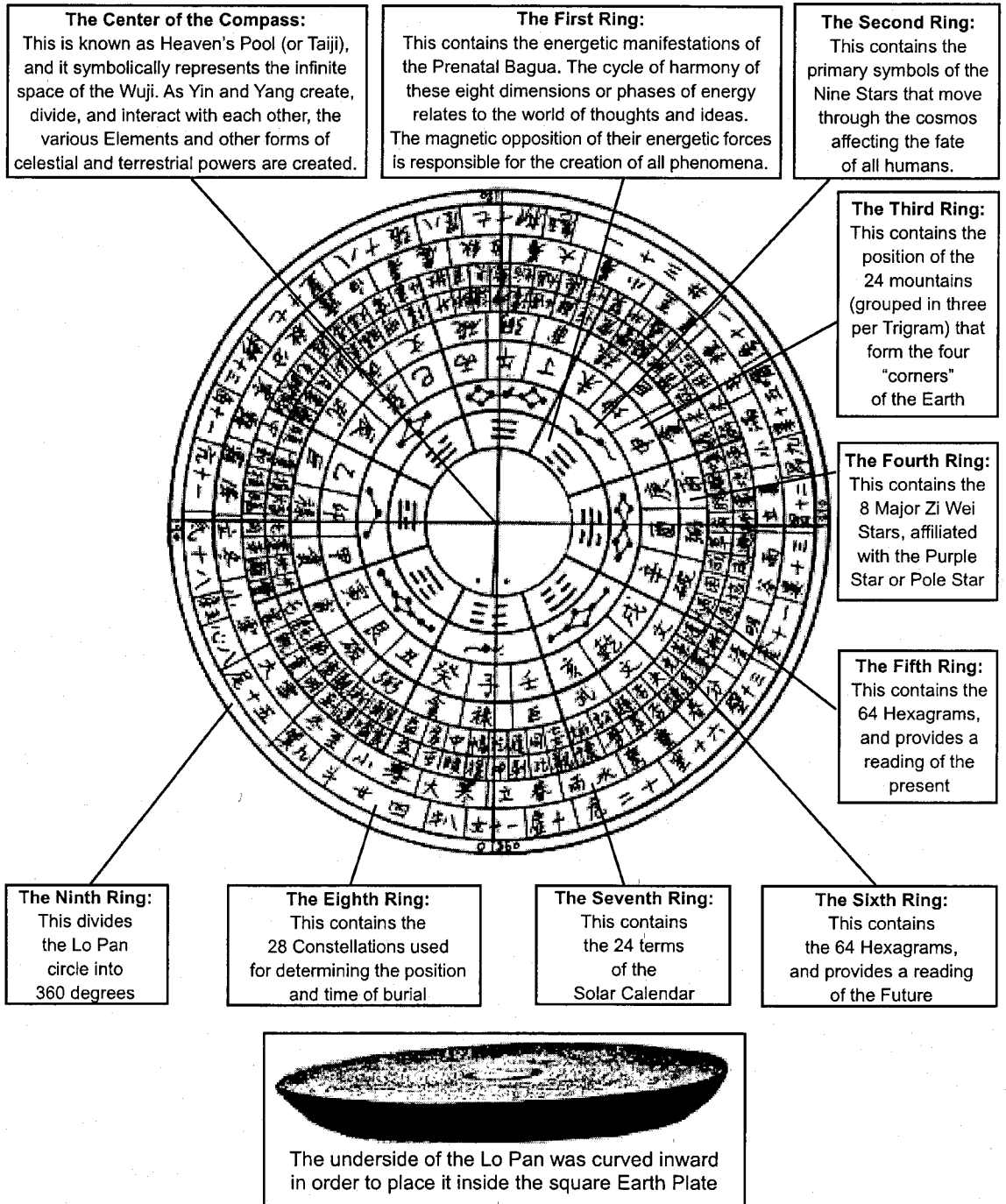


Figure 1.2. The Heavenly Dial Plate of the Lo Pan (Compass) was round, representing Heaven.

Each of the quadrants contains seven of the primary star constellations. The constellation stars assert an influence on the energetic qualities and spiritual virtues of their corresponding divisions of the Earth in accordance with the great law that "the Dao of Heaven controls the Dao of Earth." Therefore, in the ancient Chinese mode of thought, astrology and Geomancy were interwoven and inseparable.

In ancient China, it was believed that the Dao manifests as “Li” (Pattern) and “Qi” (Energy). Therefore, it is important for the Daoist sorcerer to have a firm understanding of the energetic components of Li and the patterns of Qi (Figure 1.4).

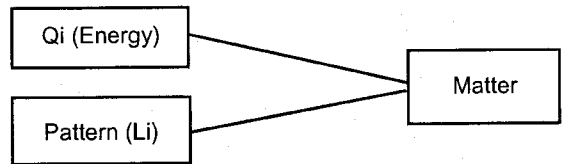
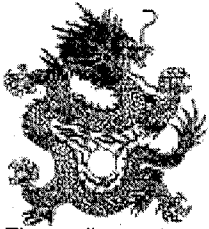


Figure 1.4. In ancient China, the Daoist sorcerer understood that the Li and Qi of all physical matter was organized and maintained through the energetic and spiritual components of the Dao.

According to the *Collected Works*, written by famous Daoist Master Zhu Xi, "Throughout Heaven and Earth there is Li and Qi. Li is the Dao (organization) of all forms from above and the root from which all things are produced. Qi is the instrument (composition) of all



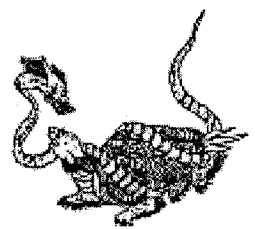
The scally creatures and all fish are represented by the Green Dragon



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



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



Creatures with shells and all invertebrates are represented by the Black Tortoise

Figure 1.5. The four animals represent the four powers of the four main directions that surrounded Man

forms from below and the tools and raw materials with which all things are made. Therefore men and all other things receive this Li at the moment of their coming into being and thus get their special nature; so also must they receive this Qi and get their form."

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

By observing the Li of the land, a Daoist sorcerer who has mastered Feng Shui can observe where the Qi accumulates or disperses. He or she understands that shallow, fast flowing rivers disperse Qi, as do hills that are exposed to strong Winds; and he or she also knows that low-lying valleys and pools of water encourage Qi and are sources of peace and quiescence. The ideal site for training and energetic cultivation is protected, peaceful, and open to soft, gentle Winds that allow Qi to circulate.

THE FOUR ANIMALS

In ancient Feng Shui, it was taught that each area of land was surrounded by the energetic presence of four animal spirits, the Green Dragon, White Tiger, Red Bird, and Black Turtle/Snake. The fact that these four animal spirits correspond to the Four Directions, the Four Seasons, and the Elements of

Wood, Metal, Fire, and Water makes them an essential aspect of Daoist Magical Feng Shui. These Four Animals are described as follows (Figure 1.5):

- **The Green Dragon:** The Green Dragon is the energetic representation of all fish and scaly creatures. In ancient Feng Shui, the Green Dragon was said to bring wealth and prosperity. The Green Dragon also corresponds to the Wood Element, Spring, and the direction of East. In ancient Daoist alchemy, the Green Dragon corresponds to the energetic influences of the individual's Hun (Ethereal Soul) and Imagination.
- **The White Tiger:** The White Tiger is the energetic representation of all mammals and furry creatures. In ancient Feng Shui, the White Tiger was said to bring protection against the dark forces. The White Tiger corresponds to the Metal Element, Autumn, and the direction of West. In ancient Daoist alchemy, the White Tiger also corresponds to the energetic influences of the individual's Po (Corporeal Soul) and Sensation.
- **The Red Bird:** The Red Bird is the energetic representation of all birds and feathery creatures. In ancient Feng Shui, the Red Bird was said to bring opportunity and recognition. The Red Bird also corresponds to the Fire Element, Summer, and the direction of South. In ancient Daoist alchemy, the Red Bird corresponds to the energetic influences of the individual's Shen (Spirit) and Intention.
- **The Black Turtle/Snake:** The Black Turtle/Snake is the energetic representation of all in-

vertebrates and creatures with shells. In ancient Feng Shui, the Black Turtle/Snake was said to bring patronage and support. The Black Turtle/Snake also corresponds to the Water Element, Winter, and the direction of North. In ancient Daoist alchemy, the Black Turtle/Snake corresponds to the energetic influences of the individual's Zhi (Will) and Attention.

In Daoist Magical Feng Shui, the Four Animals are considered to be energetic guards that must co-

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

THE QI OF THE EARTH

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

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

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

The Earth is the source of the natural forces and rhythms of nature. It contains the basic elements and energies that compose the material world of soil and water, mountains and valleys, oceans and rivers, and plants and animals. The Chinese believed that the Earth is the realm that predetermines the abundance of harvest, as well as the temperance of Man's physical stamina. Both harvest and Man's physical stamina are dependent upon the cyclic changes of the five seasons and their relationship to the Five Phases (birth, maturation, peak, decay, and death). Through the cyclic transformations of nature, the Earth provides a material basis for the Five Elements as they shape the human body's physiological form and govern the biological functions of the tissues.

THE EARTH'S THREE LAYERS

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

The Crust

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

The Mantle

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

The Core

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

- **The Outer Core:** The Earth's Outer Core is about 1,400 miles deep, and it is composed of a superheated hyper-fluid, made of molten iron and nickel. The Outer Core spins in one direction, creating the Earth's electromagnetic fields. The generated heat of the Earth's Inner Core causes the churning of the liquid Outer Core. The Earth's rotation transforms the Outer Core into a liquid whirlpool that swirls around the planet's axis, producing a magnetic field roughly aligned with that axis.
- **The Inner Core:** The Earth's Inner Core is about 2,510 miles across (about three-quarters the size of the moon), and it is composed of a super-hot, semi-solid iron sphere. The Inner Core is surrounded by the Outer Core of rolling liquid metal. Recent findings suggest that potassium is a substantial radioactive Heat source in the Earth's Inner Core. Research scientists Xiaodong Song and Paul G. Richards of the Lamont-Doherty Earth Observatory in Palisades, New York have discovered that the Inner Core rotates in the same direction as the rest of the planet (about 1 to 2 degrees faster per year than other parts of the planet).

THE EARTH AS YIN

According to ancient Daoists, the energetic quality of the Earth itself is considered Yin (as opposed to the Yang energetic quality of Heaven). The center core of the Earth is similar to the center core of our physical body (Taiji Pole), and is considered Yang (containing fire, heat, and light). This Yang energy creates Yin energy by transforming the surrounding material into liquid. Surrounding the Earth's core is a composition of liquid metal acting both as an antenna and as a transistor for Yin energy (Figure 1.6).

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

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

THE EARTH'S HEAT AND LIGHT

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

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

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

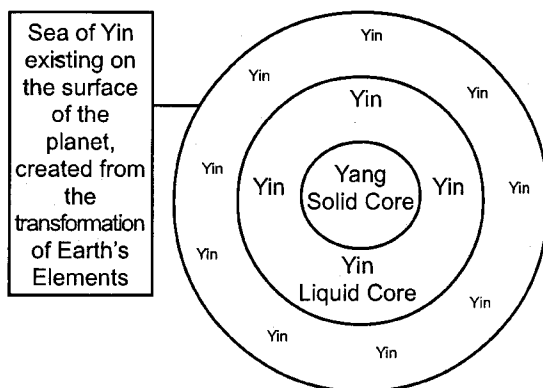


Figure 1.6. The Yin and Yang Energetic Qualities of the Earth

dense, there is less reflection.

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

INTERACTIONS OF HEAVEN AND EARTH

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

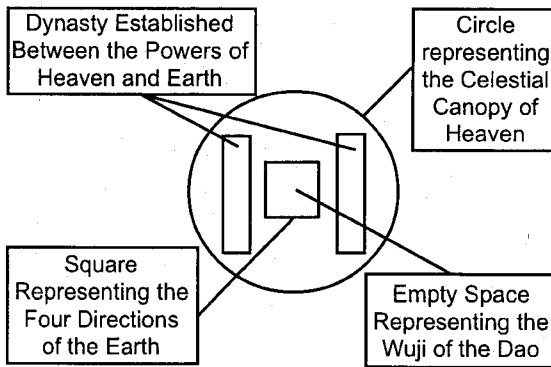


Figure 1.7. The concept of the energetic interaction between Heaven (symbolized by the circle) and Earth (symbolized by the square) is symbolized by the design of the ancient Chinese coin.

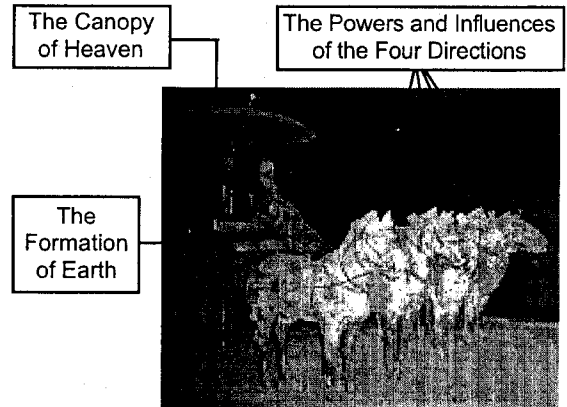


Figure 1.8. The Ancient Chinese perspective of Heavens and Earth was reflected in the Chariot.

valleys, and deserts. This energy includes various electromagnetic fields, subterranean radiations, and thermoluminescence (light and heat emitting from the center of the Earth).

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

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

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

tion. The circumference of the coin represented the canopy of Heavenly energy surrounding the Earth and expressing itself as the cycle of timelessness, with no beginning or end, only eternity. The square (fang) center representing the Earth is left empty. This represents the infinite space (Wuji) of the Dao, from which all things on Earth manifest (Figure 1.7).

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

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

An ancient Chinese text states, "the Earth bears and the Heavens cover." In ancient Chinese cosmology, the Earth and the Heavens together resembled a chariot (Earth) with a canopy (Heavens) (Figure 1.8). The Earth was believed to be con-

nected to the circular contour of Heaven by the Eight Pillars, which in turn correlate to the Eight Winds and Eight Trigrams.

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

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

THE EARTH'S ENERGETIC GRIDS

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

The energetic form of the Earth's material body (its physical form) can be seen as a macrocosm of the human body. It contains an Upper Dantian and Baihui area (the North Pole), a Lower Dantian and

Huiyin area (the South Pole), and a Middle Dantian (located at its center core). The Earth's Taiji Pole is representative of the core energetic field that links all of the body's three Dantian areas together. Likewise, the Earth's Wei Qi field manifests as the electromagnetic and gravitational fields that surround the Earth's surface.

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

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

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

In ancient Daoist esoteric teachings, as soon as an individual has achieved complete mastery over the energetic and spiritual planes existing within the various levels of the Five Elements, he or she can continue practicing advanced Qigong and Shengong training in order to proceed to the next level of mastery. This practice includes entering into the energetic and spiritual grids of the

Earth in order to expand in knowledge, wisdom, and ability by communicating with the terrestrial guardian immortals that exist within the higher energetic and spiritual realms of the Earthly Grids.

THREE REALMS OF EARTH ENERGY

The Earth's energetic matrix is composed of three interconnecting realms: The Physical Realm, Energetic Realm, and the Spiritual Realm. These three realms are described as follows (Figure 1.9):

- **The Physical Realm:** The ancient Daoists believed that the physical or "material" body exists within the physical realm (the Third Dimensional World of matter). This is the level of experience that has both form and substance and is accessible through the ordinary senses. The physical realm expresses itself through the interactions of people, things, and events. The physical realm appears to be solid because it vibrates on the same frequency as matter. Everything that exists in the physical realm has an energetic and spiritual counterpart.
- **The Energetic Realm:** The ancient Daoists believed that the energetic body exists within the energetic realm (the Fourth Dimensional World). This is the level of experience that has form but no substance (e.g., dreams, thoughts, desires) and substance but no form (e.g., energy). The energetic realm exists and expresses itself through the energetic manifestations of sounds, lights (colors), and electromagnetic fields.

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

The Energetic World cannot exist by itself, as its energetic field lives as an infinite malleable substance. This energetic dimension is constantly being programmed and shaped through thought and intention. Everything that exists within the Energetic World must have within itself a spiritual aspect because energetic matter or substance cannot obtain shape or color unless it acquires it from the Spiritual World. The Energetic World is like a

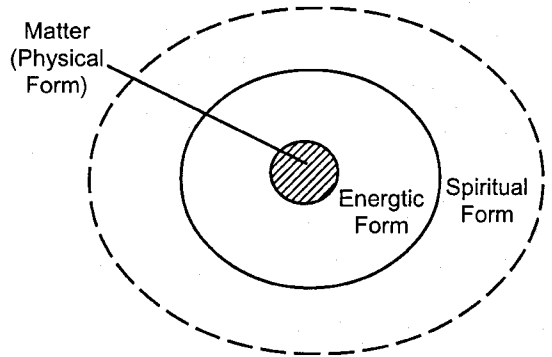


Figure 1.9. As the human body is made of a Material Body, Energetic Body and Spiritual Body, there is also a Material Universe, Energetic Universe and Spiritual Universe.

mirror that can have no shape unless it is joined to the Spirit World which shapes it. The Energetic World can be conceived of as a blank sheet of paper upon which everything in the Material and Spiritual Worlds is reflected. Likewise both the Physical and Energetic Worlds are mirrors that reflect what is within the Spiritual World.

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

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

THE FIVE ELEMENT PATTERNS OF EARTH

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

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

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

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

THE THREE TREASURES OF EARTH

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

The Three Earthly Treasures are brought about by the waxing and waning of the five Yin and Yang climatic transformations (the five seasonal growth cycles), which in turn are caused by the Sun, Moon, and Stars. Each seasonal change brings a life transforming gift that affects the mind, body, emotions, and spirit (Figure 1.10). The Wind (weather) reflects the various conditions and transformations of energy in the sky and is viewed as an Earthly manifestation of Heaven's moods.

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

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

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

Figure 1.10. Chart of Natural Earthly Correspondences

THE ENERGY OF EARTH (SOIL): DI

The ancient Chinese Feng Shui masters considered the Treasure of Earth to include the minerals and soil of all land formations, such as mountains, valleys, deserts, etc. Understanding the flow of energy across and within the landscape is one of the most essential skills in energy cultivation.

The ancient Chinese Daoists believed that the Yang Celestial Breath of the Dao impregnates and distributes its Shen Ling (Magical Spirit) within the soil and land, settling within the mountains, hills valleys and other structures. This Celestial Breath can either be accumulated or expanded, active or latent, floating on the surface or hidden underneath, or combined with other structures of Nature.

The soil of the land is an important aspect to consider when gathering Qi. In ancient China, it was believed that high-quality land contained soil that had a solid but moist texture and consistency, being neither too wet nor too dry. The soil's dominant color (green/blue, red, yellow/light brown, white, or black) was believed to be determined by the particular Element governing that land area. For example, reddish soil was considered to be full of Celestial Breath and to contain powerful Shen Ling, while rocky soil was considered to be breathless and therefore weak. Additionally, certain types of rocks and soil were said to have higher concentrations of energy, while other types of rocks and soil had less.



Figure 1.11. The Chinese Character for Earth "Di"

The ancient Chinese Daoists believed that when Heaven (sky) and Earth were separated during creation, the generative energy (being heavy) descended and sank into the ground. It was therefore believed that absorbing the "Essence of the Earth" could replenish the individual's generative energy. The ancient Daoists believed that the Earth energy expresses its power in Man's life through the basic instincts for survival and the primal drives for sex and reproduction.

THE CHINESE CHARACTER FOR EARTH: DI

The Chinese ideogram "Di" is composed of two characters. On the left side is the ancient radical "Tu" meaning "Earth, soil, ground" expressing as the organic aspect of the earth that produces all things. The top line represents the surface soil, and the layer of humus through which life emerges (a sprout extending out of the ground); the bottom line represents the subsoil, the rock. On the right side is the phonetic "Di." Together, both characters (Tudi) can be translated as Earth, soil, land, place, and territory (Figure 1.11).

UNDERSTANDING THE LANDSCAPE

The ancient Daoists believed that the forces of the landscape were in a continual state of energetic flux. The energetic forces of Yin and Yang, the Five Elements, the Bagua and 64 Hexagram powers, the Five Planets, the star constellations, and the Ten Thousand Things existing between Heaven and Earth constantly interact and change according to the various cycles of life. In practical terms, this constant energetic interaction manifests in eight basic categories in Daoist Magical Feng Shui: The Movement of Water, The Topographical Flow, Normal and Abnormal Landforms, The Location of Sha Qi, The Location of the Residence, Understanding the Mountain Dragon, The Dragon's Pulse, and The Dragon's Lair (see pages 23-24). Each of these eight basic landscape categories are described as follows:

THE MOVEMENT OF WATER

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

THE TOPOGRAPHICAL FLOW

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

- **Moving with the Flow:** This is defined as energetically flowing in the same direction as the energy of the mountain range or watercourse is moving. For example, mountains are considered to "move with the flow" if they

are largely flat, straightforward, with little undulations and curves. In similar fashion, water that runs directly away from a land site without being checked is considered to "move with the flow."

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

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

Additionally, if the water flows from the right to the left of a site (this observation is performed while standing in the center of the site and looking outward), look to the left (downstream) to see if there are high mountains. If not, see whether there are large, tall trees positioned in that direction. Such mountains or trees are considered to be good protectors and are called "Promoting Spirits." The taller they are, the better the Feng Shui of the area will be. If however, mountains or trees are positioned on the right (upstream), they are considered to be "Demoting Spirits" and will have a bad impact on the area.

NORMAL AND ABNORMAL LANDFORMS

Auspicious land sites are most easily found by looking for abnormalities existing among normal landforms. Most abnormalities are considered to be auspicious, since the majority of "normal" sites tend to be commonplace and lack the magical influence that extraordinary sites contain. An "abnormality" is defined as being uncharacteristic in feature. If any area in a flat landform is raised or lowered, that area is considered to be abnormal in comparison. Likewise, in a mountainous area that normally contains undulation in its landform, a flat area would be considered abnormal.

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

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

THE LOCATION OF SHA QI

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

Sha Qi can also be imagined as a "cold Wind" that blows from the Earth through the hollows of the land, piercing gaps in ridges or outcrops that

energetically protect a site. This type of Sha Qi saps life and distributes malignant influences.

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

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

SHA QI AND SORCERY

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

It is common knowledge that the ancient Chinese sorcerers who had mastered the art of Feng Shui could also use the supernatural forces of Sha Qi in order to harm an enemy. Through the manipulation of the Earth's energetic currents, both physical and psychological harm could be initiated upon the victim living inside the targeted residence.

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

Movement Confrontation

In ancient times, standing at the junction of a "T" or "X" shaped intersection (e.g., the energetic flow of a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of the energetic piercing of a spear (Figure 1.12).

The Dead end Street

Standing at an energetic junction of a "dead end" shaped intersection (e.g., the energetic flow of a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of the energetic fury of a rushing wave smashing into a rock (Figure 1.13).

The Opposite Bow

Standing at a energetic junction of an "Opposite Bow" shaped pathway (e.g., the energetic flowing of a road, street, or path of Earth, Wind, or Water) was considered to be equivalent to exposing oneself to the vulnerability of either an energetic flying knife or an energetic vacuum, depending on where one was standing. In ancient China, the area subject to the energetic attack of the "Flying Knife" was sometimes known as the "River That Cuts the Feet." (Figure 1.14).

THE LOCATION OF THE RESIDENCE

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

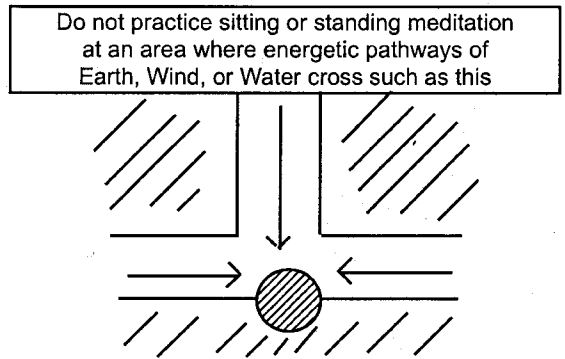


Figure 1.12. Avoid the energetic piercing of "Movement Confrontation"

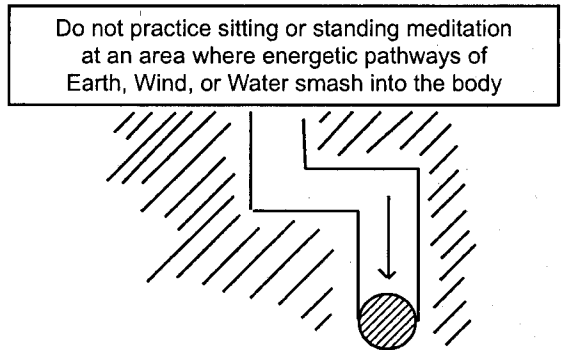


Figure 1.13. Avoid the energetic pattern of "The Dead End Street"

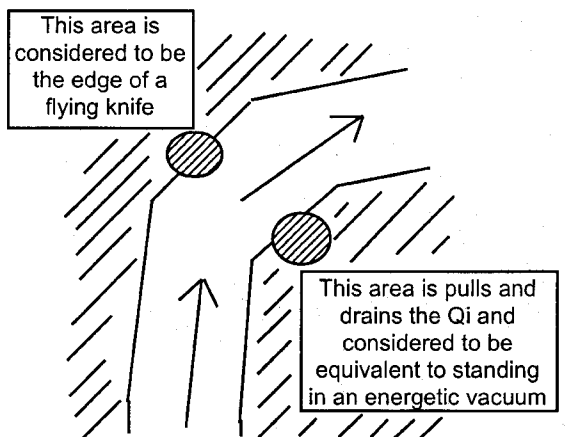


Figure 1.14. Avoid both sides of the energetic pattern of "The Opposite Bow"

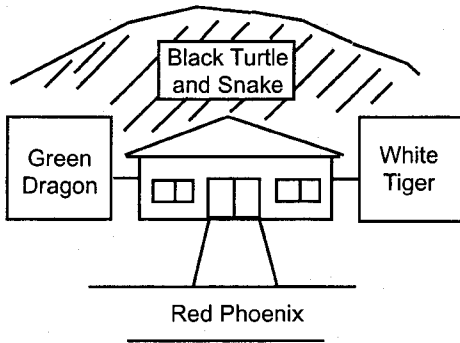


Figure 1.15. The Form School Placement of the Green Dragon and White Tiger used in Yang Domain Feng Shui

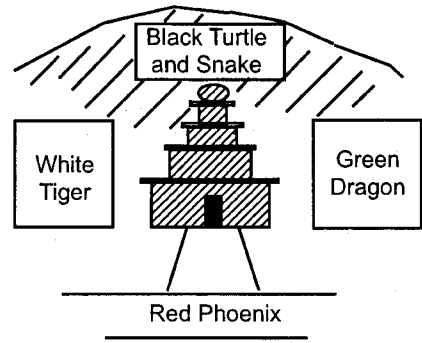


Figure 1.16. The Form School Placement of the Green Dragon and White Tiger used in Yin Domain Feng Shui

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

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

In a Yang Domain Feng Shui, the location of the Green Dragon and White Tiger was determined by standing outside and facing the front door or entry space of the individual's residence. In this situation the Green Dragon was placed on the left side of the house, while the White Tiger was positioned on the right side of the house (Figure 1.15). For a "Yang House" the Four Animals are arranged as follows:

- **The Green Dragon:** When observing a Yang dwelling of the living, the Green Dragon is

positioned to the left of a house (if you are inside the residence, facing the front). As a guardian of the property, the Green Dragon assures good luck and prosperity.

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

In a Yin Domain Feng Shui, the location of the Green Dragon and White Tiger was determined by standing outside with the back towards the headstone of the grave. In this situation the Green Dragon was still placed on the left side, while the White Tiger was still positioned on the right side, however because the observer's position of reference varies by 180 degrees, the placement of the two guardians is reversed (Figure 1.16). Therefore, if the individual chooses a protective landform and treats it as if it were a Yin burial site instead of a Yang residence, disastrous consequences could result.

UNDERSTANDING THE MOUNTAIN DRAGON

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

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

The watercourses are the dragon's capillaries and body fluids, and along with mountain ridges, they are the vital channels through which Yin and Yang Qi flow through the landscape. For example, Yin Qi flows downwards with the movement of the water, gathering and pooling energy within the valley floors; Yang Qi flows upwards, gathering and pooling energy as it moves along the mountain ridges. The higher the concentration of Qi through the arteries, the greater the energetic potential of a particular site. Therefore, the Daoist sorcerer must identify and determine where the Qi of the dragon enters and leaves, where it gathers and disperses, and where it condenses and collects. For example, if there are too many smaller channels located around a particular area that lead the Qi away from the site, the energy of that area can become easily dispersed or deficient.

The Daoist sorcerer must also be able to determine the specific type and form of dragon that

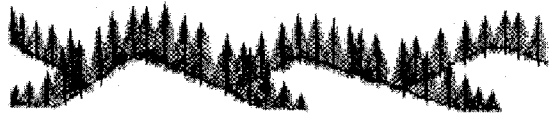


Figure 1.17. The Dragon's Spine.
(Inspired from the original artwork of Robert Beer)

he or she is observing; whether it is lying straight, across, or riding a site. The specific area at which the forces in the landscape merge and have a powerful and positive effect is called the dragon point.

According to the *Chapter on the Energy of Form*, from the *Treatise on the Primal Order of All Things*, "Energy can gather, move, or remain in a certain space. When Earth energy is focused, it runs through the pathways of the Dragon Veins. When the Dragon's power is supreme, its ruling star will be strong. When the ruling star is strong, the land will hold tremendous energy. Observe the pattern of the Dragon Vein to evaluate its power. Observe the power converging at a site to determine whether the location contains the true vibrations of life. Mountain ranges resemble the form of a dragon. Since the body of a dragon is Yang in nature, Yang energy is born when a mountain range meets another mountain range. Since a dragon is naturally attracted to water, when a mountain range meets water, it will not continue on its path. Dragons also move with the Wind, therefore, when mountain ranges encourage the movement of air, the Winds will quickly be whipped up. When mountains form a shelter, however, the Winds will cease. The dragon must have a lair before it can rest, therefore when a location is surrounded by land shaped like a womb, is cradled like a fetus, or is embraced by strong arms, energy will collect, forming a power spot."

The ancient Daoists also believed that when looking for energy centers in mountainous areas, it was necessary to follow the "spine" or "backbone" of the Mountain Dragons. The longer the Earth Qi travels uninterrupted along the "Mountain Dragon's spine," the more powerful the Qi will be (Figure 1.17).

THE DRAGON'S PULSE

The energetic pathways that follow the Mountain Dragon's spine are known as the "Mountain Dragon's Pulse," or the "Mountain Dragon's Veins." Mountain Dragon Veins are considered to be the embodiment of Yang (expansive) Qi. The ancient Chinese believed that there are three types of Mountain Dragon Veins: The Youthful Vein, the Mature Vein, and the Old Vein. The three types of Mountain Dragon Veins are described as follows (Figure 1.18):

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

When locating a Mountain Dragon's Vein, the high peak of a mountainous formation represents the Mountain Dragon's head, the main trunk represents the Mountain Dragon's spine, the branch ranges extending from the main trunk represent the Mountain Dragon's legs, and smaller spurs and escarpments extending from the branch ranges represent the Mountain Dragon's claws.

PRECAUTIONS

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

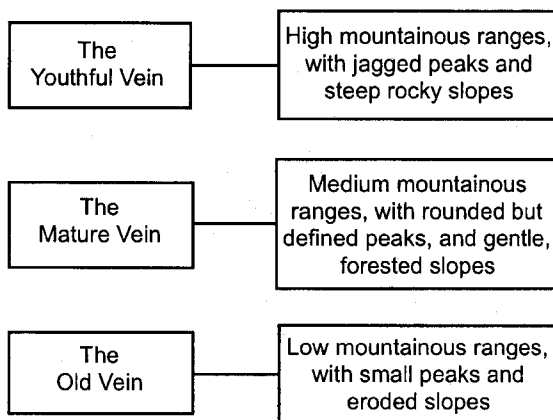


Figure 1.18. The Three Types of Mountain Dragon Veins

THE DRAGON'S LAIR

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

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

THE FOUR TYPES OF DRAGON'S LAIRS

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

The ancient Chinese classified Dragon Lairs into four basic categories: The Protruding Site, The Nest Site, The Pincer Site, and The Breast Site. These four types of dragon's lairs are described as follows (Figure 1.19):

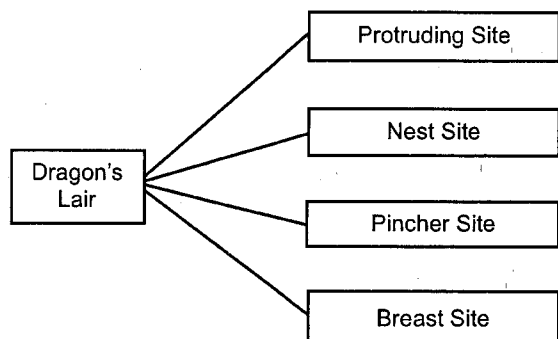


Figure 1.19. Finding an Auspicious Land Site

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

THE DRAGON'S LAIR IN THE MOUNTAINS

According to an ancient Chinese text entitled, *What Every Son Should Know About Geomancy*, auspicious sites in mountainous areas are found in relatively flat ground, the larger the space, the better the site (if it is too small, it is of little value). Ideally, it will be high in the mountains with plenty of sunlight and water nearby. A place with no sunlight is called a "Yin Portal," and is considered to be a hiding place for Gui (ghosts and spirit entities).

Generally, there are two types of Dragon Lair sites located within a mountain range: Dragon Lair's Located on Trunk Sites, and Dragon Lair's Located on Branch Sites. Both sites are described as follows (Figure 1.20).

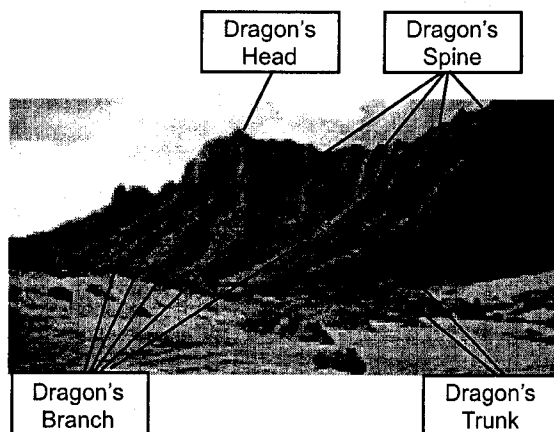


Figure 1.20. There are two types of Dragon Lair sites located within a mountain range

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

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

In order to find the Trunk Site, the ancient Daoist sorcerer would first survey the landscape from some high point within the area. A group of mountains that form into the image of a "pair of scissors," generally exposes the Trunk Site. It will be located between the two scissor "legs," near the vertex. No matter how many pairs of concentric scissors there are, the Trunk Site will always be located in

the "innermost pair," situated between the two legs. In ancient China, this image was described as being the head of state, surrounded by layers of ministers and bodyguards.

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

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

THE DRAGON'S LAIR IN THE FLATLANDS

According to the ancient writings of Daoist master Li Mozai, "locating the combination of Yins and Yangs is the key to pinpointing a dragon's lair." In other words, by locating an "abnormal" area of flat ground (Yin) within a mountainous area that predominantly contains undulations (Yang) within its landform, the sorcerer can find the Dragon's Lair. In a "mobile" landscape, the sorcerer must carefully observe the delicate changes that occur between the rising (Yang) and falling (Yin) land sites. Any slight protrusion (it should only be three to five feet above the general level of the ground) found on a vast flat plane will reveal the Dragon's Lair. Likewise, any relatively flat plane (Yin) found existing on a dominantly undulating landscape, can reveal to the sorcerer the location Dragon's Lair. Protrusions in the land represent concentrations or reserves of Qi, since Earth Qi is carried forward by dragons.

There is an ancient Daoist saying that states, "A flat country is like a vast ocean of energy, and the protrusions within it are like the energetic

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

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

FOUR MOUNTAIN DRAGONS

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

- **Progressive Dragon:** This mountain formation is viewed as being progressive, gradually getting bigger and taller as the dragon advances into the foreground (Figure 1.21). When viewed from a specific location, the hills get higher and higher, one after the other, as



Figure 1.21. Progressive Dragon

they recede into the background. The ancient Daoist description of a Progressive Dragon is that it carries "stairs that lead into the Heavens." Of all four dragons, the Progressive Dragon is considered to be the most desirable, and it contains the strongest type of Qi.

- **Lucky Dragon:** This mountain formation is viewed as still being in the auspicious group of mountains that surround a land site. The shape of a Lucky Dragon varies in height, as in an undulating landscape. Though the energy of the Lucky Dragon is considered to be auspicious, it is not as powerful as a Progressive Dragon. The dragon's shape is viewed as being "alive," if the group of mountains are flexible and undulating in topography (i.e., the mountains are full of rising and falling elevations), abundant in trees or grass, have access to water, and are magnificent in appearance (Figure 1.22).
- **Retreating Dragon:** This mountain formation is viewed as a group of mountains or hills with the exact opposite characteristics of a Progressive Dragon (Figure 1.23). When viewed from a specific location, the mountains or hills decrease in progression, gradually retreating into the background. Because retreating means retiring, the ancient Daoist Feng Shui masters believed that energy of the Retreating Dragon can cause the residents to gradually lose their financial and social positions.
- **Sick Dragon:** This mountain formation is viewed as a group of mountains containing grotesque shapes that are barren, dry, or



Figure 1.22. Lucky Dragon



Figure 1.23. Retreating Dragon

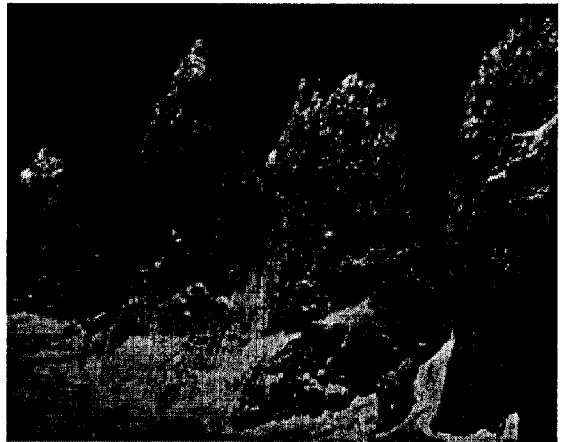


Figure 1.24 Sick Dragon

sandy. The Sick Dragon is the most undesirable type of mountain formation to be energetically exposed to. The structural formations of the mountains or hills of a Sick Dragon are scattered around loosely (Figure 1.24).

Their appear skinny and lean to one side like sick men who are deficient of spirit and strength. They are sometimes formed in the shape of inauspicious animal totems like a snake, wolf, or rat.

It is believed that the energy of a Sick Dragon will bring about disease and disasters. The dragon's shape is viewed as being "dead," if the group of mountains are flat and inflexible (the mountains all have the same height), barren (the mountains are devoid of trees or grass), dull (the mountains lack vibrant color), and are just plain ugly in appearance (Figure 1.25).



Figure 1.25. Dead Dragon

MOUNTAIN FORMATIONS

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

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

FIVE ELEMENT MOUNTAIN FORMATIONS

The ancient Daoists believed that the shape of any mountain or hill, and the direction of its watercourse, could be reflected in one of the Five Element energetic patterns. The Five Element Mountain formations are geological patterns that symbolize the material expression of the Five Element energetic patterns. The planetary and seasonal attributes of each of these Five Element energetic properties caused the Earth Qi in the various mountains to either wax or wane according to the seasons and positions of the planets, described as follows (Figure 1.26):

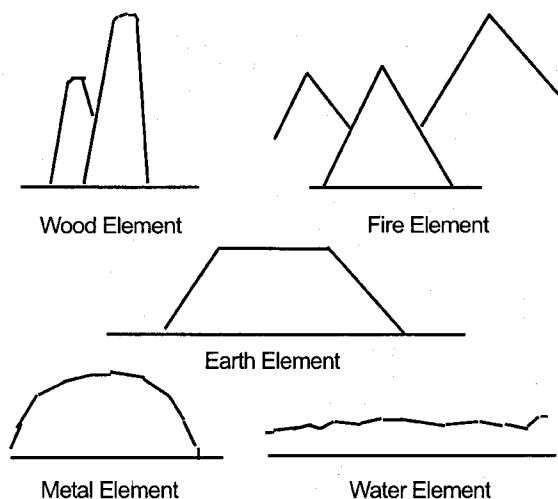


Figure 1.26. The Five Element Forms of Mountains, Hills and Boulders

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

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

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

The Qi of nature was most powerful in Fire Element Mountain Formations during the Summertime. Magical minerals and plants re-

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

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

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

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

The Qi of nature was most powerful in Metal Element Mountain Formations during the Autumn time. Magical minerals and plants related to the Metal Element and the planet Venus were therefore harvested on Metal Element Mountain Formations during that time of the year, especially during the autumn equinox. The Autumn time was also the most auspicious time to energetically train

the Po (Corporeal Soul) on Metal Element Mountain Formations, and to practice Nei Gong (Internal Skill) cultivation techniques.

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

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

SACRED MOUNTAINS

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

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

Conversely, other mountains were considered to be the sacred Earthly manifestations of the Heavenly Realm. These holy mountains were believed to be inhabited by benevolent spirit enti-

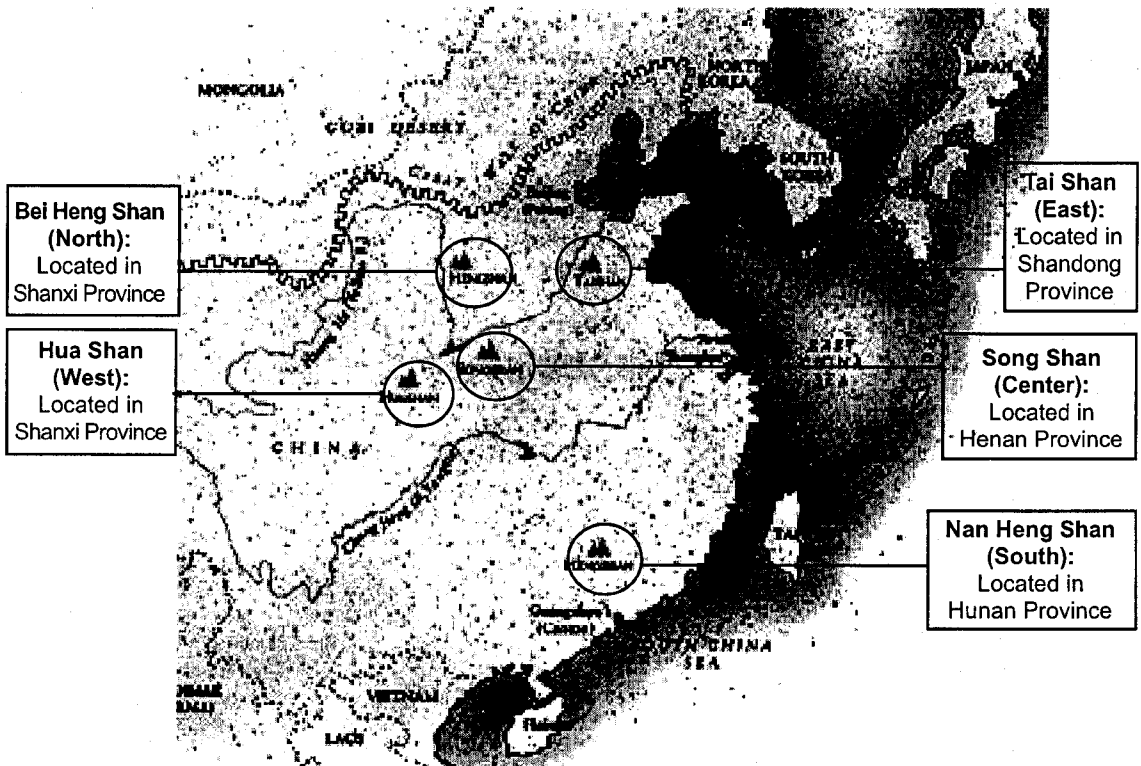


Figure 1.27. The "Five Sacred Mountains" used in Daoist Thunder Magic

ties and Earth Immortals and were often visited by Celestial Immortals. These "Sacred Mountains" were held in high esteem by the ancient Daoists, and they were known as places of energetic and spiritual cultivation for use in both internal and external alchemy. The most famous of these cultivation methods was known as Thunder Magic, a complicated alchemical ritual that was practiced during the first days of spring, when the celestial energy of Thunder blended with the terrestrial energy of the Mountains.

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

In ancient Daoism, sometimes the term "Nine Palaces of Yin and Yang" referred to the "Nine Stars" and their spiritual doors. The hidden entry portals leading to these Nine Stars were believed

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

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

FIVE SACRED MOUNTAINS OF THUNDER MAGIC

The "Five Sacred Mountains" that are used in Daoist Thunder Magic are covered with trees (a rarity in China) and numerous Daoist temples have been erected at the summits of these special mountains (Figure 1.27). Almost every sacred mountain has its own Mountain God or "Guardian." In ancient times, the Chinese believed that the souls of the dead lived on these mountains.

When performing Thunder Magic, the ancient Daoist sorcerer would draw the Five Sacred Thunder Mountains on the center of his or her left palm, while reciting a magical incantation used to gather the power of the Guardians of each of the Five Sacred Mountains. The sorcerer would then draw five circles around the center of a "Thunder" character (Figure 1.28) and speak the following incantation to call and dispatch the Five Thunder Generals from the Five Thunder Mountains:

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

The "Five Sacred Mountains" are described as follows:

- **Tai Shan (The Eastern Energy of the Tai Shan Thunder):** Located in Shandong Province (near Tai'an), Tai Shan is the center of the five Daoist Sacred Mountains. As Confucius said, "From the summit of Mount Tai the Earth seems small." Throughout history, emperors regularly visited Tai Shan, leaving behind many historic relics. Tai Shan is most famous

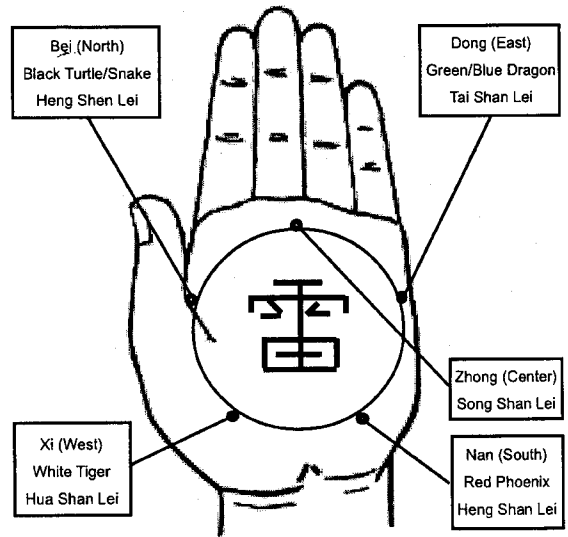


Figure 1.28. The Chinese character "Thunder" is drawn on the center of the left palm surrounded by the Five Thunder Mountains.

for the sunrise over the sea of clouds that lies above the plain, and it is dedicated to the Jade Emperor.

- **Nan Heng Shan (The Southern Energy of the Heng Shan Thunder):** Located in Hunan Province (near Changsha), Nan Hengshan is the place for the "God of Fire" in ancient Daoism. Historically, many officials and even emperors, came to Nan Hengshan to pray for deliverance from the floods. Nan Hengshan is more famous for its misty fog, endless oceans of green bamboo, and mountain capped clouds, than it is for its temples.
- **Hua Shan (The Western Energy of the Hua Shan Thunder):** Located in Shanxi Province (near Xian), Hua Shan is such a sharp mountain that it bends the Yellow River to the sea. For thousands of years, emperors of numer-

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

- **Bei Heng Shan (The Northern Energy of the Heng Shan Thunder):** Located in Shanxi Province (near Datong), Bei Hengshan used to be regarded as the final barrier between China and the barbarian tribes from the north. This ancient mountain is famous for its isolation and quietness.
- **Song Shan (The Center Energy of the Song Shan Thunder):** Located in Henan Province (near Luoyang), Song Shan (Very High Mountain) has come to be called the "King of the Five Sacred Mountains," and it is said to be the most beautiful. From a geographical point of view, Songshan stands in the center of China. There is an ancient saying that goes, "Song Shan is positioned in the center, the other four Sacred Mountains are like the stars surrounding the Moon." As such, the ancient Chinese believed it to be located in the "center of the Nine Continents," and "directly opposite to the Center of Heaven."

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

Star Name	Common Name
1st Star of the Big Dipper	Lusty Wolf - Greedy Wolf
2nd Star of the Big Dipper	Giant Gate - Chief's Entrance
3rd Star of the Big Dipper	Store of Wealth - Fortune Preserved
4th Star of the Big Dipper	Civil Chief - Literary Songs
5th Star of the Big Dipper	Pure and Chaste - Honest
6th Star of the Big Dipper	Military Chief - Military Song
7th Star of the Big Dipper	Troop Destroyer - Destruction of the Army
8th Star (Extra Star)	Heavenly Emperor Left Assistant
9th Star (Extra Star)	Purple Subtlety Right Assistant

Figure 1.29. The "Nine Stars" are Nine Palaces of Yin and Yang used in ancient Daoist sorcery.

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

PATTERNS OF THE NINE STAR MOUNTAINS

The "Nine Stars" are Nine Palaces of Yin and Yang used in ancient Daoist sorcery (Figure 1.29). These nine patterns are associated with specific energies that move through the cosmos affecting the fate of mankind. When the stars are moving they are invisible; however, when they can be seen,

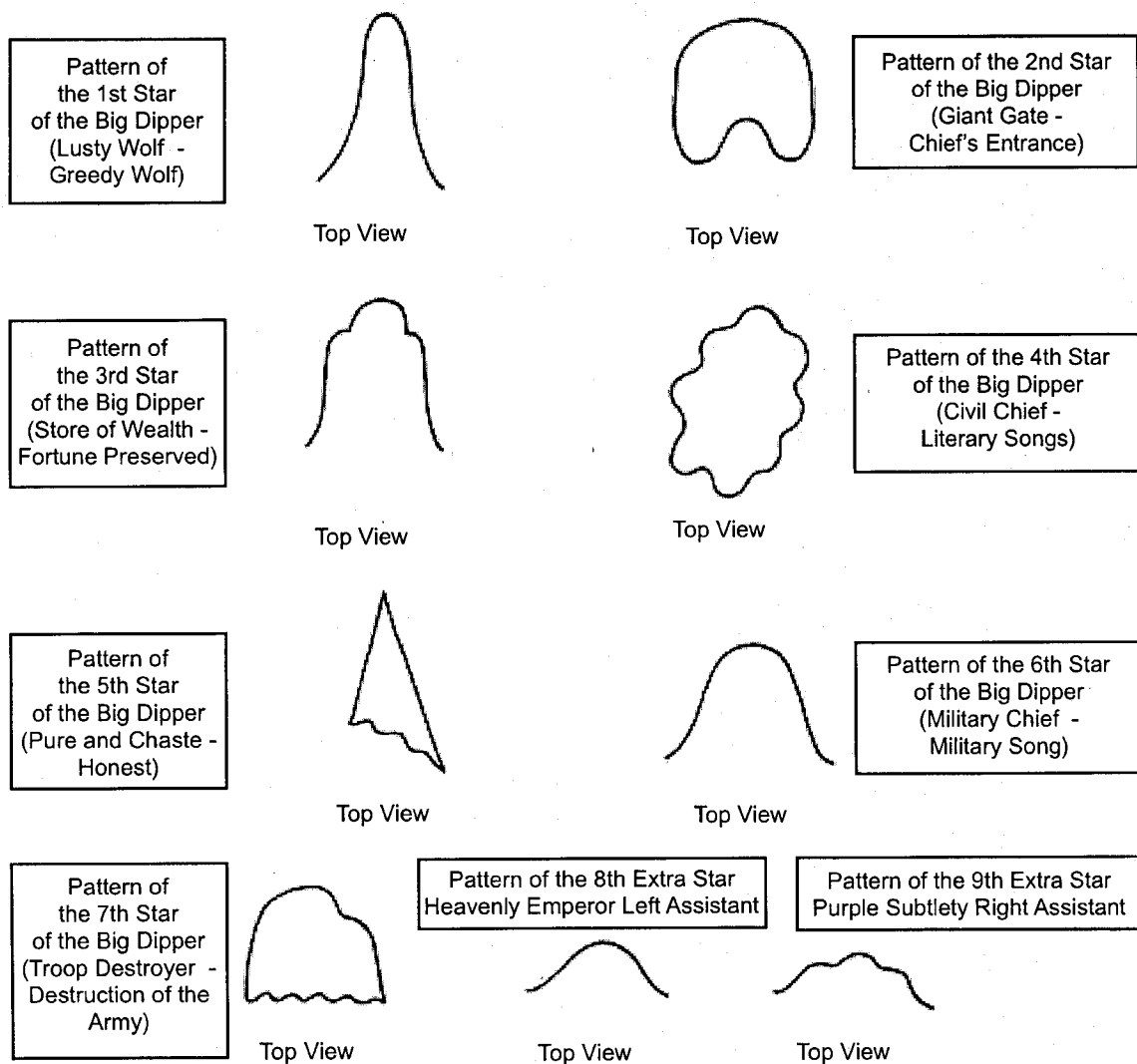


Figure 1.30. Mountain and hill formations corresponding to the Nine Stars.

they are believed to manifest as the seven stars of the Big Dipper, plus the two additional stars.

To the ancient Daoists, the "Nine Stars" represented the spiritual doors that reflect the hidden entry portals to the Nine Palaces of Yin and

Yang. These Nine Stars are represented in various mountain and hill formations. Each star wields a different energetic influence and also manifests through specific patterns within the shape of the land (Figure 1.30).

GATHERING ENERGY FROM MOUNTAINS, VALLEYS, AND DESERTS

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

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

GATHERING ENERGY FROM MOUNTAINS

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

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

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

PRECAUTIONS

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

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

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

GATHERING ENERGY FROM VALLEYS

In ancient China, energy flowing through a valley was known as an Earth Dragon. While the Mountain Dragon is said to embody the energy of Yang Qi (being expansive in nature), the Earth Dragon is believed to embody the energy of Yin Qi (being receptive in nature). This is because the Earth Dragon (valley) is always ready to receive or attract the influx of Qi coming from the Mountain Dragon, or from Heaven (Figure 1.31).

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

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

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

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

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



Figure 1.31. The Earth Dragon (valley) is always ready to receive or attract the influx of Qi coming from the Mountain Dragon, or from Heaven

PRECAUTIONS

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

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

GATHERING ENERGY FROM DESERTS

Deserts are considered to be seas of dry heat energy (Figure 1.32). They are excellent environments for meditations that gather Qi into the body, especially for combating diseases pertaining to Wind Cold or Damp Wind invasion. Sometimes, when there are no mountain formations in wild desert plains, the sorcerer must carefully look for other carriers of energy (i.e. high dunes of sand).

There are several meditations used to cultivate and absorb energy from deserts. The primary objective of these meditations is either to cleanse the body of pathogenic factors or to cultivate and absorb Qi. When cultivating energy from deserts,

the sorcerer should visualize being immersed in the Earth's field of energy, filled with vibration, color, and light. The sorcerer then gradually allows the energized field of Earth Qi to envelop him or her completely.

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

PRECAUTIONS

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

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

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

CULTIVATION TECHNIQUES

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

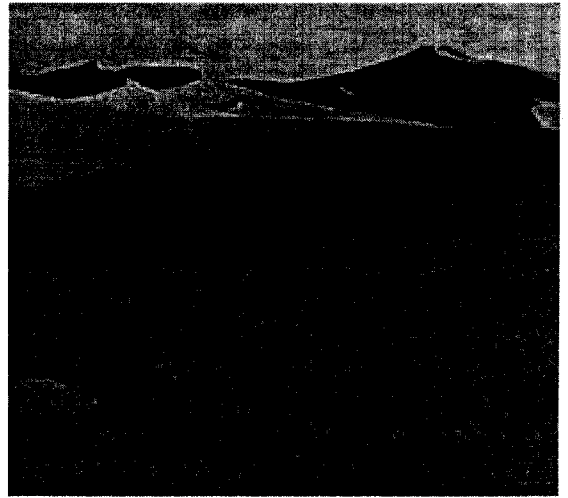


Figure 1.32. Deserts are seas of dry heat energy

three meditations focus on gathering Qi from Heaven and Earth and storing it inside the body.

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

1. **The Earth Yin Qi Tonification Meditation:** The Earth Qi is considered Yin Qi, or electronegative energy. Blood also pertains to Yin Qi. Through practicing the Earth Yin Qi Tonification Meditation, the body's Blood cells can be replenished with vibrant Earth Yin energy.
 - Begin the Earth Qi Tonification meditation from a Wuji posture while using Natural Breathing.
 - In this particular meditation, the practitioner takes advantage of the Kd-1 points at the bottom of the feet and the Pc-8 points at the center of the palms, which are sensitive to the magnetic pull of the Earth.
 - After standing in the Wuji posture for several minutes, inhale and begin to absorb the Earth Qi up from the ground through the centers of

the palms and the bottom of the feet (Figure 1.33).

- After several more minutes of drawing the Earth energy into the Lower Dantian, begin circulating the energy through the Microcosmic Orbit's Fire Cycle.
- The palms should begin to expand and feel almost swollen; red and white blotches on the palms and feet indicate that the exercise has been practiced correctly.

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

- Begin from a Wuji posture, placing both palms above the head, facing upwards, like two antennas collecting the Sun (or Heaven's) Qi into the Middle Dantian (Figure 1.34).
- Use Natural Breathing.
- Imagine the Sun's golden light showering the outside of your body.
- Next, open your mouth and imagine swallowing the Sun's Qi, allowing it to mix with your saliva.
- As you swallow, feel the energy flow down into your Lower Dantian, and out your pores.
- Once the Dantian is full, the body should feel expansive.
- Always end the meditation by returning the energy to the Lower Dantian to avoid any Qi deviations.

3. The Color Cultivation Meditation: This is a tonification meditation that is used for gathering and absorbing the Earth's Environmental Qi to energize a weakened or Deficient condition.

- When cultivating energy from the horizon, practitioners should face the direction of the South and visualize themselves surrounded in an energetic mist (Figure 1.35). This mist contains six different colors and light vibrations. From the four directions (North, South, East, and West) emanate the following four colors: black, ruby red, green/blue and brilliant white. Each of these colors are associated with a particular Yin organ:
 - North - Black - Kidneys

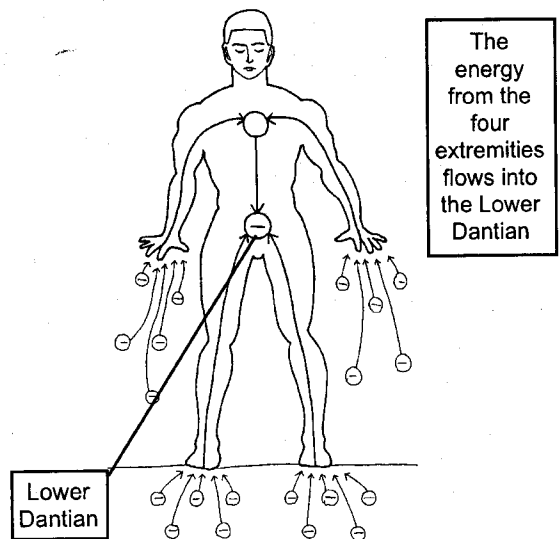


Figure 1.33. Absorb the Earth Qi into the body through both hands and feet, and store the Qi in the Lower Dantian.

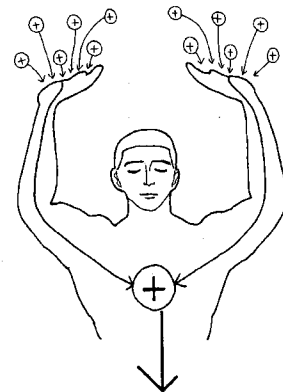


Figure 1.34. Absorb the Sun's energy into the body through both palms, move it into the Middle Dantian, and store the Qi in the Lower Dantian.

- South - Ruby Red - Heart
- East - Green/Blue - Liver
- West - Brilliant White - Lungs
- From the Earth itself arises a golden yellow mist; this color is associated with the Spleen. From Heaven descends a silvery white mist entering the body at the top of the head; this color is associated with the Taiji Pole. These six different colored mists permeate and en-

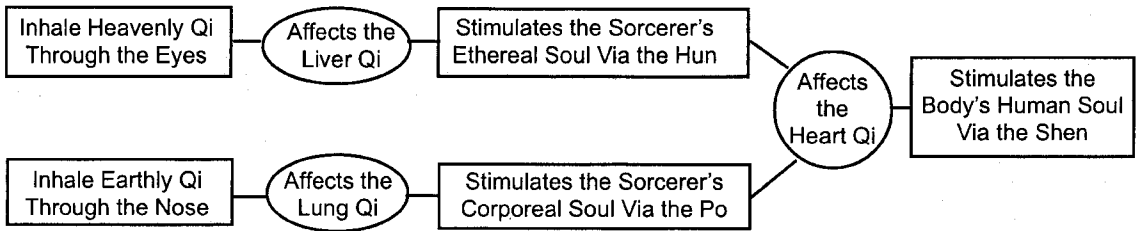


Figure 1.35. Focused inhalation (through the nose) stimulates the sorcerer's Corporeal Soul via the Po. Focused color absorption (through the eyes) stimulates the sorcerer's Human Soul via the Hun.

velop the body with their healing light vibrations. To perform this meditation, stand in a Wuji posture as you visualize the following:

- Imagine and feel a silvery white mist descending from the center of the Heavens to penetrate and envelop your Taiji Pole. This silvery white mist enters your body through the top of the head at the Baihui (GV-20) point and flows into and fills up the Taiji Pole, saturating and absorbing into your center core.
- Imagine and feel a golden yellow or light brown mist ascending from the center of the Earth and entering your body through the bottoms of your feet at Yongquan (Kd-1) points. This golden yellow mist saturates your Spleen as it penetrates and envelops your center core.
- Imagine and feel a ruby red mist flowing from the horizon in front of you, saturating and enveloping the front of your body and entering your Heart.
- Imagine and feel a black or dark "midnight" blue mist flowing from the horizon behind you, saturating and enveloping your back and entering your Kidneys.
- Imagine and feel a brilliant white mist flowing from the horizon on your right side, saturating and enveloping the right side of your body and entering your Lungs.
- Imagine and feel a green/blue mist flowing from the horizon on your left side, saturating and enveloping the left side of your body, and entering your Liver.
- Finally, imagine and feel the combined mist from each organ flowing down into the Lower

Dantian, gathering and stabilizing the body's Yuan Qi.

- End with the "Pulling Down the Heavens" exercise.

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

When practicing this meditation for absorbing the environmental Qi, the focused inhalation (through the nose) energetically stimulates the body's Corporeal Soul via the Po. The focused absorption of the horizon colors (through the eyes) stimulates the body's Ethereal Soul via the Hun (Figure 1.35).

PRECAUTIONS

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

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

INTERACTING WITH MOUNTAIN (NATURE) SPIRITS

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

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

For example, "Mountain Demons" are said to live deep in the mountains (Figure 1.36). Although these spirit entities generally have a human shape, they can also take other forms (in ancient China, some mountain spirits were generally believed to be nine feet tall). According to the *Standard Histories*, written during the Han Dynasty (206 B.C.-220 A.D.), Mountain Demons were notorious in China for playing dangerous tricks. They have been known to transform themselves into various objects for evil purposes, employ tigers to kill men, and set fire to cottages and houses. Mountain Demons are



Figure 1.36. Mountain Demons

also believed to cause drought and the destruction of crops, resulting in hunger and famine.

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

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

Working with a Mountain (Nature) Spirit can bring about a deeper sense of partnership with nature, and can also raise the mystic to a higher level of spiritual insight and attunement. Although spectacular physical manifestations are not necessary for certain rituals to become suc-

cessful, sometimes specific energetic manifestations will occur. For example, once a year in China, a certain Daoist ritual requires the mystic to conjure the Wind and have it intertwine four silk cords positioned on four corners around a center pole (which represents the Four Quadrants of Heaven and the Celestial Taiji Pole). To end the ceremony, the Wind must also tie a special knot at the end of the four silk cords. Throughout the entire ceremony, no one is allowed to approach the magical area or touch the silk cords. This energetic manifestation is performed solely by the Wind each year, in front of many witnesses.

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

CAUTIONS AND CONSIDERATIONS

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

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

though neither his shirt or backpack showed any signs of tearing or physical injury).

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

SUMMONING MOUNTAIN (NATURE) SPIRITS

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

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

When entering into a wild mountainous area, the sorcerer will use his or her intuition and the skill of Feng Shui in order to find a place that "feels" good. Then, the sorcerer will proceed as follows:

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

**"I am the Wind,
the Breath of the Dao
touching all things with the magic of life.**

**"I am the Sunlight,
the Celestial Light and Fire of the Dao,
producing power and energizing all things.**

**"I am the Water,
the bringer of life,
nourishing and bringing Qi to all nature.**

**"I am the Earth,
solid and stable,
connecting and supporting all things"**

- Next, focus on your spiritual self and the magical light (Ling Shen) alive within your physical body. Notice that this spiritual light is connected to all things. Feel and experience this mystical light as the love and light of the Divine.
- Expand this light and love beyond your three Wei Qi fields and into the surrounding area (the place where you are going to find a power spot), with the intention of contacting the local Nature Spirits.

- While emitting and releasing the spiritual energy of this divine love and light, begin to send out signals to the Nature Spirits to emerge and be aware of your presence.
- Inform them that you have come, and invite them to join in sharing, mutual celebration, and the work (the purpose of your ritual) that you intend to do.
- Visualize that the light and divine love that you are releasing is extending outward and merging with the spiritual light of all things within the distant area.
- Place your intention on feeling the power of the Earth's Qi flowing up through your feet, legs, and body, and entering into your Lower Dantian and filling your entire body.
- Place your intention on feeling the power of the Heaven's Qi flowing down your head and filling your body.
- Visualize and feel both streams of energy (Heaven and Earth) merging within your body and extending outside your energetic fields; carrying and fusing divine light with all things.
- Continue modulating the light and love with your thoughts, inviting all receptive spirits to join with you and to make themselves known.
- When you feel ready, and an inner urge begins to prompt you, slowly open your eyes and look around while still continuing to emit divine love and light and telepathically calling for a response.
- You may observe light coming from certain areas that are receptive. You may also receive other signals (such as a feeling of power or love) returning to you from a certain direction.
- You may test your energetic connection by communicating (mentally) instructions for validation signals (yes/no responses), such as having the light get brighter for yes and darker for no.
- Then mentally ask specific questions and observe the responses. When you have found an area that seems to be responsive and receptive, begin walking towards it, while continuing to beam divine love and light.

- Extend your energetic field into the area and begin to sense the surrounding energy. Feel the energetic power and receptivity of the soil, rocks, plants, bushes, trees, and animals.

FINDING AND ENTERING INTO THE POWER SPOT

The ancient Daoist discovered that performing a magical ritual or speaking a magical incantation in a Power Spot (i.e., a place where natural energy accumulates) will enhance its energetic potency tremendously. This is why Feng Shui was so important to the ancient Daoist alchemists.

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

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

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

It seems that a group of students found an old Grimorie (a sorcerer's book of spells and incantations) and brought it to a power spot located on top of an ancient barrow (a large burial mound constructed of earth and stone) at nighttime. "As a joke, just to see what happens," they decided to hold a conjuring ritual on top of the ancient barrow. While performing the conjuring ritual, suddenly the Spirit Guardian appeared in the center of the group. The brilliance of these spirit entities is that they are powerful energetic forms that can instantly read your specific internal fears. They can then materialize

themselves into the physical form of the exact manifestation of those fears. Needless to say, all of the students ran away screaming and were haunted for several days after. When interviewed by a psychologist and counselor, each student described a creature looking like a "horror-movie" monster. However, its appearance was slightly different for each student, since it was specifically tailored for each student's own particular fears. This is why when performing any exorcism, the evil spirit entity or demon is first commanded to appear in a "benevolent" form.

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

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

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

COMMUNICATING WITH MOUNTAIN SPIRITS

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

- Begin by breathing deep into the Lower Dantian. With each breath, feel more energized and empowered.

- Now imagine that your spine is the trunk of a tree; and from its base, roots extend deep into the rich moist soil of the Earth. If you use a standing posture for this meditation, then feel the energy of the spine extending down through your legs and rooting into the Earth via your feet.
- With every breath, feel the roots extending deeper into the Earth
- Feel the energy deep within the Earth and connect it to all of the waters of the Earth. Feel your roots absorbing nourishment from the both Earth and from its waters.
- Feel the Qi of both Earth and Water combine and release a powerful mist that rises upward within your body in the form of a moist warm energy.
- Imagine and feel this energetic mist bursting up from the Earth and ascending your spine, like sap rising inside a tree.
- Imagine and feel this energy rise into and fill your Lower Dantian. Then feel it overflow the Lower Dantian and ascend upwards into your Middle Dantian. Finally feel it overflow the Middle Dantian and ascend upwards into your Upper Dantian and Baihui area (located at the top of your head).
- Now imagine that you have branches. These branches sweep upward and then bend down towards the Earth, like the limbs of a willow.
- Feel the branches extending and interweaving with your surroundings.
- Feel the warm, moist energy of the Earth flowing through your branches. As it flows, feel yourself being purified, centered, and connected to the Earth.
- Feel the power from the Earth flowing through your branches and then down back to the Earth, like a fountain.
- Notice how your branches absorb energy from the air. Also, feel them receiving light (fire) from the sky.
- Feel the energy from above penetrating deep through your body into the Earth.
- Feel the warmth of the Earth also rising within your body.
- As you feel the energy circulating, notice how your branches intertwine with the branches of energy surrounding you. Take time to fully feel this energetic interaction.
- Also notice how your roots are intertwined with the underground energetic channels, and feel this energetic interaction.
- Notice how you and the life around you are rooted in the same Earth, breathing the same air, receiving the same fire (energy from the Sun), drinking the same water, and sharing the same underlying essence. You are one with the magical realm of life.
- Telepathically mention the time in ancient past when Nature Spirits and people communicated regularly and present the importance and need of reestablishing such communication.
- Test your energetic connection with the Nature Spirits by asking questions and observing the responses.
- Explain to the Mountain Spirits the purpose of your visit and the nature of the ritual you are planning.
- If the spirits you contacted are receptive, then explain to them the details of the ritual and invite them to provide ideas.
- Listen intently to their counsel; you may receive suggestions on how to improve the ritual. Such suggestions often come in the form of sudden intuitions or visions.
- Explain what type of space is needed and ask "Where the best place to perform the ritual?" Sometimes you may suddenly see a "guiding light" or get other psychic signals leading you to other more powerful energetic sites. You may also want to take this time to ask about the best places for other aspects of training (individual vision quests, etc.).
- If preparation of the site is needed (e.g., removing briars, preparing a fire circle, etc.) ask permission from the spirits before proceeding with such action.

BEFORE LEAVING THE POWER SPOT

Before you leave the power spot, tell the Nature Spirits you have contacted when you plan to return to do the ritual. Since Nature Spirits have a

different relationship with time, visualize the associated lunar and solar aspects can help with this communication. Invite them to join in the ritual when you return and to bring their friends.

Ask what is the best way to return and approach this sacred area. For example, would it be best to return silently, chanting, or some other form of approach. During this time of interaction, you can also ask the spirits to provide the guidance of a spirit teacher who will work with you in attending to their specific needs.

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

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

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

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

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

IF THINGS GO WRONG

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

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

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

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

RETURNING TO THE POWER SPOT

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

Often, sorcerers will repeatedly use a specific

power spot through which they receive special energetic and spiritual attunement. These magical areas are where certain Nature Spirits are interested in supporting and participating in the mystic's spiritual life.

An exceptionally powerful technique involves inviting all of the Nature Spirits used from past power spots to join you, and then energetically moving en masse to the central power spot for the main ritual.

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

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

SUMMONING THE EARTH GOD TO REMOVE MALEVOLENT SPIRITS

In ancient China, every village had a shrine dedicated to the local Earth God (also known as the Land God). This god was in charge of administering the affairs of that particular village. Village concerns in ancient China were primarily agricultural or weather-related. Therefore, the Land God was not viewed as particularly all-powerful, but was considered to be a modest Heavenly bureaucrat to whom individual villagers could turn in times of need, famine, drought, etc. This god was often affectionately called "Grandpa," reflecting his close relationship to the farmers. He typically wears a black hat and a red robe, which signify his position as a bureaucrat (Figure 1.37).

Before you begin this ritual, it is important that you first affirm within your mind that you are a Daoist sorcerer, a magician of nature, and a man or woman of medicine and healing. Imagine, feel and know that you are a mystic who understands and communicates with the Heavens, the Earth, and with nature. Let this thought and belief permeate

your existence until it becomes part of your core self. Then allow it to completely emerge to full consciousness. Feel it pervade your spiritual self, awaken your telepathic senses, and manifest as truth. Then, using the secret mantra from the Daoist Maoshan sect for summoning the god of the Earth and repeat the following magical incantation:

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

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

When using the mantra in ritual, the Daoist priest must also strike his or her heel on the



Figure 1.37. The Earth God

ground after speaking the magical incantation in order to summon the Earth God. It is also necessary to have a few cups of wine, five cups of tea, a normal meal, and a dish of fruit available as offerings during the ritual.

THE ENERGY OF WIND: FENG

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

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

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

An important factor to consider when dealing with the energetic properties of Wind is the fact that a strong Wind can blow away the accumulated Environmental Qi (Qi accumulated from the energetic manifestations of the Earth's soil, vegetation, and water) from a specific location. The stronger the Wind, the more destructive it will be to the Environmental Qi. Strong and Cold Winds are considered malicious and should be avoided; in certain Cold or mountainous areas for example, it is absolutely imperative that you have some protection from the Wind.

Not all Wind is considered bad. The important

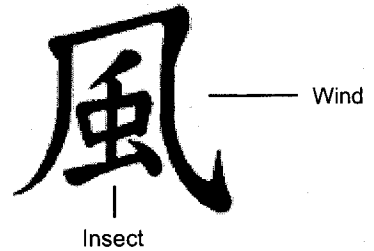


Figure 1.38. The Ancient Chinese Character for Wind, "Feng"

factor in considering the energetic properties of Wind is balance, as the absence of Wind will create what is known as "stagnant air." If the Wind blows into a specific area from all directions, for example, it is called an "open location without protection." Such an area is considered auspicious when located in a vast open area like the desert. Also, if the Wind is warm and soft, it is considered a "good" Wind, as soft Winds that are warm do not destroy the Environmental Qi inherent within an area's location.

CHINESE CHARACTER FOR WIND

The Chinese character that depicts the ideogram for Wind ("Feng") is composed of two images (Figure 1.38): The character on the outside "Fan" represents the Wind; the character on the inside "Chong" represents worms or insects that are being carried off by the Wind. Together, both characters are used to depict the power and sudden, or violent impulses of the Wind's potential to carry something into extreme behavior.

WIND, THE "MUSIC OF THE EARTH AND THE VOICE OF HEAVEN"

In ancient China, Daoists believed the Wind to be the messenger of Heaven. According to the ancient Daoist writings of Zhuang Zi, composed during the Zhou Dynasty (1028-221 B.C.), "Heaven exhales its Qi, and its name is Wind." According to another ancient Daoist texts, the "Music of the Earth" is created when "the Great Earth releases a mysterious vapor called Wind, causing the voices of ten thousand hollows and holes to howl wildly." The sound produced by the Wind was also known in ancient times as "the Voice of Heaven."

Deep within the forests of the Earth, and lo-

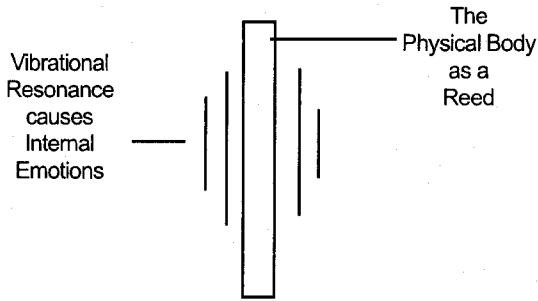


Figure 1.39. Ancient Chinese medicine considered the human body to be like that of an empty stalk or "reed."

cated within the high mountains and low hills, the ancient Chinese observed that trees have openings resembling mouths, ears, cups, and bowls. They also observed that the Earth itself contains caverns shaped like deep pools, shallow ponds, halls, and cavities. When the Wind blows, these various openings can begin to vibrate, and their resonance can produce loud, low, thunderous roars, similar to the sound of an ocean wave crashing against the shore. Sometimes, the sound is sharp and piercing, like that of "the whistling arrows shot from a mighty bow." Other times, the Wind will make sounds like laughter, crying, screaming, heavy breathing, or sighing. If the Wind blows gently, the vibration and tone of the sound is faintly heard; however, in a strong gale, the power and volume of the sound made by the Wind can be deafening. When the Wind stops, all the hollows become empty and silent.

Ancient Chinese medicine considered the human body to be like that of an empty stalk or "reed," capable of vibrational resonance through energetic stimulation via the body's own internal emotional "Winds." When an emotion or "Wind" blows hard, an individual's body will resonate like a reed, expressing one or several of the seven various internal emotions through the seven external orifices (Figure 1.39).

THE WIND AS MESSENGER OF CHANGE

Wind is the messenger of change, be it variations in the change of weather, seasons, or events. The ancient Chinese believed that the Wind was an omen or messenger of Heaven because its continual changing energetic movement takes place

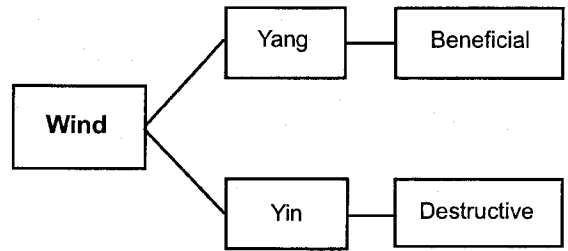


Figure 1.40. The Yin and Yang Nature of Wind

between Heaven and Earth. Documents found from the Han Dynasty (206 B.C - 220 A.D.) during the excavation in Yin Que Shan spoke in great detail about the earlier Shang Dynasty (1600 B.C - 1028 B.C.) Fengjiao system of reading the signs and omens from various types of Winds. Examples of reading Wind as Heavens omens are also found in oracle bone inscriptions.

THE STARS AFFECTING WIND AND RAIN

The ancient Chinese believed that the movements of Wind and rain were closely connected with the movements of the stars. According to the *Hung Fan* (Vast Plan), written in the Chinese *Canon of History*, "People must examine the stars, because there are among them some that have a good influence on the Wind and some that further rainfall. The course of the Moon among the stars produces Wind and rain."

According to ancient Daoist teachings, Wind is the breath of the Heavens; it is combination of Yang and Yin energies, and is said to contain more Yang Qi in the summer and more Yin Qi in the winter. Since the Wind was considered to be a measure of the Dao itself, its patterns and irregularities were thought to be supremely significant.

THE YIN AND YANG NATURE OF WIND

The energetic nature of Wind can be divided into Yin and Yang qualities. Yin-Wind and Yang-Wind are described as follows (Figure 1.40):

- **Yin-Wind:** This type of Wind is defined as an energetic Wind that can destroy the Earth's environmental Qi. The degree of damage that the Yin-Wind can inflict on a particular site depends on the strength of the Wind relative to the strength of the environmental Qi within

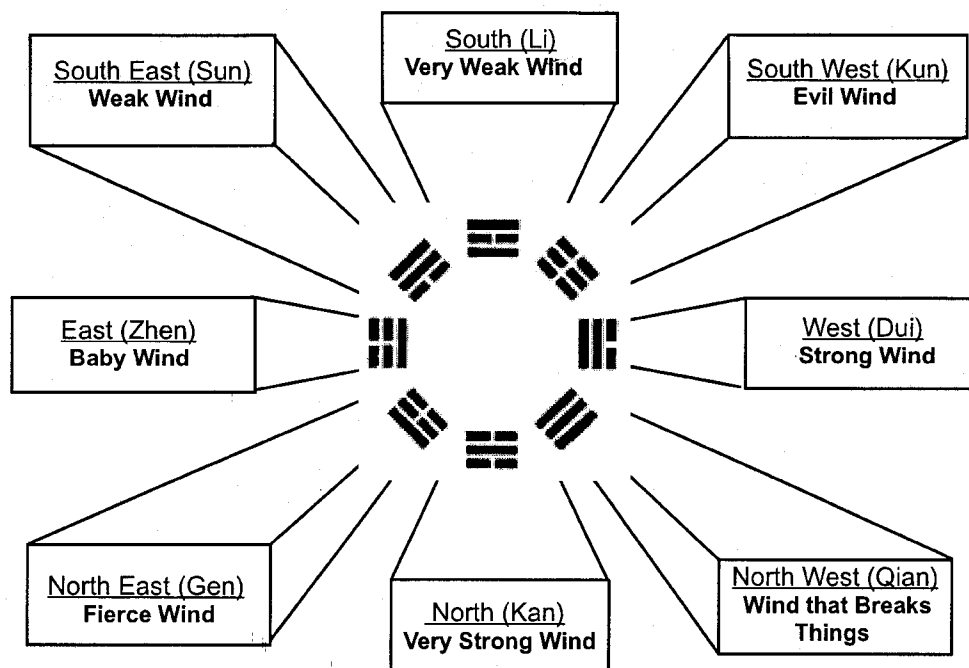


Figure 1.41. The Wind Correspondences according to King Wen's Post-Heaven arrangement of the Eight Trigram directions of the Yi-Jing

the site. The stronger the Earth Qi within the site, the less damage it will sustain.

- **Yang-Wind:** This type of Wind is defined as an energetic Wind that is beneficial to people, places and things. In ancient China, this type of Wind was described as the Yang movement of life, because of its ability to bring things into motion and quickly flow over long terrains. Wind that blows along rivers or oceans, for example, is considered Yang in nature and is good for the individual's healing. Wind that blows along a long mountain range and passes through water is also considered Yang in nature and is good for the individual's healing. In ancient times, it was believed that this type of Wind dispelled evil spirits.

WIND DIRECTION AND DAOIST MAGIC

In Daoist magic, the Wind can be used in two ways:

The first method is based on the direction from which the Wind is coming from. A Wind carrying the energies of a given Element can be used to charge an object with the energies of that specific

Element (simply by allowing the Wind to blow onto or over the object during the "ritual of consecration"). This is why when harvesting certain herbs, the sorcerer traditionally does not allow the Wind to blow onto the herb. During this critical time, the delicate Elemental balance of the plant can immediately be changed by the Wind's energies.

The second method is based on the direction towards which the Wind is blowing. This magical working uses the Wind as a vehicle in order to have an effect on a distant place, or over a wide area. The ancient Daoists used this method especially when working with summoning and dispatching incantations involving special incense smoke or the evaporation on an essential oil or magical potion (especially if the Wind was travelling toward the area where it was meant to have its effect).

THE EIGHT DIRECTIONS OF THE WIND

Each direction and type of Wind corresponds to King Wen's Post-Heaven arrangement of the Eight Trigram directions of the Yi-Jing (I-Ching), and each Wind is said to penetrate the human body in ways that can

either purify and strengthen the Shen or cause the Shen to become toxic. Traditionally, this could be determined according to the season and angle from which the Wind was blowing. For example, in the Northern Hemisphere, the Northern Wind was attributed to the Trigram Kan and was considered very strong, while the Southern Wind was attributed to the Trigram Li and was considered very weak (Figure 1.41). There are three benign Winds in nature (Baby Wind, Weak Wind, and Very Weak Wind), however, the remaining five Winds (Evil Wind, Strong Wind, Wind that Breaks Things, Very Strong Wind, and Fierce Wind) are considered harmful.

Traditionally, the energetic nature and quality of Wind depends on which direction the Wind is blowing. In ancient China, the energetic quality of Wind was divided into the eight directions (Bafeng), with each Wind emanating from its source similar to the way that the Eight Spirit Roads emanated from the center of the Fengshui compass.

However, each season has a favorable Wind direction. The Eight Winds and the season in which each Wind is considered to be beneficial are described as follows:

1. **North-East:** During the beginning of Spring, Wind coming from the North-East is favorable
2. **East:** During the Spring Equinox, Wind coming from the East is favorable
3. **South-East:** During the beginning of Summer, Wind coming from the South-East is favorable
4. **South:** During the Summer Solstice, Wind coming from the South is favorable
5. **South-West:** During the beginning of Autumn, Wind coming from the South-West is favorable
6. **West:** During the beginning of Autumn Equinox, Wind coming from the West is favorable
7. **North-West:** During the beginning of Winter, Wind coming from the North-West is favorable
8. **North:** During the beginning of Winter Solstice, Wind coming from the North is favorable

According to the ancient Daoists, each of the "Eight Winds" has its own energetic characteristics. Different locations also have their own local Winds, as determined by the area's climate and topography. Generally, the temperature of any given Wind depends on the direction in which it blows and the season of the year.



Figure 1.42. Whirlwind Chariots were considered playful Winds and were believed to be the vehicles of major deities.

WHIRLWINDS

A Whirlwind (Xuanfeng) is a type of Wind that revolves around itself. According to ancient texts from the Qin Dynasty (221-206 B.C.) and Han Dynasty (206 B.C.-220 A.D.), a Whirlwind was associated with spirit beings and sometimes with miraculous events.

The unpredictable energetic manifestation of a Whirlwind (Xuanfeng) could be considered either good or bad depending on its origin and manifestation. The ancient Chinese believed that a Whirlwind could be used by spirits from either divine or demonic realms. Whirlwind Chariots (called Piaozhe and Piaolun), for example, were considered playful Winds, and were believed to be the vehicles of major deities (Figure 1.42). However, in order to confuse people, sometimes ghosts and demons would take possession of whirlwinds and use them as their bodies (called Xuanfeng). In ancient Chinese texts, Whirlwinds are believed to be dispatched from Heaven as punishment, and these would often appear with violent rains (called Baoyu).

According to the ancient Daoist text *Datungjing*, "The Whirlwind disperses the ten thousand demons." At other times the ancient text refers to a "Divine Wind" that the Daoist disciple may ride upon and use to overcome obstacles through harnessing the power of its breath. This type of Whirlwind is exhaled by the Divine Emperor, who "maintains all of the guardian spirits at the gate of death." Such a Whirlwind is said to "brighten everything like a white sun." This type of Whirlwind represents a form of Primordial Breath (Yuan Qi) that activates the Earth's "bellows." By blowing fiercely into all of the Earth's cavities, the Primordial Breath makes them all vibrate, and resound in response. It is said that by blowing through the Heavenly forest, the Primordial Breath makes the branches of the "trees of life" growing in paradise echo with the divine sounds of the sacred books.

According to the *Datungjing*, this unrolling, circular unfolding, creative movement of Primordial Breath is identified with the Dao, which "courses and circulates like Wind, without being Wind, and is fluid like water, without being water." The ancient Daoists gave this type of Wind the name "Feng Chao," meaning "moist or humid Wind," which refers to a type of Wind that spreads around and fertilizes air and water.

Demons Who Travel Within Whirlwinds

In ancient China, it was believed that demons were sometimes responsible for the drastic changes in the weather. Therefore, Daoist sorcerers were known to summon demons or "spirits of the air" in order to create all forms of weather conditions. The ancient Chinese also believed that demons of a higher order would sometimes take possession of a whirlwind and use it as a vehicle to carry their energetic bodies. This allowed the demon to travel within an area without being energetically drained (Figure 1.43).

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

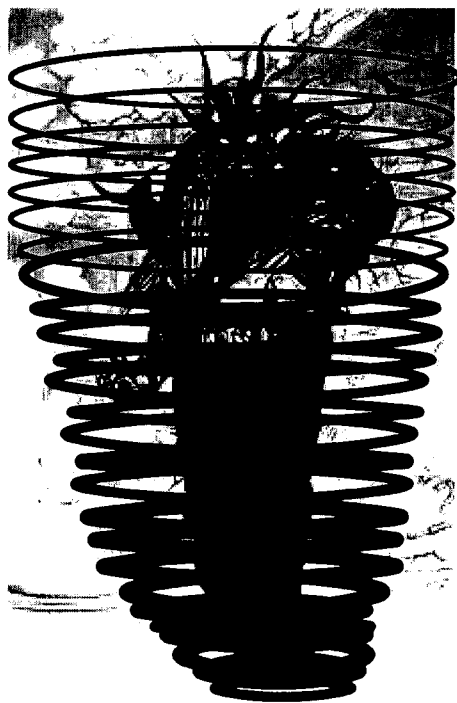


Figure 1.43. Ancient Daoists believed that both deities and demons could travel inside of whirlwinds.

cat urine. Divine celestial beings, on the other hand, produce beautiful music and sweet smelling aromas of flowers and incense as they enter into the physical dimension.

Used as a demonic vehicle, this type of Whirlwind is darker than the natural blackness of the night sky. It is generally pointed at the bottom and broad at the top, and far larger and taller than a man. If the demonic entity is permitted to transform itself into a physical image, the situation can become extremely dangerous, and the entity will generally become extremely hostile and aggressive.

Usually, as the demonic being begins to materialize, it absorbs all of the surrounding life-force energy in the room in order to support its energetic form. As the demonic shape starts to take form, it then begins to stalk its victim. As it approaches its victim, the Whirlwind grows even darker and blacker as it begins to slow down, allowing the demonic entity to physically materialize (usually some horrible image is then mani-

fested). After the demon has fully materialized, the victim is usually completely paralyzed because his or her own life-force energy has been drained from the body, leaving the victim unable to speak. The demon then continues to manipulate and absorb the victim's life-force energy.

This absorbing action will cause physical paralysis in the intended victim, as most of their energy is sucked out of his or her body. This powerful form of energetic depletion causes a state of severe disorder, resulting in a breakdown of all of the victim's physical, mental, and emotional functions.

GATHERING QI FROM THE FOUR WINDS

There are several meditations used to cultivate the power of Wind. By "sipping" the colored Qi contained within the Wind flowing from the horizon, the Daoist sorcerer is able to absorb and cultivate Environmental and Celestial Qi. By ingesting the energy from the four directions of the horizon, the sorcerer is able to absorb into his or her body the energy of Heaven and Earth that is carried by the Wind.

The primary objective of the following meditation is to first cleanse the body of pathogenic factors, and then cultivate and absorb the Environmental and Celestial Qi. Each direction of energy (North, South, East, West, Heaven, and Earth) has its own unique field of power and vibration and is assigned a specific color. Each vibration and color stimulates the energy field of one of the five major Yin organs through the body's Heaven and Earth connection (the Taiji Pole). The sipping of the colored Qi from the horizon must be coordinated with the inhalation of the Environmental Qi from the Earth.

- Begin by facing the horizon and performing the "Pulling Down the Heavens" in order to purge any toxic Qi from the body.
- Next, performing the "One Through Ten Meditation" and the "Three Invocations" (see *Chinese Medical Qigong Therapy: Volume 3*, Chapter 28).
- When absorbing Qi from the six directions of space (above, below, front, back, right, and left), begin by first focusing on gathering Uni-

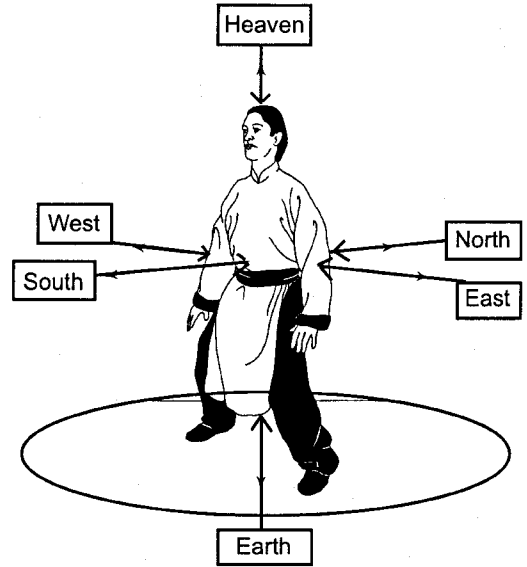


Figure 1.44. Absorbing Qi from the six directions of space (Heaven, Earth, South, North, West, and East).

versal energy into your body via the Heavenly Gate of the Taiji Pole located at the top of the head (Figure 1.44). This establishes a firm connection to the Heavenly Qi (energy received from the Sun, Moon, and Stars).

- Next, focus on gathering Environmental energy into your body via the Earthly Gate of the Taiji Pole located at the bottom of the perineum. This establishes a firm connection to the Earthly Qi (energy received from the Soil, Water, and Wind).
- The Taiji Pole is considered the central axis with two directions: above (Heaven) and below (Earth). After gathering energy from Heaven and Earth into the Taiji Pole, proceed to gather the Qi from the Four Winds.
- First, pull energy from the North into the back of your body and store it in the Kidneys
- Next, pull energy from the South into the front of your body and store it in the Heart
- Then, pull energy from the West into the right side of your body and store it in the Lungs
- Finally, pull energy from the East into the left of your body and store it in the Liver

THE ENERGY OF WATER: SHUI

Water is essential to human survival: it serves as the transporter of energy and nourishment, helps to modulate the environmental temperature, carries Earthly Qi from the mountains to the valleys, and prevents the Earthly Qi from dispersing.

The ancient Chinese believed that the energetic patterns set up by the intertwining currents of Wind and Water affected an individual's body, mind, spirit, and fate. The absence of Water causes Qi to disperse (especially when a strong Wind blows); whereas in the presence of Water, Qi accumulates (especially when the Wind stops blowing). The more Water there is in a particular area, the more auspicious the area is for gathering and collecting Qi.

The ancient Chinese considered the soil to be the skin of the Earth, the mountains to be the bones of the Earth, and the Water to be the Blood Vessels of the Earth. They believed that all water flowing on the Earth needed to be guided and directed by the "bones of the Earth." Therefore, the ancient Chinese considered the mountains and large stone formations important in guiding the currents of water.

According to the ancient writings written in the book *Guan Zi* during the Han Dynasty (206 B.C.-220 A.D.), "Water is considered to be the blood and breath of the Earth, flowing and communicating within the ground like veins within the human body. Therefore, in ancient China, water was considered to be the preparatory "raw" material of all things.

CHINESE CHARACTER FOR WATER: SHUI

Taken as a whole, the Chinese ideograph for "Shui" (Water) depicts the flow of a river, with the outer lines representing the energy (i.e., ripples) of the flowing water (Figure 1.45).

THE MAGICAL VIRTUES OF WATER

In ancient China, Water was a very important form of magical energy, symbolizing the action of the Dao and the movement of Qi. It is extremely flexible, has no particular shape or form, and molds itself to the land through which it flows. Water can fit into any space, bring life to all living things, and though softness and yielding, it can

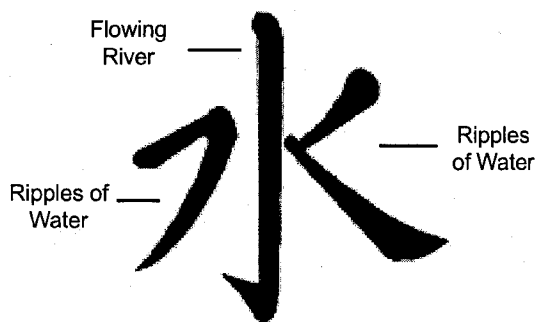


Figure 1.45. The Chinese Characters for Water "Shui"

be extremely powerful. Pure water is said to possess numerous unique qualities: Clear, Cool, Odorless, Light, Soothing, Soft, Formless, Healing, Reflective, Purifying, Transparent, An Energetic Transmitter, and An Energetic Condenser.

According to ancient Daoist teachings, Water contains several "virtues," described as follows:

- Water is yielding, weak, and clean, and it likes to wash away the evil of man. It is therefore called "benevolent."
- It sometimes appears black, dark, and turbid (Yin), and it sometimes appears white, clear, and pure (Yang). This is its energetic "essence" (Jing).
- When you measure it, you cannot force it to level off at the top, for when the vessel is full, it does that by itself. This may be called its "rectitude" (moral integrity to follow the correct procedure).
- There is no space into which it will not flow, and when it is level it stops. This may be called its "fairness."
- People all like to go up higher, but water runs to the lowest possible place. This principle of going down to the bottom is known as the Palace of the Dao, and the instrument of true rulers. The bottom is where water goes and lives.

According to the Daodejing, "Water is yielding and assumes the shape of whatever vessel it is placed in, it seeps and soaks through invisible crevices, its mirror-like surface reflects all Nature."

In other ancient Daoist texts it is stated that, "There is nothing that water cannot fill and dwell in. It is collected in the Heavens and on Earth, and

stored up in all things. It is produced amidst metal and stone and is collected in all living beings. Water is the standard level of all things, and the common factor of all life. Humans are made out of water. The seminal essence of man and the Qi of woman unite causing the water to form into new shape. If water congeals to form human beings, the nine orifices and five organs appear. These are part of man's essence. It is thus mysterious and magical. Being collected in herbs and trees, their roots grow in measured increase, their flowers in due profusion blossom, and their fruits get measured ripeness. Being collected in birds and animals, they get their form and flesh, their feathers and furs, their clearly marked fibers and veins. Through exposure to water, there is nothing that cannot achieve its germination (Qi)."

Water is used magically as a source or vehicle for energy. According to ancient Daoists, different types of Water carry different magical powers. For example, rain and dew water (especially at certain seasons of the year) are charged with the subtle life-force energy of the world and are especially useful for magical and alchemical work.

Running water is considered to be a magical eraser; any magically charged item immersed in running water will lose its powers (the colder the water is the stronger the erasing effect becomes). The ocean and all connected with it have links to the Underworld, the Moon, and Water Spirits. In ancient China, streams of running water were sometimes used to throw off hostile spirits.

WATER IN SCIENCE

Water is an amazing, mysterious, and essential substance. More than 70% of the Earth's surface is covered with it. Water is the major constituent of almost all life forms, as most animals and plants contain more than 60 % water by volume. The average human body is 70% water. At conception, a fertilized egg is 96% water; at birth, a baby is 80% water; and as the child matures, the percentage drops, stabilizing at about 70% water when the individual reaches adulthood.

Water has a very simple atomic structure. This structure consists of two hydrogen atoms bonded to one oxygen atom. The nature of the atomic struc-

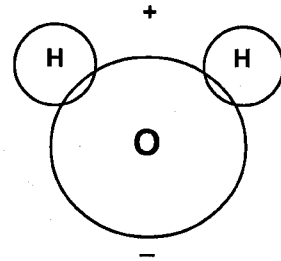


Figure 1.46. The hydrogen side of the water molecule has a slight positive charge, while the oxygen side of the molecule contains a negative charge

ture of water causes its molecules to have unique electrochemical properties. The atomic structure of a water molecule consists of two hydrogen (H) atoms joined to one oxygen (O) atom. The hydrogen side of the water molecule has a slight positive charge, while the oxygen side of the molecule contains a negative charge (Figure 1.46).

This molecular polarity causes water to be a powerful solvent and is responsible for its strong surface tension. The unique way in which the hydrogen atoms are attached to the oxygen atom causes one side of the molecule to have a negative charge and the area in the opposite direction to have a positive charge. The resulting polarity of charge causes molecules of water to be attracted to each other forming strong molecular bonds.

Water is a compound that is formed from two gases, yet it is liquid at normal temperatures and pressure. When water makes a physical phase change, its molecules arrange themselves in distinctly different patterns. Normally the water particles link together to form the crystal nucleus. This results in a visible hexagon shaped water crystal. The pattern created by water when it is frozen causes its volume to expand and its density to decrease. Expansion of water at freezing allows ice to float on top of liquid water.

Water is the natural medium of all cells, acting as the essential conductor of a molecule's signature frequency in all biological processes. Water molecules organize themselves to form an energetic pattern on which information can be imprinted. So important is water to the transmission of energy and information that it is believed that

molecular signals cannot be transmitted in the body unless they do so through the medium of water.

In the 1960, biologist Dr. Bernard Grad of McGill University in Montreal analyzed water that had been treated by an energy healer and found that it had minor shifts in its molecular structure, as well as decreased hydrogen bonding between the molecules. This was similar to what happens when water is exposed to the energetic fields of magnets. Other scientists have discovered the imprinting properties, or "memory," of water, by observing that water is able to imprint and store information from molecules. Since the molecules existing within the human cells are surrounded by water, this gives us some insight as to how molecules "talk" to one another within our bodies.

Giuliano Preparata and Emilio Del Giudice, two Italian physicists at the Milan Institute for Nuclear Physics, discovered that water molecules create coherent domains, similar to those of a laser. Light is normally composed of photons containing many colorful wavelengths; however, photons in a laser have a high degree of coherence similar in nature to a single coherent wave (one intense color). The single wavelengths of water molecules appear to polarize around any charged molecule, storing and carrying its frequency like a tape recorder, and thereby imprinting and carrying information that can be read at a distance.

THE BODY'S NEED FOR WATER

Water is considered to be our most essential nutrient, and it is vital to an individual's metabolism and digestion. The body must be rehydrated daily in order to sustain optimum health. The exact amount of water a person needs depends on a number of factors: body weight, metabolism, climate, stress, and level of physical activity.

Research indicates that most normal individuals lose water faster than they replace it. Most individuals lose two and a half quarts of water (80 ounces) per day under normal conditions. Generally, water is lost through exhalation, perspiration, urination, and defecation, described as follows:

- **Exhalation:** On average one pint of water is dispersed each day through exhalation

- **Perspiration:** On average one pint of water is dispersed each day through perspiration
- **Urination and Defecation:** On average three pints of water are dispersed each day through urination and defecation

If the body becomes dehydrated, the individual's health and bodily functions will be adversely affected. Clinical manifestations of dehydration include the following:

- Reduced blood volume; this means that less oxygen and fewer nutrients are provided to the tissues, muscles, and internal organs
- Reduced brain activity (concentration and thinking) and impaired neuromuscular coordination
- Impaired digestive function and constipation
- Poor muscle tone and muscle size
- Joint and muscle pain
- Increased toxicity within the tissues
- Hyperconcentration of blood with increased viscosity, leading to higher risk of Heart attack
- Water retention (edema), which can result in being overweight and can also impede weight loss
- Symptoms of senility
- Dementia in severe conditions

Exercise and heat exposure increase water loss. Therefore, Daoist sorcerers and Medical Qigong doctors are encouraged to take additional precautions due to the increased heat production generated from most Qigong treatments, exercises, and meditations.

THE VOICE OF WATER

In ancient China, Daoist sages believed that the energetic flow of water moves along the Earth's vast terrain through openings in rocks and soil, making sounds like laughter, crying, screaming, heavy breathing, or sighing (Figure 1.47). If the Water flows gently, the harmony of the sounds is faintly heard; however, in strong or violent flows the sounds of the water can be deafening.

The ancient Chinese sometimes considered rapid and noisy streams or brooks to be evil, as some contained a turbulent type of energy called the "Crying Red Phoenix." This turbulent type of noise signified the energetic sorrow and wailing of the Earth.



Figure 1.47. As the flow of water moves through openings in rocks and soil, it makes sounds like laughter, crying, screaming, heavy breathing, or sighing

ENERGETIC QUALITIES OF WATER

The ancient Daoist sorcerers believed that Wind could be a counterforce to Qi (especially strong Wind that blows away the Qi), and therefore exposure to Wind should be avoided (i.e., when practicing any form of Qi cultivation, the sorcerer's Energy Body should be protected by a Mountain Dragon whenever possible). Water, however, was considered to be a favorable force for Qi, and was therefore sought out (especially in flat areas, where there are no mountains).

There are several factors concerning the energetic qualities of water that a Daoist sorcerer considers when gathering energy: The Direction of the Water's Flow, The Speed of the Water, The Shape of the Watercourse, The Depth of the Water, and The Sound that the Water Makes. These important qualities are described as follows (Figure 1.48):

- **The Direction of the Water's Flow:** When sitting or standing in meditation, the energetic flow of Water should not run directly against where the individual has positioned him or herself.
- **The Speed of the Water:** The speed of the Water should be slow and gentle, not turbulent or fast.

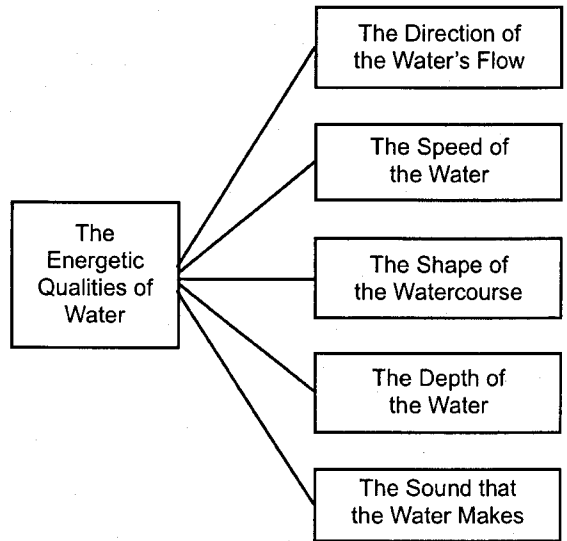


Figure 1.48. The Energetic Qualities of Water

- **The Shape of the Watercourse:** The shape of the watercourse should be like that of an embracing or curved path instead of a straight line.
- **The Depth of the Water:** The depth of the Water is important. Water with powerful and beneficial Qi runs deep rather than shallow. The deeper the Water flows, the slower and more quiet it becomes (hence the saying, "still water runs deep").
- **The Sound that the Water Makes:** The softer and gentler the sound that the Water makes, the more auspicious that area is for the individual.

An important factor to consider when dealing with the energetic properties of Water is understanding the fact that a strong water current can wash away the accumulated Environmental Qi inherent within a specific location (Qi accumulated from the energetic manifestations of the Earth's soil, vegetation, and water). The stronger the Water, the more destructive it can be to the accumulated Environmental Qi. Therefore, Water should be slow moving and gentle (like the Wind) in order to preserve and enhance the energetic charge of an area.

THE WATER DRAGON

In ancient China, the twisting, bending energetic branches of a river flowing over or within a waterway was traditionally known as a Water Dragon. However, a Water Dragon could also be observed as the energetic flow of a river, lake, stream, drainage channel, or any form of artificial watercourse. The Water Dragon's energetic configuration could be either natural or man-made.

The Water Dragon inhales at sinkholes or underwater caves, and exhales where the water gushes out in the form of a spring, river, lake, or pool. The ancient Daoists believed that Water Dragons that were formed by rivers, sea currents in coastal waters, or patterns of vegetation caused from hidden watercourses, all of which carry very benevolent energy.

The essence of the Water Dragon is to bring the energy of water into an area (i.e., a house, temple, or grave) from a "good" direction, through the Heavenly Door. This water is used in order to energetically "feed" the area and contain the area's accumulated environmental Qi, which is then absorbed by those inhabiting the area. The water is eventually discharged from the area slowly through the Earthly Door, allowing the surrounding environment the ability to retain as much accumulated Qi as possible. Because of the importance of this "holding and retaining" ability, the traditional Water Dragons were often considered to be auspicious if they contained many twists and turns.

THE WATER DRAGON CLASSICS

The various formations of a watercourse are given by Feng Shui interpretation. The *Water Dragon Classic*, found in the *Imperial Encyclopedia*, states: "If water quickly pours away from the site, it drains off the Qi. How can it be abundant, and wealth accumulate? If it comes in a straight line, and leaves in a straight line, it injures men (this is known as the Secret Arrow). Darting left, the eldest son must meet with misfortune; darting right, the youngest meets with calamity."

In the *Water Dragon Classic*, it is written that an ideal site (house, temple, grave, etc.) should

be nestled among watercourses, so that it is protected within the stomach of the dragon. The Qi that flows through the watercourses and the branches that immediately surround and protect the site are called the "Nei Qi" (Internal Energy). The main trunk of the river (that surrounds a site) carries the External Qi, which is capable of nourishing the Internal Qi, which in turn penetrates into the house, temple, or grave. Watercourses are generally classified according to the specific shape of the river's trunk and branches. The shape of the Water Dragon, and the sharpness of its bends can either be auspicious or detrimental to the site's energetic potential.

Heavenly Doors and Earthly Doors

The direction and flow of water is very important in Feng Shui. When the watercourse comes from upstream into any area, it was known as the "Heavenly Door;" when the watercourse flows downstream, it was known as the "Earthly Door." This is because water always flows from high areas to low land areas, symbolically representing the descent of the celestial elixir flowing from Heaven to the Earth. Traditionally, it was considered to be auspicious if the Heavenly Door was wide open (allowing abundant Qi to flow), and the Earthly Door was narrow and slightly closed (in order to hold and keep the abundant Qi).

A Sharp Bend In The River

In ancient China, the directional flow of rivers and streams was also interpreted through the Eight Trigrams (Bagua) and their energetic influences. A sharp bend in a river was considered to be harmful, and it could be further divided into five energetic manifestations, described as follows:

- **A Sharp Bend at the North:** The children will be thieves; a rich family will become poor.
- **A Sharp Bend at the North-East:** Nothing will be left for posterity, only childless widows.
- **A Sharp Bend at the East by North-East:** Disease
- **A Sharp Bend at the East:** Generations to come will be poor and homeless
- **A Sharp Bend at the East by South-East:** Disobedience

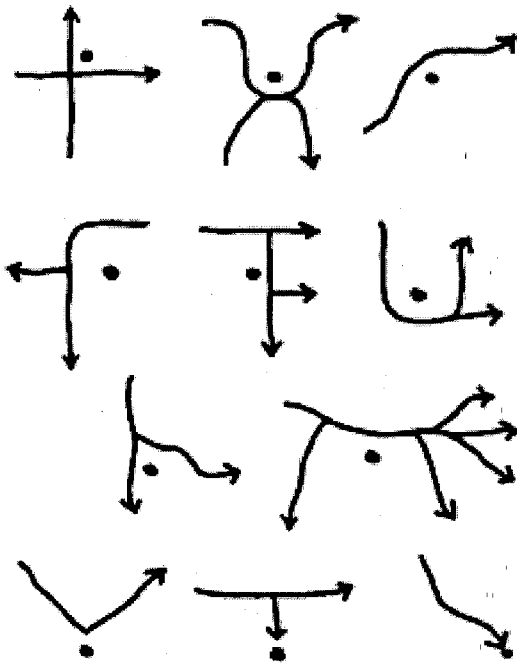


Figure 1.49. Examples of "bad" placement:
Because of the location, the water is either
draining or attacking the individual.



Figure 1.50. Examples of "good" placement:
Because of the location, the water is
nurturing and supporting the individual.

The branching of a stream or river on a particular site was said to affect the energetic field of the land. The following is a description of the energetic manifestations of the various directions:

- **A River or Stream Branching at the North-East, North-West, South-East or South-West:** Prosperity
- **A River or Stream Branching at the East by North-East, West by South-West, South by South-East or North by North-East:** Poverty, and the dispersal of older sons and brothers.
- **A River or Stream Branching at the South-West, South-East, or North-West:** Happiness for the children

- **A River or Stream Branching at the North-East and due West:** Unhappiness for the children

The following are some examples of auspicious and inauspicious sites for cultivating energy or building a dwelling (Figure 1.49 and Figure 1.50). The dots represent the areas where either powerful energetic reactions will occur (enhancing and assisting the sorcerer in his or her energetic cultivation training) or adverse energetic manifestations will occur (should the sorcerer place him or herself in the wrong area when cultivating Qi and Shen).

THE FOUR ANIMAL WATER PATTERNS

As previously mentioned, the ancient Daoists believed that each area of land was surrounded by the energetic presence of four animal spirits (i.e., the Green Dragon, White Tiger, Red Bird, and the Black Turtle/Snake). This ancient symbolism was connected to the various energetic formations of a watercourse and could be identified in the following patterns:

- **The Form of the Green Dragon:** The shape of this watercourse is seen in a river that has one bend or branch off from the main course. A site positioned within this bend (Enveloped by the Dragon's Water) promises wealth, honor, and happiness for future generations (Figure 1.51).
- **The Form of the White Tiger:** The shape of this watercourse is seen in a river with two or three branches. A site positioned within these branches (Embraced by the Tiger's Water) promises Wealth and good fortune for future generations (Figure 1.52).

It is important to note that the Tiger Water can be considered dangerous when two parallel streams turn and branch out. A site positioned in-between these two divergent branches (Seized in the Tiger's Mouth) is commonly referred to as a tiger holding a corpse in his mouth, and promises poverty and childless old age (Figure 1.53).

- **The Form of the Red Bird:** The shape of this watercourse is seen in a river with three back turns. A site positioned within these turns (Caught in the Red Bird's Beak) will be troubled by hunger and poverty. It is believed that the men living within sites such as the Red Bird will be thieves, and the women will be crude and unrefined (Figure 1.54).
- **The Form of the Black Turtle/Snake:** The shape of this watercourse is recognized by the loop, resulting from the division of the main water course. A site positioned within this loop (Resting on the Turtle's Back) will bring domestic happiness (Figure 1.55).



Figure 1.51. Enveloped by the Dragon's Water



Figure 1.52. Embraced by the Tiger's Water



Figure 1.53. Seized in the Tiger's Mouth

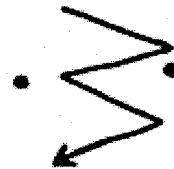


Figure 1.54. Caught in the Red Bird's Beak



Figure 1.55. Resting on the Turtle's Back

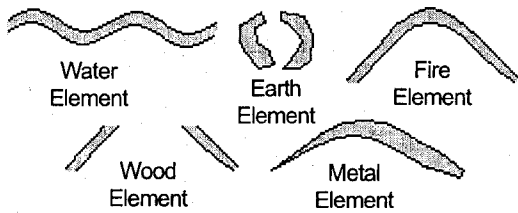


Figure 1.56. The Five Element Forms of Watercourses

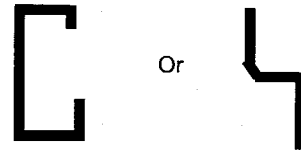


Figure 1.57. The Earth Watercourse may also contain these patterns

FIVE ELEMENT WATER FORMATIONS

As the Water Qi travels along mountains and valleys, the flowing energy stops and pools, forming energetic reservoirs. Ancient Daoist masters observed that specific changes within the forms of the visible foliage would manifest the power of the Water Qi, causing the environmental Qi to become stronger. For example, when a mountain river approaches the ocean, an energetic reservoir will form at the junction where the mountain range or valley stops and the ocean begins. This is because both mountains (Yang) and seas (Yin) are considered extremes and are excessive. The meeting of these two Earthly powers causes the fusion of their Yin and Yang energies, and such locations are considered to be extremely auspicious places from which gather Qi.

In the higher mountainous regions, the air and water is charged with electromagnetic potential, and in ancient times such places were believed to be imbued with "ethereal" vibrations from the Dao. Special mountain water streams and wells were believed to have righteous spirits guarding them, so senior herbalists, making secret alchemical elixirs, would only sojourn into those mountains armed with a talisman in order to procure the magical waters.

The ancient Daoists believed that the shape of any watercourse was related to one of the Five Element energetic properties. The planetary and seasonal attributes of each of these Five Element energetic properties caused the Earth Qi in the various rivers, streams, and pools to either wax or wane according to the seasons and positions of the planets, described as follows (Figure 1.56):

- **Wood Element:** A Wood Element Watercourse flows upward, and can be slender and narrow. This Element's season of power is Spring, and its ruling planet is Jupiter.
- **Fire Element:** A Fire Element Watercourse flows towards a sharp point (like a peak). Because it has a broad base and pointed peak, it was sometimes known in ancient China as an "Opposite Bow" shaped pathway. The energetic movement flowing along a river or stream shaped like a peak was considered to be equivalent to exposing oneself to either an energetic flying knife (if positioned at the tip of the peak) or an energetic vacuum (if positioned at the base of the shape), depending on where one was standing. In ancient China, the area subject to the energetic attack of the "Flying Knife" was sometimes known as the "River That Cuts the Feet." This Element's season of power is Summer, and its ruling planet is Mars.
- **Earth Element:** A Earth Element Watercourse flows in a squared and boxed configuration. It is surrounded by the water movement, which can sometimes act as a "catching net" for Qi (Figure 1.57). This Element's season of power is Late Summer, and its ruling planet is Saturn.
- **Metal Element:** A Metal Element Watercourse flows in a curved formation and is gently rounded. This Element's season of power is Autumn, and its ruling planet is Venus.
- **Water Element:** A Water Element Watercourse flows in a wavy pattern. It has an irregular surface, and its contours resemble the movement of a snake. This Element's season of power is Winter, and its ruling planet is Mercury.

GATHERING QI FROM OCEANS, LAKES, RIVERS, AND STREAMS

Oceans, lakes, and streams retain and release the sun's light, energy, and heat slowly and are, therefore, important in energy cultivation. The deeper and larger the Water body, the more powerful the energy contained within it. Inside the stillness of moving water is an intensely vibrating current of energy. In order to feel the vibration of this subtle energetic current, an individual must be tranquil and still.

The human body instantly absorbs the light, energy, and resonant vibrations that are stored within water. Energized Water (sometimes in the form of herbal teas) is often used by Daoist Mystics in clinics throughout China. This energetically transformed Water provides the individual's body with the basic components necessary for restoration and regeneration and is considered the "elixir of life" by many Daoist Mystics.

THE ENERGY OF OCEANS

The ancient Chinese observed that oceans often marked the end of long mountain veins of Earth Qi, and sought to locate specific waterfront areas in which to practice their Qigong. These ocean waterfront areas were considered auspicious energetic locations where "the Earth Dragon's Qi was concentrated."

The energy from the ocean has a strong cleansing and purifying effect on the body's Qi. Meditating by the ocean is used extensively for dispersing negative emotions and regulating the body's internal organs. The active rhythm and sound of the waves allows the individual to harmonize his or her internal energetic rhythms with those of the ocean tide, thus quieting the nervous system.

Sometimes, temporary Water Dragons can form when different currents of water in coastal seas create dragon-shaped patterns, which can be observed on the different surface colorations of the water. However, these temporary Water Dragons can quickly disappear when the external Winds or internal currents change.

THE ENERGY OF LAKES

In ancient China, lakes were considered to be vast reservoirs of stable, static water energy. The

energy from a lake has a strong calming effect on the body's energetic field. The quiescent solitude of a lake can be used to sedate active emotions, balance either Excess or Deficiency, and calm the body's Shen.

THE ENERGY OF RIVERS AND STREAMS

The dynamic energetic flow of rivers and streams is much different than the quiet expanse of oceans and lakes. The longer a river or stream has travelled before it terminates into a land site, the more Earth Qi will be contained under the land. In ancient China, it was believed that it was better to gather Environmental Qi downstream (the "Earthly Door"), close to the sea, instead of upstream (the "Heavenly Door"). Additionally, the confluence of two rivers is considered to be a positive thing, since the power of both rivers is concentrated at that spot.

In ancient times, mountains that were found on the right side of the river (when facing downstream) were called "tortoises," and those that were found on the left side of the river were called "snakes." Together, both tortoises and snakes formed a natural dam for collecting the energetic flow of the water.

Small hills or big rocks positioned in the middle of the river were believed to further strengthen the Earthly Door, checking the energetic flow of the Water as it continued downstream. These Earthly obstructions, positioned within the river, were called "respectable stars," or "seals floating in the water" by the ancient Daoists.

To locate a Water Dragon within a river, look for a watercourse that follows a pathway resembling the body of a dragon. For example, its main channel must serve as the dragon's body, with distinct branch channels representing the dragon's feet. The Water Dragon is especially auspicious if the water gathers and pools at certain points.

A Water Dragon is never found within swift-flowing water, water falling from great heights, or stagnant water. Because the rapid energetic movement of Water is not considered auspicious, individuals are therefore encouraged to practice where rivers or streams have several twists and turns that slow down the water's progressive energetic flow.

Small streams and brooks suitable for Daoist practice should also be twisting and curving instead of straight-flowing; and the most stable Qi is provided by streams that move slowly and silently in their energetic progression. The energy of a healthy river or stream can be used to replenish and restore depleted Qi, sedate active emotions, balance any Excess or Deficiency, and calm the body's Shen.

INVISIBLE WATERCOURSES

The ancient Chinese believed that all seas, lakes, rivers, streams, brooks and ponds were the bearers or containers of Water's Spiritual nature, or "Shui Shen." Even when a river bed has become dry through evaporation, the source of the watercourse still contains the energetic and spiritual nature of the currents embedded within its pathway. It was also believed that the energetic and spiritual sources of these water pathways contained and held control of human destiny. This was due to the fact that they provided the precious fluids on which agriculture depends. Therefore, Water Dragons can also exist without the visible presence of water, and these can sometimes be seen in the difference between colorations of green grass occurring within a field of land or pasture.

It is interesting to note that the ancient Daoists originally used the term Sang Tian (Mulberry-grove) to denote a specific celestial constellation. However, by the beginning of the Tang Dynasty (618-907 A.D.) the term was used to describe an area of land that had once been covered by the sea, or one that would be in the future.

SACRED WATERCOURSES

The ancient Chinese believed that specific areas where the water rose up from underneath the ground were sacred and possessed powerful qualities of Earth Qi. Shrines were commonly constructed along such auspicious areas. Other areas were designated as sacred because of the grounds' strong energetic pathway. Such areas were almost always found to exist directly above some form of underground watercourse.



Figure 1.58. Using the active movements of a rushing waterfall in order to enter into the spirit realm

WATERFALLS AND ENERGETIC PORTALS

The ancient Daoists believed that specific areas of water could be used as energetic portals through which to enter the spirit realm. The magical areas included creating either Yin (Quiescent) or Yang (Active) energetic portals, depending on the specific nature of the water.

- **Yang (Active) Energetic Portals:** This type of energetic portal could be accessed using the active movements of a rushing waterfall in order to enter into the spirit realm (Figure 1.58). In order to open this type of energetic portal, the sorcerer would first stare at the base of a waterfall, allowing his mind to "fall" into the energetic rhythm of the cascading water. After a few minutes of meditating on the descending water, the sorcerer would slowly follow the water's movement upwards (against the flow of the descending water) towards the beginning of the waterfall. Once the sorcerer's eyes slowly reached the top of the waterfall, the surrounding rocks and foliage would immediately fold inward, revealing an energetic portal through which to en-

ter into the spirit realm. The Daoist sorcerer would then recite a magical incantation and then soul travel into the spirit realm.

- **Yin (Quiescent) Energetic Portals:** This type of energetic portal could be accessed using the quiescent movements of a still pool of water (a still lake or quiet shallow pool) in order to enter into the spirit realm (Figure 1.59). In order to open this type of energetic portal, the sorcerer would first stare at his reflection in the water (at the water's edge). He would spend several minutes observing the image of his reflection. The sorcerer would eventually look past the image, focusing his attention deep into the bottom of the lake (looking at the various rocks and debris located on the bottom of the shallow pool). After several minutes, the sorcerer would suddenly look upwards into the sky and begin to observe the quick energetic movements of silver swirling patterns of energy. The sorcerer would then say to himself, "I have heard that some of you are bigger than others." As the bigger energetic patterns began to materialize, the sorcerer would then say, "I have heard that the bigger ones can cover the smaller ones." As the bigger energetic swirls began to cover the smaller energetic swirls an energetic portal is suddenly created. At this point, the sorcerer would then recite a magical incantation and then soul travel into the spirit realm.



Figure 1.59. Using the quiescent movements of a still pool of water in order to enter into the spirit realm

CULTIVATION TECHNIQUES

There are several meditations used to cultivate and absorb energy from oceans, lakes, and streams. The primary objective of these meditations is to either cleanse the body of pathogenic factors, or to cultivate and absorb Qi to replenish the body's energetic field. When cultivating energy from oceans, lakes, or rivers, individuals should visualize themselves immersed in a pool of water filled with energy, color, and light. The individuals should allow this energized water to absorb into them, cleansing, and invigorating their entire body.

PRECAUTIONS

Individuals should be monitored regularly to prevent any Qi Deviations that may occur while they are absorbing Qi through their pores.

The Water chosen should be sparkling and clear, moving and circulating, and splashing and bubbling. For best results, select oceans, lakes, and streams with a calm and stable current. The color is also very important; the water should be clear and clean.

Not all Water or Water formations are considered healthy. Some Water bodies are considered evil due to certain qualities of their specific locations, shape, direction, and speed. Because the body's internal energy matches that of the external environment, it is important to avoid selecting any oceans, lakes, or streams that are turbulent or that have become dark or dull in color. Also avoid dams and canals, as they block the water's natural flow.

Water that is polluted, stinking, or stagnant was known in ancient China as "evil water" or "demonic water." This type of water was believed to contain and carry Evil Qi, which, when traveling within the Earth, could bring about various forms of disease and sickness.

A fast running stream flowing on a mountain slope (or at its base) will cause the Qi to be rapidly dispersed because of the Water's speed. Additionally, a site located among small hills or pools of water is considered to be a source of Excess Yin, and a place where Sha (Evil or Killing) Qi is likely to accumulate.

COMMON WATER SPIRITS

According to the ancient writings of the Han Dynasty (206 B.C.-220 A.D.), there are two common Water Spirits that men occasionally see. One spirit is called the Jing Qi and the other is called the Wei, described as follows:

- **The Jing Qi:** The Jing Qi comes into being in the places of watery marshes, where water is always present. This Water Spirit is shaped like a small man (only 4 inches long) dressed in yellow clothes, with a yellow hat, rapidly riding on a small horse. If you are able to call it by its true name, it will come to you in one day, even from a distance of one thousand miles away. This is the Water Spirit of the low swamp lands.
- **The Wei:** The Water Spirit known as a Wei comes into being in the stretches of a dry river bed. This type of spirit has one head and two bodies and is shaped like an eight foot long serpent. If you call it by its name you can make it fetch fish and turtles for you. This is the spirit of the dry river bed. Although a Wei has never seen water during the time of its formation, it still retains a form of magical power because its energetic essence and spirit is that of water.

DAOIST WEATHER MAGIC

To the ancient Daoists, both the natural world (the energy of Earth) and the weather (the energy of Heaven) were full of magical potential. The energetic phenomena of nature has always held a powerful fascination for Daoist sorcerers, who continually trained and cultivated Ling Qi (Magical Energy) in order to summon and control these foundational powers. The ancient Daoists believed that by controlling the magical powers of the Bagua (believed to be responsible for establishing the very core of the universe), they could summon and control the four powers of Heaven (clouds, mist and rain, fire, and thunder) and the four powers of Earth (soil, mountains, water, and Wind).

Because the energy of weather was considered to be both powerful and ever-changing, the ancient Daoists often used their magical abilities to control and influence it's "Heavenly effect on the Earth." Weather Magic, sometimes known as Daoist Heaven Magic, represented the control of the powers of the sky, which were believed to be alive with hidden magical forces. The ancient Daoists believed that the pure clarity of the sky was an illustration of the "Mind of the Dao." Clouds come and go across the Heavens, like thoughts or dreams that appear to obscure the mind's true nature, while the nature of the sky remains unchanged. Like a mirror, the sky is clear and transparent, always unaffected by the appearances that arise within it.

Throughout China's ancient history, court sorcerers (Royal Magicians) depended on the proper interpretation of the various colors of the days, skies, stars, and moonlight in order to judge upcoming weather and predict future events. This understanding was essential to survival, in that the coming of rain and snow determined the growth or destruction of the empire's crops.

One ancient esoteric text known as *The Cave of the Thousand Buddhas*, provides a detailed description of Weather Magic stones, rituals, and the associated celestial powers that can be conjured through reciting the proper magical incantations. This important magical text has been labelled a "Shaman Rainmakers Handbook" by several noted scholars. To date, this ancient text contains the only detailed



Figure 1.60. An ancient Daoist Print of The Mother of Thunder, The Rain Lord, and The Count of Wind (invoked during rainmaking ceremonies).

description of Weather Magic techniques performed during the Tang Dynasty (618-907 A.D.) and the Five Dynasties Period (907-960 A.D.). The first part of the text contains an itemized list and detailed descriptions of the different magical properties of various stones (i.e., each stone's medical, protective, or destructive energetic potential). The second part of the text contains a description of Weather Magic rituals.

In ancient China, individual Gods were associated with specific weather patterns, events, and conditions (Figure 1.60). Therefore, in certain Weather Magic rituals, offerings were presented to these Gods in the hopes of appeasing them and causing favorable weather, which could directly affect the economy and class of living for an entire village or nation.

In order to perform Weather Magic, the Daoist sorcerer must generally possess a deep understanding of Daoist Magical Theory, Weather Magic Theory, Weather Tools, and Weather Magic Rituals.

DAOIST MAGICAL THEORY

The Daoists have always used magic (known as Dao Shu) as part of their tradition. In order to perform Weather Magic, the sorcerer must first possess the experience of weather rituals and the skill of summoning Celestial Immortals and Nature Spirits. He or she must also know and understand the specific spells and incantations (Zuofa) used to summon or dispatch different weather conditions. All of these magical skills and abilities are taught and understood along the way, as the disciple continues to learn and master the specific techniques of his or her Daoist sect.

There are three kinds of power recognized by those who practice ancient Daoist magic, "The Magical Power of Man," "The Magical Power of Earth," and "The Magical Power of Heaven." Because each of these three categories will generally overlap, in ancient Daoist magical practices, the disciples are repeatedly introduced to all three disciplines, described as follows:

- **The Magical Powers of Man:** These magical powers come from the "self," and they are generated through both internal and external cultivation. The magical powers of Man derive their strength from the magical powers of Heaven and Earth. An individual who draws his or her magical power from internal and external cultivation is known as a "mystic."
- **The Magical Powers of Earth:** These magical powers come from nature (i.e., from soil, minerals, stones, plants, and animals). The magical powers of Earth derive their strength from the energetic influence of the Sun, Moon, and Stars. An individual who draws his or her magical power from nature is known as a "magician."
- **The Magical Powers of Heaven:** These magical powers come from spirits and deities. An individual who draws his or her magical power from spirits and deities is known as a "sorcerer."

When training these three magical disciplines, the Daoist disciple is introduced to the Six Laws of Daoist Magic. It is only after memorizing these

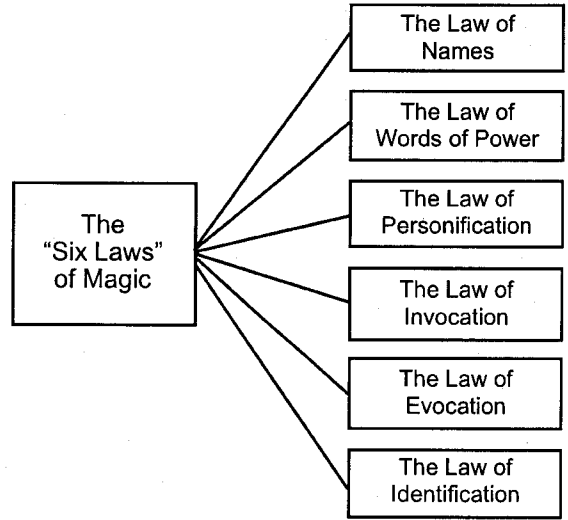


Figure 1.61. The Six Laws of Daoist Magic

foundational laws that the disciple is introduced to techniques of Daoist Sorcery. The Six Laws of Daoist Magic are described as follows:

THE "SIX LAWS" OF DAOIST MAGIC

Each Daoist system follows certain esoteric spiritual "laws." These "Six Laws of Magic" are designed to keep the sorcerer safe and allow him or her to achieve success in magical workings. The "Six Laws of Magic" are described as follows (Figure 1.61):

- **The Law of Names:** A name is a definition as well as an energetic link that can be used for Qi and Shen transmission (influencing the mind and emotions of the person, place, or thing). This works because knowing the complete and "true name" of something or someone means that you have achieved a complete understanding of its true nature. Therefore, knowing the complete and true name of a person, place, or thing (object, being, or process) gives the sorcerer complete control over it. This is why in almost all schools of sorcery, the disciple is immediately given a new name once he or she becomes initiated. In Daoist mysticism, each school has a secret poem consisting of a sequential cycle of Chinese char-

acters through which the disciple receives his or her “secret name.” These character names are different from the disciple’s “public names,” in that each “secret name” is assigned to the specific lineage and generation of the sect and helps the disciples keep track of their secret “family.” This is also why the sharing of a secret name is such a powerful act of trust — because the secret name is considered to be very close to, if not identical with, the person’s true name.

- **The Law of Words of Power:** There exist certain words that are able to alter the internal and external realities of those uttering them, and their power may rest in the very sounds of the words as much as in their meanings. Most words are names, and most have known definitions. However, Words of Power are sometimes “nonsense” words (words without definitions) that nonetheless can release certain powerful psychic phenomena and supernatural states. Most magical tools require words to be inscribed upon them and/or to be said over them during their creation.
- **The Law of Personification:** This Law is based on the fundamental human thought and desire of personal contact and interaction. It makes performing Weather Magic much easier. Most sorcerers who practice Weather Magic personify the Winds and the clouds. This makes it much easier to place the focus of their projected intention upon the energetic field of the atmosphere. Any weather phenomenon may be considered to be alive and to have its own unique personality. For example, a storm is considered to “be” a living entity or being and may be effectively dealt with on this level.
- **The Law of Invocation:** An invocation occurs by allowing a benign spiritual entity or deity to inhabit the sorcerer’s own body. Although this is one of the most dangerous methods of sorcery, it is also one of the most powerful. Through this type of invoked possession, the

sorcerer’s personal power becomes fused with the power of the spirit or deity, creating an incredible focused single force. However, if the possessing spirit or deity gets out of control and overwhelms the sorcerer, the sorcerer will generally find it difficult to contain the spirit’s domineering power.

In ancient China, the power and prestige of a sorcerer largely depended on the number of spirits he or she could voluntarily incarnate and control within his or her own body. This was sometimes achieved through the aid of magical Hand Seals, songs and incantations, Star Stepping, dances, music and drumming, or psychedelic herbs and mushrooms. Specific dances for spiritual visitation were commonly performed before entering into a trance to allow a spiritual entity to enter the sorcerer’s body. Sometimes sand, flower, or ash writing divination was employed while the sorcerer was in this trance state. “Channeling” is but one example of an invocation used to bring a foreign intelligence into the body.

The Law of Invocation stresses the fact that it is possible to establish internal communication with entities from either inside or outside of oneself. The ancient Daoists believed that either Invocation or Evocation can control the spirit communication processes, manifesting through inspiration, conversation, channeling (mediumship), and temporary possession. In an Invocation, the entities appear to be inside of the sorcerer during the communication process.

- **The Law of Evocation:** An evocation is the skill of conjuring a spiritual entity from another plane of existence, causing it to manifest as a visible entity in either the energetic plane or the physical plane. When evoked, the spiritual entities are brought into the presence of the sorcerer (never within his or her body) where they could be observed and communicated with. The spiritual entities summoned in an evoca-

tion are not dead (necromancy), but rather they exist within other spiritual dimensions.

The Law of Evocation stresses the fact that it is possible to establish external communication with entities from either inside or outside oneself. In an Evocation, the entities appear to be outside of the sorcerer during the communication process. Evocation is the Law that controls most summoning.

It is important to understand that the released powers of an evoked spirit or deity can often become difficult to control, especially if the sorcerer takes on the entity's personality (i.e., some spirits are benevolent, others are malevolent). A deity with a malevolent nature may refuse to leave (even when it is ordered to return back to its own realm) and may remain in order to torment the sorcerer who originally disturbed it by trying to elicit its help.

- **The Law of Identification:** It is possible, through maximum association between the Elements of oneself and those of another being, to actually become that being to the point of sharing its knowledge and wielding its power. This is the Law that controls most lengthy or permanent possession phenomena.

TECHNIQUES OF NATURAL POWER

The Techniques of Natural Power are divided into three main categories of natural magic, including Earth Magic, Sea Magic, and Weather Magic, described as follows:

- **Earth Magic:** This type of magic focuses on techniques used to command the energetic realm of the Earth to do one's bidding (i.e., creating artificial caverns or other mysterious rock formations to hide within, making streams and rivers rise or fall, causing earthquakes, etc.).
- **Sea Magic:** This type of magic focuses on techniques used to command the energetic realm of the ocean to do one's bidding (i.e., creating rogue waves and other mysterious water formations). Sorcerers who use Sea Magic focus on the celestial powers of the Moon, the tides of the seas, and Weather Magic. Daoist sorcerers were believed to be able to control the Wind, which strongly influences the sea. Sea Magic works with the chaotic forces of nature pertaining to the Element of Water and is usually performed by the seashore. In modern times, depending on the location of the sorcerer, substitutes such as a lake, river, or pond have also be used. Even placing a bowl of salt water on an altar with the proper intention will suffice. Sea Magic is commonly controlled by Weather Magic.
- **Weather Magic:** This type of magic focuses on techniques of commanding the forces of weather. In ancient China, Weather Magic was commonly used in battle (i.e., creating fog, storms, hail, thunder, and lightening, etc.) in order to frighten and confuse an enemy or to assist farmers in increasing crop production.

UNDERSTANDING WEATHER MAGIC

For most disciples of occult magic, Weather Magic is one of the most difficult types of sorcery to master. As the title speaks of, Weather Magic focuses on controlling the various Elements in order to change the weather for certain purposes. A trained sorcerer can use Weather Magic to protect his or her home and community from an oncoming storm, end a drought, or accomplish some other desired end. However, Weather Magic is considered to be difficult for one main reason, which should not to be taken lightly: "changing the weather system in one area will usually have an effect on the whole world, sometimes causing a domino effect of destruction."

Far back into China's recorded history, powerful sorcerer's of ancient occult magic have been credited with the ability of controlling the various powers of weather. One of the earliest pieces of evidence on imperial Weather Magic was recorded among the Mongols, and dates from the time of the Liao Dynasty (907-1125 A.D.). According to this ancient text, Weather Magic (i.e., Rain-making) formed part of the official ceremonies of the imperial Liao court.

The making of dangerous or favorable weather through sorcery was considered to be an important branch of ancient Daoist magic. Weather Magic could be created by ritual acts, spoken spells or chants (incantations), or by magical talismans. The rhythmic tempo of ancient poetry, in particular, could easily be imbued with magic and hence influence weather events through the cadence and power of its ancient language. Some "magic poets" were believed to be charged with greater powers than others. Sometimes both words and rituals were used together to create weather. Frequently, sorcerers would be hired to conjure up unnatural weather (i.e., wild storms, bloody rain, or extreme cold) in order to negatively impact a perceived enemy. However, a sorcerer's unleashed storms could sometimes be countered by an equally powerful counter-spell.

Weather spells focus on summoning and controlling wind, clouds, rain, thunder, and lightning. Mild weather conditions could be used to

have a favorable effect on the battlefield and on ocean navigation. The names of several Daoist masters who were capable of summoning fierce storms and causing great damage are recorded in China's ancient *Book of History*.

USING WEATHER MAGIC IN COMBAT

Sorcerer's who could control and change the various elements of weather were rare, therefore they were jealously sought after throughout ancient China's vast empire. In ancient China (as well as today), it was understood that weather could have an extremely important influence in battle (both on land and in the sea). Fierce storms were capable of causing great damage. Therefore, generals often employed sorcerers who could control the weather. The more powerful the sorcerer, the greater the possibilities for victory for the general and his army.

In ancient China, the first mention of Weather Magic used in combat was recorded in the *Wei Shu* (Protective Pivot), and was attributed to the Yueban tribe (of Xiong Nu origin) who settled in the northern slopes of Tian Shan, towards the end of the Han Dynasty (206 B.C. - 220 A.D.). In this ancient text, it states that when the Yueban tribe were attacked by the marauding Ruan Ruan tribe, the Yueban shaman sorcerers were able to conjure heavy rains, strong winds, and floods for long periods of time in order to inhibit and defeat the marauding hoard.

The Turks and Mongolians were also famous for their magical ability to conjure up snow, wind, and hail. The nomadic tactics for using Weather Magic in combat consisted of first conjuring a storm, and then attacking the enemy unexpectedly, right after they have been weakened by exposure to the cold wind and snow. This tactic was usually initiated in the middle of summer, when the cavalry and foot soldiers are free to move about the country and attack or defend at will.

According to the *Jiu Tang Shu*, during the Tang Dynasty (618-907 A.D.), Weather Magic was used in warfare by the Turks (who had formed an alliance with the Chinese imperial Tang army) in a campaign against an army of Tibetan bandits. According to this ancient text, "In 765, General Bo Yuan Guang and his army had gone West of the Ling Tai province in order to ascertain how powerful the ma-

rauding Tibetan bandits were. Because the moon was bright, General Bo Yuan Guang and his commanders thought that it would be better if they were cloaked in darkness. Therefore, the Turk's court sorcerers were summoned and commanded to called forth the cold wind and snow."

"After several days, a battle took place at dawn. Because of the constant exposure to the bitter cold, all of the bandits were slowly freezing to death. Being subject to the cold wind and snow, their bows and arrows had become completely useless. Although they had wrapped themselves in felt in order to try and stay warm, the bandits could not advance very far. Noting their vulnerability, General Bo Yuan Guang and his army descended on the bandits and killed them all, covering the plains with their corpses."

In the ancient writings of the *Shahnama*, in the chapter on Kai Khusrau, it describes a battle in which Weather Magic was used by the Turks to try to defeat the Iranian army. The translation is as follows, "Among the Turks, there was a powerful wizard named Bazur, who had travelled throughout the various countries learning sorcery. From the Chinese and Pahlavie, he had acquired the knowledge of powerful magic, and had learned the art of magical transformation. To this wizard, the commanding general of the Turkish army Piran said, 'Go from here to the highest mountain summit and cause a storm of snow and raging cold wind to descend onto the Iranian army.'"

"As soon as Bazur had reached his destination, the sorcerer immediately caused a powerful snow storm with furious cold winds to descend onto the Iranian army. So furious was this icy wind that it disabled the hands of all of the Iranian spears-men to the degree that they could not engage in combat. In their moment of terror and intense cold, the Turkish archers attacked, sending a rain of arrows onto the Iranian army. At the same time, General Piran, who was commanding his troops on the battle field, also launched an immediate assault. Because the Iranian soldiers hands were frozen to their spears, none were able to fight. General Piran's brother Human then uttered a fierce shout and his entire army rushed forward to attack the Iranian army. So many Iranians were slain that a river of blood be-



Figure 1.62. Genghis Khan (1162-1227 A.D.)

gan to flow in the midst of the Iranian army. Both the valley and plain were covered with snow and blood and the Iranian horseman were thrown headlong into confusion."

"At that moment, there arrived a man who was schooled in the art of occult magic. He immediately pointed out to the Iranian commander Rahham the place on the mountain summit where the sorcerer Bazur stood performing his enchantments and wizardry. Immediately Rahham turned away from the battle and rode his horse out from the midst to his troops towards Bazur. Halfway up the slope Rahham abandoned the road and climbed the rest of the summit on foot. The sorcerer Bazur caught sight of the approaching Iranian commander. While holding a pole constructed of Chinese steel, Bazur advanced to attack Rahham. As soon as Bazur was within striking distance, Rahham swiftly withdrew his sword from his belt and cut off the sorcerer's hand. Suddenly, a strong wind arose and immediately carried the black storm cloud away. Having imprisoned the wizard's remaining arm, the warrior Rahham descended the mountain. By the time Rahham remounted his horse the weather had returned back to its original state (i.e., the sun was again shining and the skies were now blue)."

There are several references in ancient history to the use of Weather Magic by the Mongols in warfare, especially by Genghis Khan and his successors (Figure 1.62). According to the *Secret History of the Mongols*, in 1202 the Naimans used Weather Magic against Genghis Khan in the battle of Koiten. However, after conjuring a powerful

rainstorm, the fierce winds and icy rains turned on the sorcerer who created it, and immediately attacked the Naiman army, stopping their advancement, and causing them to scatter and tumble into the surrounding ravines.

Genghis Khan's fourth son Tolui Khan, was a brilliant general and military strategist. According to the *Secret History of the Mongols*, Tolui Khan successfully used Weather Magic to win several military campaigns. According to these historical writings, when fighting against the Khitayan army, Tolui Khan gave orders for his court sorcerer to practice Rain Magic and conjure a storm. This kind of sorcery (i.e., Weather Magic) required the use of various types of magical stones. Once the magical stones were taken out, placed into water and then washed, cold wind, snow, rain, hail, and blizzards would immediately appear (even in the middle of summer). The ancient text notes the following:

"There was among General Tolui Khan's men a powerful sorcerer who was well versed in the art of Weather Magic. In accordance with General Tolui Khan's official command, he began to summon the wind and rain. General Tolui Khan also commanded his entire army to put on raincoats and for three days and nights they did not dismount from their horses. The Mongol army finally arrived in the villages in the middle of Khitai."

"General Tolui Khan ordered his army to enter into the villages (a unit of a thousand to each village), and to bring their horses into the houses and to cover them because of the extreme severity of the storm and icy winds. The peasants had already fled the area, and the army freely clothed themselves and ate their fill of all of the available goods and livestock that had been currently abandoned by the panicked villagers. In the meantime, the court sorcerer continued to conjure the rain. Because the rain had eventually turned into snow and icy wind, it was now impossible for the Khitayan army to move about."

"It was summertime, and the Khitayan army had been forced to set up camp in the open country, and they were constantly exposed to the snow and icy winds. The storm continued to rage, and for three days it was impossible to move. Although it was still snowing, on the fourth day Tolui ob-



Figure 1.63. Kublai Khan Grandson of Genghis Khan and Founder of the Yuan Dynasty

served that his own army was well fed and rested, and no harm had come to them or their animals. However, because it was summer, and due to the exposure to the bitter cold wind and freezing rain, the Khitayan soldiers' cloths had all shrunk and their weapons had also frozen. This left the entire Khitayan army disheartened and vulnerable."

"General Tolui Khan ordered the kettledrum to be beaten, and the entire Mongol army donned warm cloaks of beaten felt and mounted their horses. The Mongol army then rode out to meet the Khitayan army and descended on them like 'lions attacking a herd of deer.' During the battle, the Mongols slew most of the Khitayan army, leaving the ones that escaped to perish in the mountains."

According to the *Origins of the Turks*, Weather Magic was also used by General Tolui Khan to win battles against the Chinese army. According to the text, "Just before a decisive battle with the Chinese army, General Tolui Khan was given the news that the Mongol army was outnumbered and in great peril. It was during the middle of summer, therefore the Great General decided to use Weather Magic in order to turn the advantage. He ordered the court sorcerers to perform Weather Magic rituals which lasted three days and nights. Although it was a hot summer day, the weather suddenly changed and it began to rain and snow. It became so cold, that most of the Chinese soldiers were unable to take their hands away from their bodies. After several days, General Tolui Khan saw that the Chinese army had become extremely exhausted by the exposure

to cold weather, and issued the command to attack. The Mongols launched a cavalry charge from the enemy's flank and defeated the Chinese army. Out of 100,000 Chinese soldiers, one thousand fled and therefore escaped annihilation. However, the remaining 99,000 soldiers were all massacred."

The son of General Tolui Khan (and grandson of Genghis Khan) was Kublai Khan (Figure 1.63). Kublai Khan was the emperor of China during the Yuan Dynasty (1279-1368 A.D.), and he employed the services of many magical shamans and sorcerers who possessed the mysterious power of controlling winds, rain, mist, and thunderbolts. According to the famous explorer Marco Polo, the activity at the royal court of the Mongolian Great Khan was constantly filled with powerful wizards and sorcerers. According to Marco Polo's personal journals, "During the three months of every year, when lord Khan resides at the royal palace, if it should happen to be bad weather, there are certain crafty enchanters and astrologers in his train who are such adepts in necromancy and the diabolical arts of occult magic that they are able to prevent any cloud or storm from passing over the spot on which the Emperor's Palace stands. The sorcerers who do this are called Tibet and Kashmir, which are the names of the two nations that the sorcerers originate from."

Marco Polo also mentions the magical abilities of the "Caraunas" in his private journals. The Caraunas were a mixed race with dominant Mongolian components, and they often made frequent raids on the eastern territories of Iran. According to Marco Polo, "you must know that when these Caraunas wish to make a plundering incursion, they have certain devilish enchantments whereby they do bring darkness over the face of the sky, inasmuch that you can scarcely discern your comrade riding beside you; and they can cause this darkness to extend over a space of seven days journey."

According to the ancient text *Altan Tobci*, "Magic Stones were used by the Mongols at the end of the Yuan Dynasty, when they were retreating back to their home country, and were being pursued by the Chinese army. The Mongols sorcerer used Magic Stones in order to create Weather Magic and summon a great storm which caused the majority of the Chinese army and their horses to freeze to death."

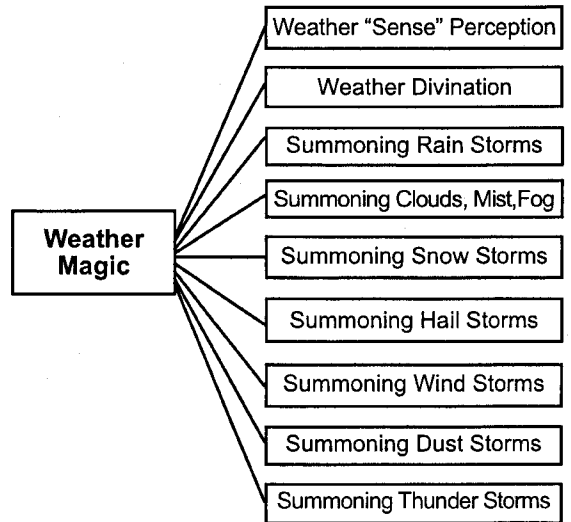


Figure 1. 64. The Esoteric Skills of Weather Magic

DIFFERENT TYPES OF WEATHER MAGIC CONTROL

Weather Magic spells focus their intention on the summoning and controlling of different types of storms. In ancient China, it was believed that esoteric skills of Weather Magic could be initiated once the sorcerer had mastered the following: Weather "Sense" Perception, Weather Divination, Summoning Rain Storms, Summoning Clouds, Summoning Mist and Fog, Summoning Snow Storms, Summoning Hail Storms, Summoning Wind Storms, Summoning Dust Storms, and Summoning Thunder Storms. These various esoteric skills are described as follows (Figure 1.64):

WEATHER "SENSE" PERCEPTION

A competent Daoist sorcerer possesses natural abilities and intuitions that allow him or her to "sense" the changing energetic powers of the weather. Such changes include the directions and qualities of the wind, mist, and cloud formations. The Daoist sorcerer should be able to feel the changes in temperature, the shifts in wind direction, the energy of the wind as it combines with other wind currents, the increase or decrease of the Wind currents, the energy of the clouds as they gather, and the darkness and water density moving within the clouds.

WEATHER DIVINATION

Divination by rain is a common form of Weather Magic that is practiced even today in numerous occult traditions around the world. In China, many ancient emperors relied on sorcerers who were "weather watchers" to warn them of upcoming events and catastrophes. This observation was based on their belief that the celestial gods would reveal their pleasure or disapproval to the emperor through the unpredictable manifestations of the weather.

The weather watchers were diviners who, from the state of the sky and weather conditions, could cast prophecies (Figure 1.65). These ancient sorcerers would sit upon a high mountain, near a magical oak or pine tree, with a clear view of the sky, cast predictions based on the temperature, wind, bird flight patterns, and the color of the horizon. Although many people can look at the sky and "predict" weather for the next day, not everyone can look at the skies at night and predict the crops or growing population of the coming year. The weather watchers were one such group of sorcerers who could make accurate predictions from observing the weather, thereby helping their tribes, clans, and provinces to survive. Therefore, they were called upon by the early Chinese emperors and the upper class in order to help in making many important social and economic decisions. A slight change of the Wind direction, or a back to back clap of thunder with lightning could predict disaster or good fortune, depending on the way the mystics interpreted things.

READING OMENS

The ancient Chinese believed that peace and prosperity lay in following the "Will of Heaven," and that the phenomena occurring within the macrocosm of Heaven had parallels occurring within the microcosm of Man. Therefore the ancient Chinese also believed that one's destiny could be revealed in omens. Omens were seen as meaningful because they had been specifically arranged for an individual by "higher" forces, and because everything within the cosmos (the ener-



Figure 1.65. The weather watchers were diviners who, from the state of the sky and weather conditions, could cast prophecies

getic natures of Heaven, Earth, and Man) was influenced through the Dao. It was also believed that spirits communicated through signs and symbols encountered in daily life.

An augury is an ancient practice that centers around the observation of a particular energetic pattern at a precise moment in time, revealing the deeper nature of the universe and its manifest design. It is the skill of reading divinations from auspicious events or omens and interpreting these en-

energetic patterns in the context of human destiny.

Auguries were commonly performed by the examination of tea leaves and oracle bones (heating tortoise shells or ox shoulders), the examination of dreams, and the examination of celestial changes, cloud formations, weather conditions, and sounds of water.

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

FOUR TYPES OF WEATHER DIVINATION

The ancient Daoists used four primary types of divination for revealing future events. These included the study of the energetic impressions created within the subtle and sometimes dynamic manifestations of the four primary powers of the Prenatal Bagua (represented by the Qian, Kun, Li, and Kan Trigrams). For omen reading, tortoise shells were heated until they cracked. Each of the cracks was then interpreted by the sorcerer according to the trigram patterns recorded in the *Yi-jing*, described as follows (Figure 1.66):

1. **Qian (Heavens) Trigram (The Study of the Winds and the Qi of Heaven):** This type of divination reveals the future according to the motion or impressions created within the air and Wind. This study includes the observation of sudden changes occurring within the directions of the wind, mist, and cloud formations.

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

Careful attention was placed on the formation, movement, and colors of mist and dew appearing at sunrise and sunset. Certain types of dew were considered very auspicious and

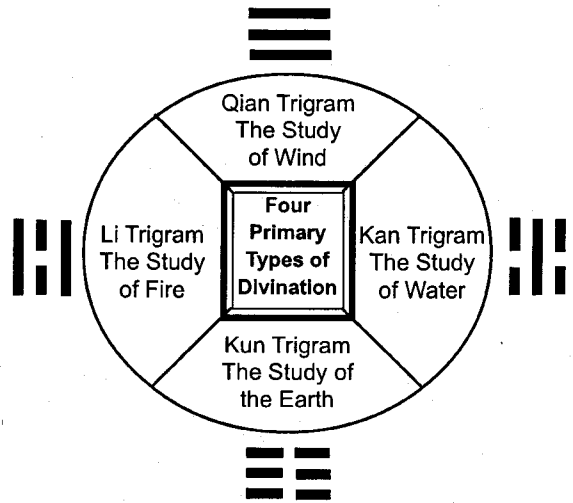


Figure 1.66. The ancient Chinese used four primary types of divinations for revealing future events.

were sometimes called "sweet dew," "celestial wine," or "honey dew" because they always represented luxurious growth and abundance.

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

The energetic skill used in performing Qian Trigram divination also required the sorcerers to observe and decipher the energetic changes in Heaven. The ancient Daoist sorcerers were believed to possess the ability to predict the course of events (whether they were auspicious or destructive), as well as to predict the course of a disease.

The official observation of nature was a statutory obligation in ancient China. Records gathered during the Han Dynasty (206 B.C.-220 A.D.) and mentioned in the *Shu King* (Canon of History) categorize celestial divination into three primary observations: divinations of the sky, divinations of the Sun and Moon, and divinations of the stars and plan-

ets (Figure 1.67). These three types of celestial divinations are described as follows:

- **Divinations of the Sky:** In order to derive messages from the sky, the ancient Daoist sorcerers studied strange or sudden changes occurring within the sky, such as changes in sky color, blood colored streams of light, voices resounding in the Wind or air, or the appearance of thunder and lightning. Thunder was always considered to be an auspicious phenomenon, unless it occurred without rain. Lightening (called the “fire of heaven”) was considered to be an instrument of the Dao and was commonly believed to strike demons, evil men, and other objects.
 - **Divinations of the Sun and Moon:** In order to derive messages from the Sun and Moon, the ancient Daoist sorcerers studied energetic changes occurring during the times of an eclipse, the appearance of strange or sudden spots or protuberances on the Sun or Moon, specific colors of the haloes or circles around the Moon, and strange colorations surrounding these illuminations.
 - **Divinations of the Stars and Planets:** In order to derive messages from the stars and planets, the ancient Daoist sorcerers studied changes in the aspects and brightness of the stars and planets, their conjunctions with the Sun and Moon, their position in the Heavens at the times of an eclipse, and circles occurring around the stars. The subtle vibrations (such as musical tunes and other sounds) radiating from the stars, planets, comets, falling stars, and meteors were also important aspects of ancient divination.
2. **Kun (Earth) Trigram (The Study of the Qi of Earth):** This type of divination reveals the future according to the motion or impressions created within the Earth. This study includes the observation of sudden changes occurring within the ground, trembling noises, swelling and ground elevation, fissures, and landslides, as well as pits and other impressions suddenly created. Earthquakes generally revealed impending bloodshed, the destruction of crops, famine, plague, and other evils, de-

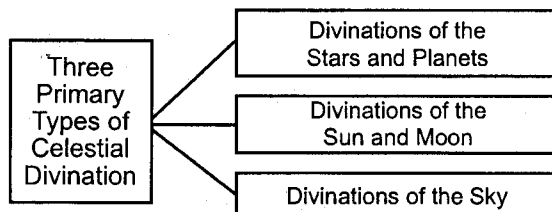


Figure 1.67. The ancient Chinese used three primary types of celestial divinations for revealing future events.

pending on the types of buildings that were destroyed and other circumstances (structures of tombs moving, etc.).

3. **Li (Fire) Trigram (The Study of the Qi of Fire):** This type of divination reveals the future according to the motion or impressions created within fire. This study includes the observation of sudden changes occurring within the directions of fire or its smoke, specific sounds, colors, motions, or patterns created within the fire or from its ashes, and specific visions created within the flames.
4. **Kan (Water) Trigram (The Study of the Qi of Water):** This type of divination reveals the future of things according to the motion or impressions created within water. This study includes the observation of sudden changes occurring within the directions of the water, aquatic ebbing and flowing, increases and depressions, colors, and specific visions created within water. If, for example, a brook or well suddenly dried up or changed its water color (especially if it became as red as blood or so foul that fish died), it was considered a particularly ill omen. However, if normally unclean water should suddenly become clear and clean, it was considered an auspicious omen. Additionally, gales, typhoons, and excessive rainfall that destroyed crops and caused floods were all considered ill omens.

WIND DIVINATION

Certain Daoist schools teach their more advanced sorcerers Wind Divination. In this type of training, the sorcerer is taught how to develop magical instincts, wherein they are able to call the Wind and then listen to it whisper of things to come.

RAIN STORMS

When moisture from the ocean evaporates, it condenses into drops, and it eventually precipitates from the sky, returning to the ocean via rivers and streams to repeat the cycle. The water vapor from plant respiration also contributes to the moisture in the atmosphere.

Rain is defined as a type of precipitation that forms when separate drops of water fall to the Earth's surface from clouds (Figure 1.68). Not all rain reaches the surface of the Earth; some rain evaporates while falling through dry air. When none of it reaches the ground, it is called "Virga" (a phenomenon often seen in hot, dry desert regions).

Based on the reason for precipitation, rain is traditionally classified into three categories: Orographic Rain, Convective Rain, and Frontal or Cyclonic Rain.

- **Orographic Rain:** Also known as "relief rain," Orographic rain is caused when the warm moisture-laden wind blowing in to the land from the sea encounters a natural barrier such as mountains. This forces the Wind to rise. With gain in altitude, the air expands dynamically because of the decrease in air pressure. Due to this change in air pressure, the wind experiences a decrease in temperature (by adiabatic cooling), which results in the increase of the relative humidity. This causes the condensation of water vapor into water droplets to form clouds. The relative humidity continues to increase until the dew point reaches the level of condensation, causing air to be saturated. The height where the condensation occurs is called the "level of condensation." When the cloud droplets become too heavy to be suspended, rain begins to fall.

As the wind descends on the leeward side of the mountain range, it becomes compressed and warms; which results in the further decrease of the relative humidity of the wind, which is already dry after precipitating its moisture on the windward side of the mountain. Hence the leeward side of the mountains does not receive any rain from these winds; this area is called the "rain shadow" region of the mountains.



Figure 1.68. Rain

- **Convective Rain:** This type of rain mainly occurs in the equatorial climatic regions and tropical climatic regions where it is very hot during the day. The rate of evaporation of moisture from the water bodies and the respiration from the dense vegetation is very high. The evaporated moisture along with its hot surrounding air begins to ascend. With gain in altitude, the air expands dynamically because of the decrease in air pressure. Due to this change, the Wind experiences a decrease in temperature (per adiabatic cooling), which results in the increase of the relative humidity. This causes the condensation of water vapor into water droplets to form unstable, towering cumulonimbus clouds. When the cloud droplets become too heavy to be suspended, rain begins to fall.
 - **Frontal or Cyclonic Rain:** This type of rain is caused by cyclonic activity that occurs along the front of a cyclone. It is formed when two masses of air of different temperature, humidity and density meet (e.g., a meeting of moisture laden warm tropical Wind with a polar air mass). The layer separating the two masses is called a "front." The front has two parts: the warm front and the cold front. At the warm front, the warm lighter air rises gently over the heavier cold air. As the warm air rises, it cools, and the moisture present in it condenses to form clouds (Altostratus Clouds). This type of rain generally falls steadily for anywhere from a few hours to a few days.
- At the cold front, the cold air forces the warm air to rise rapidly causing its moisture

to condense quickly, which results in the formation of clouds (Cumulonimbus Clouds). The rainfall from these clouds is usually heavy and of short duration.

CLOUDS, MIST, AND FOG

The ancient Daoists believed that clouds, mist, and fog floated between Heaven and Earth, and they were sometimes known as "the Breath of the Dao." These Daoists therefore saw all clouds, mist, fog, and dew as containing the "essence of the primordial vapor of the Dao."

Illustrations found from an ancient Qing Dynasty dictionary (1644-1911) describe the various atmospheric phenomena of clouds. Also included in the definitions of a cloud's energetic manifestations are the energetic properties of fog, dew, rain, snow, rainbows, and dusk.

Because of their endless variety of forms and colors, clouds have always been an excellent sign of the current condition of nature. The ancient Chinese believed that if, for example, clouds suddenly appeared near certain stars that rule the conditions of human life, the prevailing influences would be considered either auspicious or unfavorable (depending on the specific location, shape, and color of the clouds that appeared).

The ancient Daoists believed that the Heavenly Spirit of the Dao was exhaled by the mountains (where the spirits live), causing the formation of clouds and mist. This is why cloud formations were associated with the movements of spirits, and it is also the reason why the ancient Chinese believed that spirits dwell within the clouds and mists and could sometimes abruptly manifest themselves from within these formations (Figure 1.69).

It is important to note that sound was believed to be able to penetrate the mysterious cloudy Spirit World. Therefore, chants and incantations were commonly used for invocation, protection, and exorcism.

In ancient China, the spiralling movements of clouds, mist, or smoke (for example, smoke filled air rising from burning incense) were a symbolic representation of the movements of Divine Qi. The ancient Daoist sorcerers therefore believed that by standing in the clouds, mist, fog, or due



Figure 1.69. The ancient Chinese believed that spirits dwell within the clouds and mists and could sometimes abruptly manifest themselves from within these formations

they could easily energetically dissolve into the infinite void of the Wuji and join with the Dao.

CLOUDS (CELESTIAL MIST)

A cloud can be defined as is a visible mass of condensed water vapor (frozen water crystals), that is suspended in the atmosphere above the surface of the Earth (Figure 1.70). When surrounded by billions of other droplets (or water crystals) they become visible as clouds. Dense deep clouds exhibit a high reflectance (70% to 95%) throughout the visible range of wavelengths, they therefore appear white, at least from the top.

The volume of a cloud is correspondingly high and the net density of the relatively warm air holding the droplets is low enough that air currents below and within the cloud are capable of keeping it suspended. Conditions inside a cloud are not static: water droplets are constantly forming and re-evaporating. This gives these droplets plenty of time to re-evaporate as they fall into the warmer air beneath the cloud.

Water droplets large enough to fall to the ground are produced in two ways. The most important means is through the Bergeron Process, theorized by Tor Bergeron, in which supercooled water droplets and ice crystals in a cloud interact to produce the rapid growth of ice crystals; these crystals precipitate from the cloud and melt as they fall. This process typically takes place in clouds with tops cooler than -15°C .

The second most important process is the collision and wake capture process, occurring in clouds with warmer tops, in which the collision of rising and falling water droplets produces larger and larger droplets, which are eventually heavy enough to overcome air currents in the cloud and the updraft beneath it and fall as rain. As a droplet falls through the smaller droplets which surround it, it produces a "wake" which draws some of the smaller droplets into collisions, perpetuating the process. This method of raindrop production is the primary mechanism in low stratiform clouds and small cumulus clouds in trade winds and tropical regions and produces raindrops of several millimeters diameter.

The actual form of cloud created depends on the strength of the uplift and on air stability. In unstable conditions convection dominates, creating vertically developed clouds.

Wind is responsible for the movement of clouds. All forms of magical cloud formations are observed as being full of light, color, form, and movement. Different types of cloud formations portray the movements and temperature of the Wind.

Cloud Color

Cloud droplets tend to scatter light efficiently, so that the intensity of the solar radiation decreases with depth into the cloud, hence the gray or even sometimes dark appearance of the clouds at their base. Thin clouds may appear to have acquired the color of their environment or background, and clouds illuminated by non-white light, such as during sunrise or sunset, may also be colored accordingly. Clouds appear to be darker because the water that constitutes the cloud droplets strongly absorbs solar radiation.



Figure 1.70. Clouds

The ancient Daoists believed that the presence and energetic quality of the Five Elements were reflected in the sky. In certain circumstances, the clouds would act as a celestial mirror reflecting the conditions of the Earth.

The color of a cloud tells much about what is going on inside the cloud. Clouds form when relatively warm air containing water vapor is lighter than its surrounding air and this causes it to rise. As it rises it cools and the vapor condenses out of the air as micro-droplets. These tiny particles of water are relatively densely packed and sunlight cannot penetrate far into the cloud before it is reflected out, giving a cloud its characteristic white color. As a cloud matures, the droplets may combine to produce larger droplets, which may combine to form droplets large enough to fall as rain. In this process of accumulation, the space between droplets becomes larger and larger, permitting light to penetrate much farther into the cloud. If the cloud is sufficiently large and the droplets within are spaced far enough apart, it may be that a percentage of the light which enters the cloud is not reflected back out before it is absorbed. To illustrate this, think of how much farther one can see in a heavy rain as opposed to how far one can see in a heavy fog. This process of reflection/absorption is what leads to the range of cloud color from white through grey through black. For the same reason, the undersides of large clouds and heavy overcasts appear various degrees of grey; little light is being reflected or transmitted back

to the observer. Other colors also occur naturally in clouds, for example:

- **Bluish-Grey:** This cloud color is the result of light scattering within the cloud. In the visible spectrum, blue and green are at the short end of light's visible wavelengths, while red and yellow are at the long end. The short rays are more easily scattered by water droplets, and the long rays are more likely to be absorbed. The bluish color is evidence that such scattering is being produced by rain-sized droplets in the cloud.
- **Green:** A greenish tinge to a cloud is produced when sunlight is scattered by ice. A cumulonimbus cloud that shows green is a pretty sure sign of imminent heavy rain, hail, strong Winds and possible tornadoes.
- **Yellow:** Yellowish clouds are rare but may occur in the late spring through early fall months during forest fire season. The yellow color is generally due to the presence of smoke.
- **Red, Orange, Golden Yellow, and Pink:** These cloud colors occur almost entirely at sunrise/sunset and are the result of the scattering of sunlight by the atmosphere. The clouds are reflecting the long (unscattered) rays of sunlight which predominates during those hours. The colorful effect is much the same as if a red spotlight was shown onto a white sheet. When reflected into large, mature thunderheads, these long rays of sunlight can produce the image of blood-red clouds.

The colors and forms of a cloud can also mirror the conditions existing below the surface of the Earth ("as above, so below"). According to Dr. Baolin Wu, certain types of clouds can even indicate mineral or oil deposits existing underneath the ground. In ascertaining the specific location of certain mineral or oil deposits, the clouds need to be observed at a specific time of day. Also, in order to make an accurate identification, Yi-Jing calculations are utilized for determining the correct latitude and longitude, time of day, and other observations of the specific area's natural phenomena.

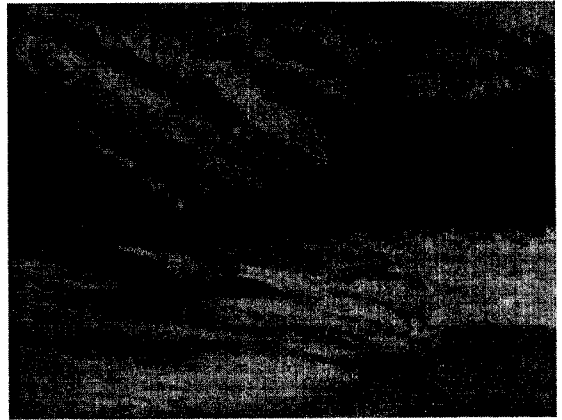


Figure 1.71. Cirrus Clouds

Cloud Classifications

Clouds are defined by both the way they look and how high they are in the atmosphere. Nimbo (meaning "rain") as a prefix (or nimbus added as a suffix) in a clouds name indicates that the cloud can produce precipitation (rain, snow, or other forms of falling water). Cumulo (meaning "heap" or "convective") refers to piled-up clouds. Strato (meaning "layer") refers to flat, wide, layered clouds.

Clouds are further classified according to their placement in the altitude (i.e., by the cloud base height, not the cloud top), and can be divided into four groups, described as follows:

High Clouds

These types of clouds generally form above 20,000 feet, develop in the cold region of the troposphere, tend to be wispy and are often transparent. At this high altitude, water frequently freezes so that the clouds are mostly composed of ice crystals. High Clouds and are denoted by the prefix "cirro" or "cirrus" (meaning "wisp of hair"), and include:

- **Cirrus:** These are wispy looking white clouds (Figure 1.71), usually consisting of tiny ice crystals (existing at high pressure). Wispy

streaks of cirrus clouds create what the Chinese call “mare’s tail” streamers (Figure 1.72). The “mare’s tail” cloud streamers are sometimes said to resemble the body and swirling tail of serpent spirits.

Another variation of the wispy looking streaks of cirrus clouds is known as a “hook” cloud (Figure 1.73), which takes the form of a ghostly drifting mist.

- **Cirro-stratus:** Thin, wispy, appears in sheets. These cloud formations are located above Thunderheads
- **Cirro-cumulus:** Small, puffy, patchy and/or with a wavelike appearance
- **Pileus:** This is a smooth cloud that is found over or on the top of a major geographic feature, like a mountain.

Middle Clouds

These types of clouds develop between 6,500 and 20,000 feet, and are made of water droplets and are frequently supercooled. Middle Clouds are denoted by the prefix “alto” (meaning “high”), and include:

- **Alto-stratus:** These are thin, uniform, layered clouds
- **Alto-cumulus:** These are medium-sized puffy, patchy, scattered clouds - often in linear bands. These are fleecy looking cloud formations, consisting of large whitish globular cloudlets that are formed by the wave motion of rising and falling air pockets over mountainous terrains (Figure 1.74).

Low Clouds

These types of clouds are found up to 6,500 feet and include the stratus (dense and grey) types of clouds. There is no prefix for low-altitude clouds. When stratus clouds contact the ground, they are called fog. Examples of Low Clouds include:

- **Stratus:** These are uniform, flat, thick to thin layered clouds, with ill-defined edges, mostly composed of liquid droplets
- **Nimbo-stratus:** These are uniform, dark, flat, low, featureless clouds that produce precipitation, mostly composed of liquid droplets

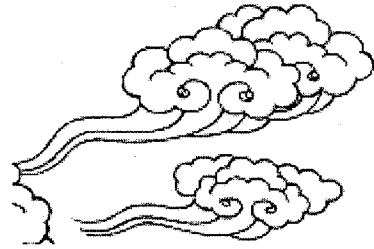


Figure 1.72. Cirrus Clouds with “Mare’s Tail” streamers (Inspired from the original artwork of Robert Beer).

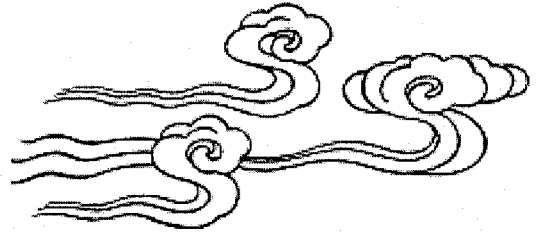


Figure 1.73. Cirrus “Hook” Clouds (Inspired from the original artwork of Robert Beer).



Figure 1.74. Alto-cumulus Clouds (Inspired from the original artwork of Robert Beer).

- **Cumulus:** These are puffy clouds that appear to be piled up. Within the central spirals of a cumulus cloud is a nipple-like pattern. In ancient China, this “nipple” was believed to contain the shape of half of a Yin and Yang symbol and represented the cloud’s energetic vortex or “seed essence,” which nourishes the

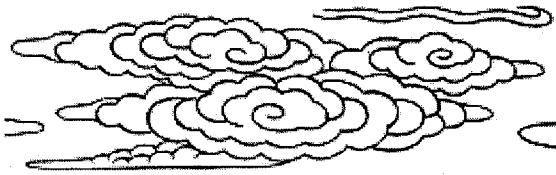


Figure 1.75. Within the central spirals of a Cumulus cloud is a nipple-like pattern (Inspired from the original artwork of Robert Beer).

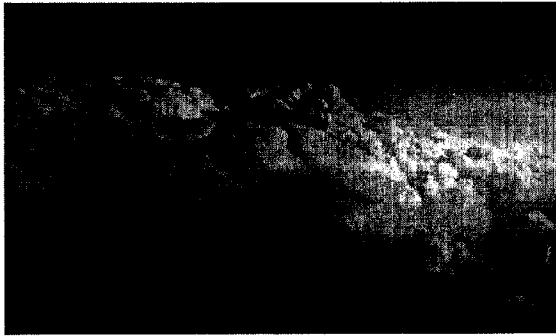


Figure 1.76. Strato-cumulus Clouds

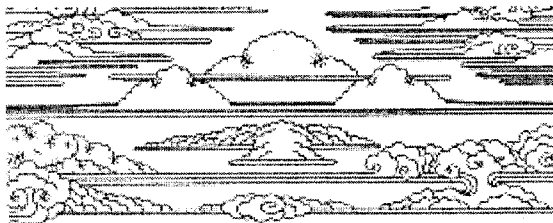


Figure 1.77. Stratocumulus Clouds: Energetic "Streets" (Inspired from the original artwork of Robert Beer).

cloud and renders it fertile with life giving rain (Figure 1.75).

- **Strato-cumulus:** These clouds are broad and flat on the bottom, puffy on top (Figure 1.76). These are sometimes long cloud formations, that can produce visible lines or energetic "streets" (Figure 1.77).

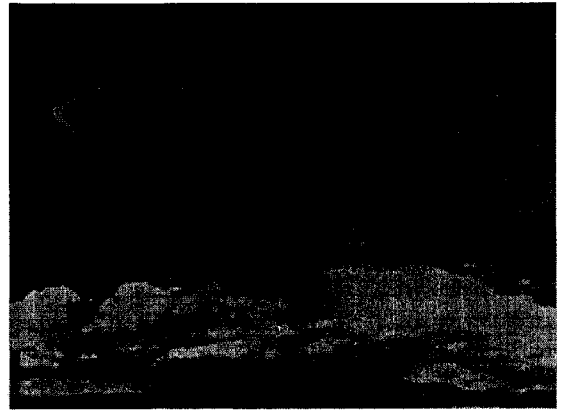


Figure 1.78. Cumulo-nimbus (Thunderheads)



Figure 1.79. Cumulo-nimbus Mammatus

Vertical Clouds

These types of clouds can have strong up-currents, rise far above their bases, and form at various heights. Examples of Vertical Clouds include:

- **Cumulo-nimbus (Thunderheads):** associated with heavy precipitation and thunderstorms, can cause lightning, thunder, hail, strong rains, strong winds, and tornadoes (Figure 1.78).
- **Cumulo-nimbus with Mammatus:** Mammatus clouds are dark clouds shaped like sagging pouches. These clouds often appear after a tornado (Figure 1.79).

MIST AND FOG (TERESTRIAL CLOUDS)

Fog only differs from clouds in that it touches the surface of the Earth instead of being suspended above it (Figure 1.80). The same cloud (not considered to be fog on lower ground) may sometimes be considered fog when it contacts higher ground (such as hilltops or mountain ridges).

Traditionally, Fog is only distinguished from Mist in its density. For example, Fog is defined as being a low level cloud in contact with the ground which reduces visibility to less than 100 meters (110 yards). Where as Mist is defined as a low level cloud that reduces visibility to less than 200 meters (220 yards).

Fog forms when water vapor in the air at the surface begins to condense into liquid water. Fog normally occurs at a relative humidity of 100%. This can be achieved by either adding moisture to the air or dropping the ambient air temperature.

Additionally, Fog can also form at lower humidities, and can sometimes not form at all even when the relative humidity is at 100%. For Fog formation to occur, it requires that all of the elements be present for normal cloud formation, the most important ingredient being the condensation nuclei. When the air is saturated, additional moisture tends to condense rather than staying in the air as vapor. Condensation nuclei must be present in the form of dust, aerosols, pollutants, etc. for the water to condense upon. When there are exceptional amounts of condensation nuclei present, then the water vapor may condense below 100% relative humidity.

Fog occasionally produces precipitation in the form of drizzle. Drizzle occurs when the humidity of fog attains 100% and the minute cloud droplets begin to coalesce into larger droplets. This can occur when the fog layer is lifted and cooled sufficiently, or when it is forcibly compressed from above. Drizzle becomes freezing drizzle when the temperature at the surface drops below the freezing point.

The thickness of fog is largely determined by the altitude of the inversion boundary, which in coastal or oceanic locales is also the top of the marine layer, above which the air mass is warmer and drier. The inversion boundary varies its alti-

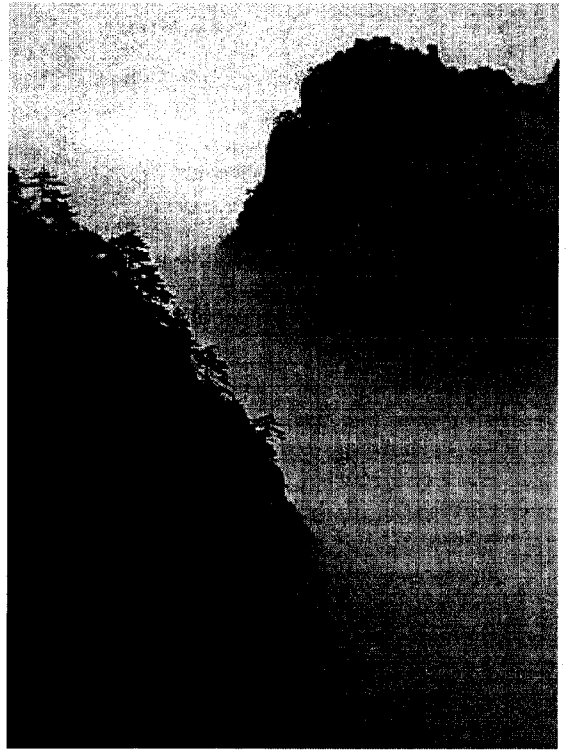


Figure 1.80. Fog

tude primarily in response to the weight of the air above it which is measured in terms of atmospheric pressure. The marine layer and any fog bank it may contain will be "squashed" when the pressure is high, and conversely, may expand upwards when the pressure above it is lowering.

Fog can form in a number of ways, depending on how the cooling that caused the condensation occurred:

- **Flash Fog:** This type of fog can form suddenly, and then can dissipate just as rapidly as it appeared, depending on what side of the dew-point the temperature is on. This low cloud phenomenon has been the inspiration for many "horror" stories, books, and movies.
- **Sea Fog:** Another type of low level cloud formation also commonly experienced is Sea Fog (also known as Salt Fog or Salty Fog). This type of fog is due to the peculiar effect of salt. Clouds of all types require minute condensation nuclei upon which water vapor can con-

dense. Over the ocean surface, the most common particles are salt from salt spray produced by breaking waves. Except in turbulent stormy areas, the most common areas of breaking waves are located near coastlines. Therefore, the greatest densities of airborne salt particles are located near the coast. Condensation on salt particles has been observed to occur at humidities as low as 70%, thus fog can occur even in relatively dry air in suitable locations. Typically, such lower humidity fog is preceded by a transparent mistiness along the coastline as condensation competes with evaporation.

- **Radiation Fog:** This type of fog is formed by the cooling of land after sunset by thermal radiation (especially in calm conditions with clear skies). The cool ground produces condensation in the nearby air by heat conduction. In perfectly calm conditions, the fog layer can be less than a meter deep, however, any turbulence can create a thicker layer of fog. Radiation Fog normally occurs at night, and usually does not last long after sunrise. Radiation Fog is common in autumn, and early winter. Examples of this phenomenon include the "Tule Fog."
- **Ground Fog:** This type of fog obscures less than 60% of the sky, and it does not extend to the base of any overhead clouds. However, the term is sometimes used to refer to Radiation Fog.
- **Advection Fog:** This type of fog occurs when moist air passes over a cool surface by Advection (Wind) and is cooled. It is sometimes seen when a warm front passes over an area with significant snow. However, it's most commonly seen at sea, when tropical air encounters cooler waters, or in areas of coastal upwelling.
- **Steam Fog:** This type of fog is also known as "Evaporation Fog." It is the most localized form of lower cloud formation and is created by cold air passing over much warmer water or moist land. It often causes "Freezing Fog," or sometimes "Hoar Frost."
- **Precipitation Fog:** This type of fog is also known as "Frontal Fog." It forms as precipitation falls into drier air below the cloud, causing the liquid rain droplets to evaporate into water vapor. The water vapor then cools, and at the dewpoint, condenses and forms into fog.
- **Up-Slope Fog:** This type of fog forms when the Winds blow air up a slope (called an "orographic lift"), adiabatically cooling it as it rises, causing the moisture within the Wind to condense. This process often causes Freezing Fog on mountain-tops, where the cloud ceiling would not otherwise be low enough.
- **Valley Fog:** This type of fog forms in mountain valleys, often during winter. It is the result of a temperature inversion caused by heavier cold air settling into in a valley, with warmer air passing over the mountains above. Valley Fog is essentially Radiation Fog confined by local topography, and it can last for several days in calm conditions. Valley fog is often referred to as Tule Fog.
- **Ice Fog:** This type of fog forms when the water droplets have frozen into extremely tiny crystals of ice in midair. Generally this requires temperatures at or below -35 °C (-30 °F), making it common only in and near the Arctic and Antarctic regions. Ice fog often leads to the visual phenomenon of light pillars.
- **Freezing Fog:** This type of fog occurs when liquid fog droplets freeze to surfaces, forming white rime ice. This is very common on mountain tops which are exposed to low clouds. It is equivalent to Freezing Rain.
- **Hail Fog:** This type of fog sometimes occurs in the vicinity of significant hail accumulations due to increased temperature and increased moisture. This increase in temperature and moisture leads to saturation in a shallow layer near the surface.
- **Fog Shadows:** These fascinating shadows are created by thin fog that is just dense enough to be illuminated by light passing through the gaps in a particular structure, bush, or tree. As a result, the path of the object's shadow appears darkened through the fog. In a sense, these shadow lanes are similar to crepuscular rays, which are caused by cloud shadows. However, in this case, they're caused by the object's shadow.

SNOW STORMS

A winter storm is a meteorological event in which the dominant varieties of snow, sleet, or ice form (Figure 1.81). In temperate continental climates, these storms are not necessarily restricted to the winter season, but may occur in the late autumn and early spring as well. On very rare occasions, they may form in summer, though it would have to be an abnormally cold summer.

Snowstorms are storms in which large amounts of snow falls, and they can potentially wipe out entire crops. Snow is less dense than liquid water, by a factor of approximately 10. Therefore, an amount of water that would produce 2 cm (0.8 in.) of rain could potentially produce as much as 20 cm (8 in.) of snow.

A massive snowstorm with strong Winds and other conditions meeting certain criteria is known as a blizzard. These large snowstorms can be quite dangerous and have been known to cave in the roofs of certain types of homes. Trees and branches can also be brought down by the weight of the snow, especially if it is wet or very dense. Even a few inches of dry snow can form drifts many feet high under Windy conditions.

Snowstorms are usually considered less dangerous than ice storms. However, the snow brings secondary dangers. Mountain snowstorms can produce cornices (i.e. snow that piles up high enough to reach the top of a building) and avalanches. An additional danger following a snowy winter is spring flooding, especially if the snow melts suddenly due to a dramatic rise in air temperature. Deaths can occur from hypothermia, infections brought on by frostbite, and accidents due to slippery roads.

Many factors influence the formation of snow, including atmospheric temperatures as well as ground conditions. Sometimes, a region of sleet or freezing rain will occur near the rain/snow interface. It is difficult to predict what form this precipitation will take, and it may alternate between rain and snow.

FREEZING RAIN AND ICE STORMS

Freezing rain storms are one of the most dangerous types of winter storm. They typically occur when a layer of warm air hovers over a region, but



Figure 1.81. Snowstorm

the ambient temperature is near 0°C (32°F), and the ground temperature is subfreezing.

A storm resulting in widespread icing of plants and infrastructure is known as an "ice storm." Severe ice storms may sometimes occur in the spring, and they can ruin crops and kill plant life. Because they do not require extreme cold, ice storms can often occur in warm temperature climates as well as cooler ones.

DAOIST SORCERY AND SNOW STORMS

According to ancient legend, the court sorcerer and chief adviser to the Duke of Zhou, was a powerful Daoist sorcerer by the name of Zhang Zi Ya. The Duke of Zhou (who was later known as King Wen), the first emperor of the Zhou Dynasty (1028-221 B.C.), came into power during the fall of the Shang Dynasty (1600-1028 B.C.) through the assistance of his personal friend and court sorcerer Zhang Zi Ya, who had the ability to control weather and the Elements of nature.

It was during the summertime, at the end of the Shang Dynasty, that the emperor (the King of Shang) moved his armies against the Duke of Zhou. When the army was several days away, Zhang Zi Ya's assistant informed the sorcerer as to the exact location of the approaching army. The sorcerer immediately began to make his preparations for the interaction that would soon follow.

As the armies of the King of Shang approached the valley leading to the Duke of Zhou's camp, the

sorcerer Zhang Zi Ya instructed his assistants to build a mound about three feet high. After it was completed, Zhang Zi Ya climbed to the top of the mound and undid the topknot of his hair. With his hair unbound and sword in hand, the sorcerer Zhang Zi Ya faced the East (toward the direction of the Kun-lun Mountains), and prostrated. He then began his magical ritual by scattering talismanic water into the four directions, walking the Steps of Yu (Pacing the Big Dipper) while speaking powerful magical incantations for controlling the weather.

Soon, a strong wind began to blow and whistle through the mountain pass. Dust spiralled up from the ground and blinded the emperor's army. The sky also darkened and the earth began to rumble, causing the mountains to shake. The encounter with the blinding dust-storm slowed the advancing movement of the imperial army.

The warm sunny weather suddenly changed, and within the hour snow began to fall onto the imperial army. The snow fall became so heavy that the imperial soldiers were again blinded, as the landscape became a "wall of pure white." Occasionally, avalanches could be heard crashing down the mountain slopes.

The snow soon became ankle-deep. As soon as the snow reached knee-deep, the imperial army came to a complete halt. The commanding generals had never seen snow this heavy in the middle of summer! All of the imperial soldiers huddled together to try to endure the cold, but could not move.

The sorcerer Zhang Zi Ya asked his main assistant, "How deep is the snow?" The assistant replied, "In the higher places it is about two feet, but in the valleys the drifts must be at least four or five feet." Immediately Zhang Zi Ya returned to the mound, again undid the topknot of his hair, and drew magical talismans in the air with his sword while chanting another magical incantation. Suddenly, the snow clouds disappeared and the warm Sun shined brightly. The ice and snow began to quickly melt and a torrent of water rushed down the mountain sides into the valley. Just when the water had formed a lake in the valley, Zhang Zi Ya again changed his incantation. He drew another magical talisman in the air and created a freezing cold wind. The Sun suddenly

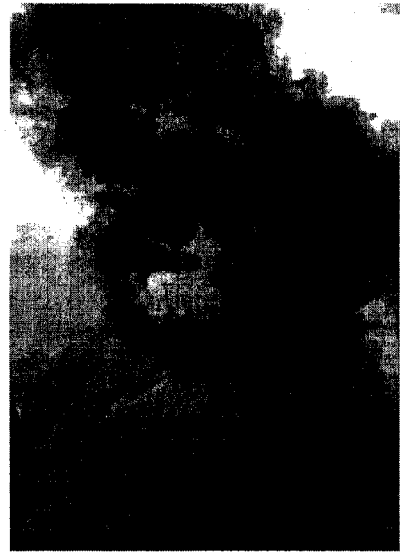


Figure 1.82. Hailstorm

disappeared behind dark black clouds, and the water in the valley began to freeze.

Zhang Zi Ya then looked towards the direction where the imperial army was stranded and saw all of their broken flags and banners. He turned to his assistant and said, "Lead twenty strong men into the enemy camp and capture all of the imperial commanders." After having captured the imperial commanders, the King of Shang's imperial army was completely defeated.

HAIL STORMS

Hail is a form of precipitation consisting of balls or irregular lumps of ice (known as hailstones). Hail storms can wipe out entire crops, and the accompanying heavy rains can flood farmland for miles.

Hail is always produced by thunderclouds (Cumulonimbi), usually at the front of the storm system (Figure 1.82), and it is composed of transparent ice or alternating layers of transparent and translucent ice. Unlike ice pellets, hailstones are layered and can be irregular and clumped together.

Hail forms on condensation nuclei such as dust, insects, or ice crystals, when supercooled water freezes on contact. Hailstones are usually anywhere from the size of a pea to the size of a golfball. In clouds containing large numbers of

supercooled water droplets, these ice nuclei grow quickly at the expense of the liquid droplets because the saturation vapor pressure over ice is slightly less than the saturation vapor pressure over water. If the hailstones grow large enough, latent heat released by further freezing may melt the outer shell of the hailstone. The growth that follows (usually called wet growth) is more efficient because the liquid outer shell allows the stone to accumulate other smaller hailstones in addition to supercooled droplets.

Freezing winds hold the rain, and continually freeze it. As the freezing process continues, the hail grows increasingly larger. Once a hailstone becomes too heavy to be supported by the storm's updraft it falls out of the cloud. If a hailstone is cut in half, a series of concentric rings, like that of an onion, is revealed. These rings reveal the total number of times the hailstone had travelled to the top of the storm before falling to the ground.

Hail forms in strong thunderclouds, particularly those with intense updrafts, high liquid water content, great vertical extent, large water droplets, and where a good portion of the cloud layer is below freezing 0 °C (32 °F). The growth rate is maximized at about -13 °C (9 °F), and becomes vanishingly smaller when the temperature falls to -30 °C (-22 °F). For this reason, hail is most common in mid-latitudes during early summer where the surface temperatures are warm enough to promote the instability associated with strong thunderstorms, but the upper atmosphere is still cool enough to support ice. Also, entrainment of dry air into strong thunderstorms over continents can increase the frequency of hail by promoting evaporational cooling which lowers the freezing level of thunderstorm clouds giving hail a larger volume to grow in.

Hail is also much more common along mountain ranges because mountains force horizontal Winds upwards (known as orographic lifting), thereby intensifying the updrafts within thunderstorms and making hail more likely. Mainland China is notorious for killer hailstorms.

Massive hailstones have been known to cause concussions or fatal head trauma. Sometimes, hail-producing clouds are identifiable by their green coloration.

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

DAOIST SORCERY AND HAIL STORMS

One ancient legend speaks of the Daoist sorcerers Sun Bu Er and her ability to control weather and the Elements of nature.

The sorcerers Sun Bu Er lived in an abandoned house in the city of Loyang, and constantly practiced Daoist Internal Alchemy. One day, the two men (Zhang San and Li Si) observed Sun Bu Er, and approached her house with the intention of molesting and raping her. As the two men got close to the house (located on the outskirts of the town), suddenly there was a flash of lightning and a loud crack of thunder. After Zhang San and Li Si recovered from the deafening sound of thunder, they found that they were both being struck by enormous hailstones, which drove the men far away from Sun Bu Er's residence. It was reported that the instigator of the intended assault Zhang San was pelted with hail stones bigger than those that struck his assistant Li Si.

WIND STORMS

In ancient China, the magical power of the Wind was considered to be mysterious and all powerful. It could suddenly arise and come from anyone of the eight directions (North, North-East, East, South-East, South, South-West, West, and North West), corresponding to the esoteric powers of the Yi Jing.

Ancient Daoist sorcerers claimed to have magical power over the Winds. They could "capture" the Winds in magical gourds or bags and tie them with ropes. They could then control the Winds depending on the tightness of the ropes, the number of magical knots, and the way in which the gourd or "Wind bag" was tied.

One method of controlling the wind was performed by tying three magical knots into a rope (sometimes a red silk handkerchief was used) that surrounded the magical gourd or bag. It was believed that when the three magical knots were tied in the proper way, the Wind was bound up within the gourd or bag.



Figure 1.83. Tornado (Whirlwind)

The release of one knot brought a gentle south-westerly Wind, the release of two knots brought a strong north Wind, and release of all three knots brought about a tempest. This power might be used for evil or for good, since the power was said to be that of inducing the Wind to do the sorcerer's bidding. Therefore, the sorcerer could either bring forth great destruction, or remove the Winds.

In ancient China, the Wind was sometimes seen as a demon, rising suddenly and fiercely, carrying off homes, destroying lives and leaving destruction in its path (Figure 1.83). Winds could also occur with water spouts, which would leave an abundance of frogs or fish afterwards. Not only were these events beyond the control of normal man, but were also beyond his understanding.

DUST STORMS

In ancient China, dust storms were considered to be the homes to dangerous spirits and hot burning sand. This type of Wind was not only powerful, but unpredictable, changing directions and speed randomly, reflecting anger or the displeasure of the early gods.

A dust storm (or sandstorm) is a meteorological phenomenon common in arid and semiarid regions and arises when a gust front passes, or when the Wind force exceeds the threshold value where loose sand and dust are removed from the dry surface. Particles are transported by saltation and suspension, causing soil erosion from one place and deposition in another. Drought and Wind contribute to the formation of dust storms, as do poor farming and grazing practices that expose the dust and sand to the wind.

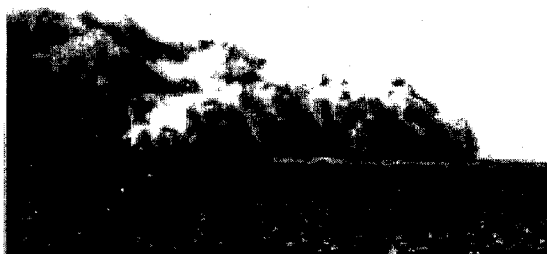


Figure 1.84. Duststorm

As the force of Wind passing over loosely held particles increases, the smallest particles first start to vibrate, leap upward, and then move into suspension. At Wind speeds above that which causes the smallest grains to suspend, there will be an increased population of dust grains moving by way of suspension, upward movement, and creep.

Soil, sand, and dust articles become loosely held mainly due to drought or arid conditions, as well as contact with powerful winds. Gust fronts may be produced by the outflow of rain-cooled air from an intense thunderstorm, or they may originate from a dry cold front (a cold front that is moving into a dry air mass but is producing no precipitation). Following the passage of a dry cold front, convective instability resulting from cooler air riding overheated ground can maintain the dust storm stability. In desert areas, dust and sand storms are most commonly caused by either thunderstorm outflows or by strong pressure gradients that cause an increase in wind velocity over a wide area.

The vertical extent of the dust or sand that is raised is largely determined by the stability of the atmosphere above the ground as well as by the weight of the particulates. A sandstorm can move whole sand dunes. Dust storms can carry large amounts of dust, so much so that the leading edge of one can appear as a solid wall of dust as much as 1 mile high. In some cases, dust and sand may be confined to a relatively shallow layer by a low-lying temperature inversion. In other instances, dust (but not sand) may be lifted as high as 20,000 feet in the air (Figure 1.84).

THUNDER STORMS

Thunderstorms form when significant condensation (i.e., the production of a wide range of water droplets and ice crystals) occurs in an atmosphere that is unstable and supports deep, rapid upward motion (Figure 1.85). This often occurs in the presence of three conditions:

- Insufficient moisture accumulated in the lower atmosphere (reflected by high temperatures).
- A significant fall in air temperature with increasing height (known as a steep adiabatic lapse rate).
- A force such as mechanical convergence along a cold front to focus the lift. The process to initiate vertical lifting can be caused by: unequal warming of the surface of the Earth; orographic lifting due to topographic obstruction of air flow (i.e., a mountain), and dynamic lifting because of the presence of a frontal zone.

As the air begins to lift, it eventually starts to cool and condensation takes place. When the moisture condenses, heat is released which further aids in the lifting process. If enough instability is present in the atmosphere, this process will continue long enough for cumulonimbus clouds to form, which supports lightning and thunder.

All thunderstorms, regardless of type, go through three stages or life cycles: the cumulus stage, the mature stage, and the dissipation stage. Depending on the conditions present in the atmosphere, these three stages can take anywhere from 20 minutes to several hours to occur.

- **The Cumulus Stage:** The first stage of a thunderstorm is known as the cumulus stage, or developing stage. In this stage, masses of moisture are lifted upwards into the atmosphere. The trigger for this lift can be insolation (i.e. heat from the Sun's rays) heating the ground producing thermals, areas where two Winds converge forcing air upwards, or areas where Winds blow over terrain of increasing elevation. The moisture rapidly cools into liquid drops of water, which appear as Cumulus Clouds. As the water vapor condenses into liquid, latent heat is released that warms

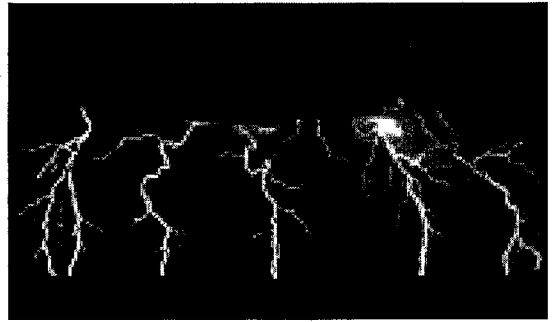


Figure 1.85. Thunder and Lightning storm

the air, causing it to become less dense than the surrounding dry air, so the air will tend to rise in an updraft due to the process of convection (hence the term convective precipitation). This creates a low-pressure zone beneath the forming thunderstorm. In a typical thunderstorm, some 5¥108 kg of water vapor are lifted, and the amount of energy released when this condenses is about equal to the energy used by a city of 100,000 during one month.

- **The Mature Stage:** In the mature stage of a thunderstorm, the warmed air continues to rise until it reaches existing air which is itself warmer, and the air can rise no further. Often this "cap" is the tropopause. The air is instead forced to spread out, giving the storm a characteristic anvil shape. The resulting cloud is called Cumulonimbus Incus. The water droplets coalesce into heavy droplets and freeze to become ice particles. As these fall, they melt to become rain. If the updraft is strong enough, the droplets are held aloft long enough to be so large that they do not melt completely and they fall to the earth as hail. While updrafts are still present, the falling rain creates down-drafts as well. The simultaneous presence of both an updraft and down-drafts marks the mature stage of the storm, and during this stage considerable internal turbulence can occur in the storm system, which sometimes manifests as strong Winds, severe lightning, and even tornadoes.

If there is little Wind shear, the storm will rapidly enter the dissipating stage and "rain itself out." However, if there is sufficient change in Wind speed and/or in the direction that the down-draft will be separated from the updraft, the storm may become a supercell, and the mature stage can sustain itself for several hours.

- **The Dissipation Stage:** In the dissipation stage, the thunderstorm is dominated by the down-draft. If atmospheric conditions do not support super cellular development, this stage occurs rather quickly (i.e., normally 20-30 minutes into the life of the thunderstorm). The down-draft pushes the wind down, out of the thunderstorm, causing it to hit the earth and spread out. When the cool air carried to the ground by the down-draft cuts off the inflow of the thunderstorm, then the updraft disappears, thereby causing the thunderstorm to dissipate.

THUNDERSTORM CLASSIFICATION

There are four main types of thunderstorms: single cell thunderstorms, multicell thunderstorms, squall line thunderstorms, and supercell thunderstorms. Which of the four types of thunderstorms is created depends on the instability and relative Wind conditions at different layers of the atmosphere (i.e., wind shear).

- **Single Cell Thunderstorms:** This type of thunderstorm is descriptive of a single "cell" thunderstorm, one with a single main updraft. Within a cluster of thunderstorms, the term "cell" refers to each separate principal updraft. Thunderstorm cells can and do form in isolation to other cells.

Single Cell Thunderstorms are rarely severe and are a result of local atmospheric instability. Sometimes known as "air mass thunderstorms," these are the typical summer thunderstorms that occur in many temperate locales. They also occur in the cool unstable air that often follows the passage of a cold front from the sea during winter. While most single cell thunderstorms move, there are some unusual circumstances where they don't. When

this happens, catastrophic flooding is possible.

- **Multicell Thunderstorms:** This type of thunderstorm forms as clusters of storms, but may then evolve into an organized line or lines of storms. They often arise from convective updrafts (usually strong cold fronts or troughs of low pressure) in or near mountain ranges and linear weather boundaries.
- **Squall Line Thunderstorms:** This type of thunderstorm (also known as a Multicell Line Thunderstorm) occurs when multicellular storms form in a line rather than clusters. They can be hundreds of miles long, move swiftly, and be preceded by a powerful gust front. Heavy rain, hail, lightning, very strong Winds and even isolated tornadoes can occur over a large area in a squall line. Bow echoes can form within squall lines, bringing with them even higher Winds.

An unusually powerful type of squall line called a "Derecho" occurs when an intense Squall Line travels for several hundred miles, often leaving widespread damage over thousands of square miles. Occasionally, Squall Lines also form near the outer rain band of tropical cyclones. The Squall Line is propelled by its own outflow, which reinforces continuous development of updrafts along the leading edge. This kind of storm is also known as "Wind of the Stony Lake" in southern China.

- **Supercell Thunderstorms:** This type of thunderstorm is characterized as a large severe storm that features high wind speeds and directions that vary with height (wind shear), separate down-drafts and updrafts (i.e., precipitation is not falling through the updraft), and a strong, rotating updraft (a "mesocyclone"). These storms normally have such powerful updrafts that the top of the cloud or anvil can reach miles into the air and can be 15 miles wide. These storms produce destructive tornadoes, extremely large hailstones, straight-line Winds in excess of 80 m.p.h., and flash floods. Most tornadoes occur from this kind of thunderstorm.

SEVERE THUNDERSTORM

A severe thunderstorm is a term designated for a thunderstorm that has reached a predetermined level of severity. Often this level is determined by the storm being strong enough to inflict Wind or hail damage (normally, a storm is considered severe if Winds reach over 50 knots (58 m.p.h.), hail is 3/4 inch in diameter or larger, or if a funnel cloud or tornadoes are spotted. Severe thunderstorms can occur from any type of thunderstorms, however Multicell and Squall Lines represent the most common forms.

THE EFFECTS OF THUNDER ON A CORPSE

In ancient China, it was believed that the energetic property of thunder caused the bodies of the dead to swell. Thunder had even been known to create swelling to such a tremendous proportion that the puffed corpses could no longer fit in their coffins. Therefore, as soon as a peal of thunder was heard in the distance, the family of the deceased quickly placed a small heavy object onto the breast or belly of the corpse, convinced that it would neutralize the bad effects of the storm.

THE EFFECTS OF THUNDER ON A SPIRIT

In ancient China, it was also believed that all Daoist sorcerers could create magical charms and spells that produced the celestial power of thunder and lightning, which could be used to strike down and destroy evil spirits. The most common drawings depicted in these magical charms contained spiralling lines that denoted the rolling actions of thunder, from which issued flashes of lightning. Such magical writings were known in ancient China as "Celestial Writings" and "Thunder Writings."

In order to have a tremendous effect on a person, place, or thing, the magical charm or spell must mention thunder or lightning (Figure 1.86). For example, one secret magical formulae used in ancient Daoist Thunder Talismans to destroy evil, contained a "fivefold accumulation of thunder" (written as five thunder characters). When these five thunder characters were written with magical intention, it was believed that they would re-

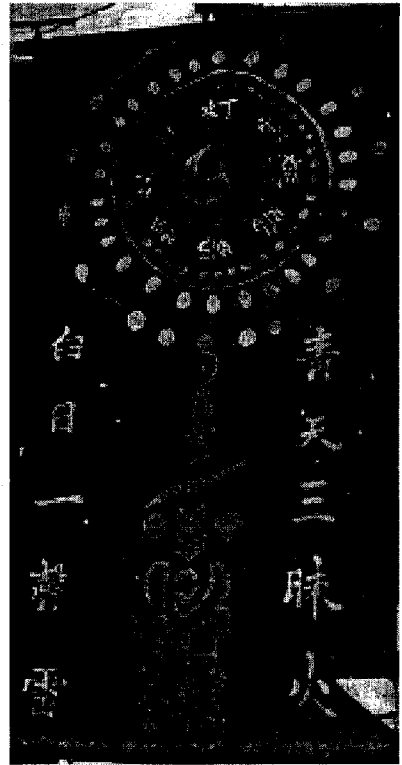


Figure 1.86. A Thunder Magic Chart

lease a spiralling flash of lightning, striking down the sorcerer's opponent (the person, place, or thing for whom the Thunder Talisman was created).

LIGHTENING

To the ancient Daoists, lightning was considered to be unpredictable and very powerful. Some ancient sorcerers believed that lightening was a Heavenly thunderbolt, being cast down by the celestial gods, and it was therefore believed to be a symbol of destruction. Other mystical traditions saw lightning bolts as a way that a soul could be set free and reborn.

Additionally, wood from a tree that had been struck by lightning was said to contain a powerful amount of Celestial Ling Shen (Magical Spirit). This special wood was traditionally used to make magical "Thunder Talismans."

DAOIST WEATHER "TOOLS"

The Daoist sorcerer generally possesses magical stones and talismans that affect weather. The following is a simple list of stones and talismans commonly used both in ancient China and in modern times by Daoist sorcerers to perform Weather Magic.

WEATHER STONES

There are two types of Magical Weather Stones: Weather Stones of External Origin and Weather Stones of Internal Origin. Both types of magical stones are described as follows:

MAGICAL WEATHER STONES OF EXTERNAL ORIGIN

Weather Stones of External Origin are special stones or minerals that contain natural magical abilities. There are two categories of "External" Weather Stones, magical stones that have been found in forests, streams, mountains, or caves, and magical stones that at one time were considered to be "normal" but have been transformed through sorcery.

- **Weather Stones of Natural Magical Ability:** These Weather Stones are special stones or minerals that contain natural magical ability and are generally found in forests, streams, mountains, or caves. It was believed that this type of magical stone was sometimes the residence of a Nature Spirit or a trapped spirit entity, and that it was the trapped spirit gave the stone its supernatural powers. According to one ancient belief, in order to find these special stones, the sorcerer looked inside caves and between various rocks formations. It was believed that these magical stones could be recognized by the beams of light that emanated from the ground where they lie hidden. It was also said that anyone fortunate enough to wearing such a stone around his neck in battle could not be defeated, and that even serpent's or scorpion's stings could be cured by placing the stone onto the wound. It was even said that if the owner of the magical stone knew the correct incantation, he could become invisible.

In order to produce clear weather from such a magical stone, the stone itself must be first placed in a dry and hot place, or under the deltoid muscle. To produce wind, the magical stone must be exposed to fresh air. If a cold northerly wind is needed to keep the horse from sweating on a hot day, the magical stone was fixed to the horse's mane. In order to produce bad weather, the magic stone was placed in cold water for a day or so.

During the Western Xia Dynasty (1032-1227 A.D.), it was recorded that the Mongols of Tuva performed Weather Magic by means of a clear rock-crystal (these translucent magical stones were found on a peak near the Kargi River). It is said that if someone gazed deep into the stone, clouds could be seen like the reflection of a mirror. In order to bring rain, the stone had to be placed into a river. Mongols of Tuva also performed Weather Magic by means of a Cat-tas Stone (these magical red, black, or white stones were found along the upper reaches of the Chulchi River). The magical ritual performed to activate the stone's hidden power was akin to Southern Siberian "inter-tribal" magic.

The Tuvins sorcerers believed that the weather could be influenced with either magical stones or with plants. It is said that this type of Magic Stone can be found very early in the morning during sunrise between the roots of trees that have been struck by lightning. This type of Magic Stone is commonly known as a Thunderbolt Stone. One must look for it at dawn, because its magical power dies in the sun. It is said that if the stone is allowed to cool down rapidly, a strong wind will arise and bring rain or snow over a period of three, five, seven, or nine days.

- **Weather Stones of Transformed Magical Ability:** Another type of Weather Stone considered to be of external origin are ordinary stones that have been energetically transformed into magical stones through sorcery. According to one ancient Mongolian text, "An ordinary stone the size of a finger can be trans-

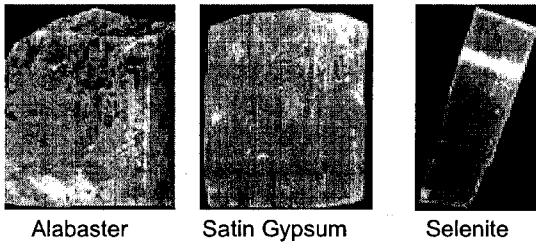


Figure 1.87. Types of Gypsum Stones Used For Creating Rain

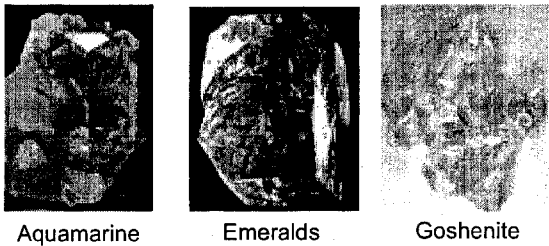


Figure 1.88. Types of Beryl Stones Used For Creating Rain

formed into a Rain Stone through forty days of prayer and magical rituals performed in water." It was believed that these magical weather stones were sometimes used as the imprisoned residence of a Nature Spirit or trapped spirit entity used to influence the weather. After the sorcerer had imprisoned and sealed the spirit entity into the stone, the trapped spirit's supernatural powers were believed to be at the disposal of the sorcerer.

Types of Natural Weather Stones

Rather than being a particular kind of stone, natural weather stones are most often those stones whose appearance is related to the weather in some way. For example:

- **Creating Rain:** Various forms of Gypsum (especially Satin Gypsum, Selenite, and Alabaster) are often used for rainmaking (Figure 1.87). Other magical traditions will sometimes use Beryl, such as Aquamarine, Emeralds, or Goshenite (Figure 1.88). Additionally, Hematite is sometimes used in spells for rain, as well as for programming crystals for Rain Rituals (Figure 1.89).



Figure 1.89. Hematite Stone Used For Creating Rain

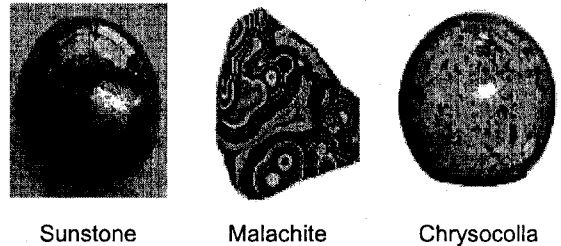


Figure 1.90. Stones Used For Clearing a Storm

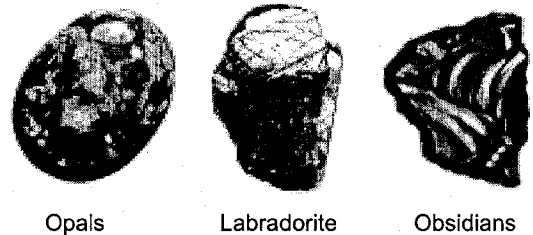


Figure 1.91. Stones Used For Calling and Dispersing a Storm

- **Clearing a Storm:** Sunstone can be used for clear warm weather. Malachite and Chrysocolia combinations can be used for clearing a storm because they have the appearance of blue skies and clouds (Figure 1.90).
- **Calling and Dispersing a Storm:** Labradorite, Opals, Obsidians (i.e., Rainbow, Silver, and Golden sheen), and other stones with fire or flashes have also been used for calling a storm. Additionally, stones with rainbow inclusions have been used for both calling and dispersing rain (Figure 1.91).

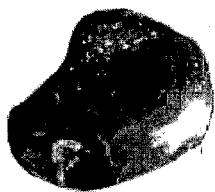


Figure 1.92. Moss Agate

The following is a short list of specific stones used in ancient and modern China for Weather magic.

- **Agate:** This stone is used in Weather Magic in order to create storms. Moss agate in particular has been used for “cloud busting” and stabilizing weather patterns, and it is sometimes associated with rain and fog (Figure 1.92).
- **Bloodstone:** This stone has magical properties that aid the sorcerer in controlling the weather, and it can aid in incantations (Figure 1.93). Bloodstone stimulates dreaming and was also believed to be an “audible oracle,” giving off sounds as a means of guidance. According to ancient myths, Bloodstone has the power to detect changes in the Heavens. The ancient Chinese believed that the Bloodstone was a heliotrope (a stone that turns towards the Sun) and that it could detect solar eclipses (indicating the presence of the Moon as it approaches the Sun). Ancient tradition claims that it can be used in Weather Magic to call forth storms and thunder, and that it also enable the wearer to read omens from the sounds of thunder and rain.
- **Holey Stones:** These stones are also known as “Hagstones,” “Wish Stones,” and “Nightmare Stones” in various magical traditions. Holey stones are rocks that have a hole running all the way through them, and they are usually found in streams, rivers, or at the seashore, where running water has created the hole in the stone (Figure 1.94). One of the reasons why they are considered so powerful is the common belief that magic cannot work on running water; since these stones have

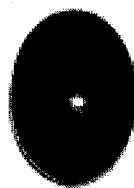


Figure 1.93. Bloodstone

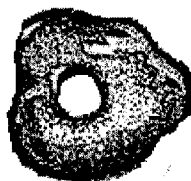


Figure 1.94. Holey Stone

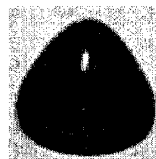


Figure 1.95. Jade

been holed by running water, they retain the water’s influence and ability to protect one from evil magic. Therefore, Holey stones were also ascribed with the power of protecting people and animals from the powers of evil spirits and sorcerers.

Larger Holey stones were traditionally thrown into the sea in order to call forth storms. Holey stones were also used for countering Weather Magic: a cord was threaded through the hole and tied, and then the Holey Stone was swirled vigorously around the head at arms length in order to dispel Winds and rain clouds.

- **Jade:** Green Jade is used in Weather Magic to bring rain (Figure 1.95). A talisman made out of green Jade was thrown strongly into water while shouting an incantation to bring about rain. The splash of the talisman hitting the water was believed to reach the Heavens and initiate the downpour.

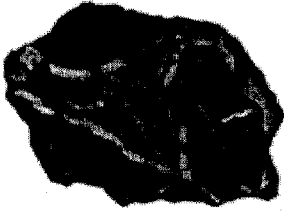


Figure 1.96. Jasper

- **Jasper:** This stone is one of the classic amulet stones worn in rituals of evocation to retain the control of summoned spirits. It is also often worn to protect the wearer against supernatural evil (dispelling destructive magic and driving away hostile spirit entities). Jasper has a strong reputation as a rain-bringer, and is often used in Weather Magic (Figure 1.96). Green Jasper in particular is used in Weather Magic to bring rain (like Green Jade).
- **Quartz Crystals:** This stone is commonly used in rainmaking ceremonies. Quartz has a wide tradition of use in Weather Magic because of its association with water (the ancient Daoists believed that Quartz Crystal was congealed water that had transformed into solid matter during the course of a thousand years). The ancient Daoists also believed that clear quartz was the "essence of the Dragon." Therefore, the entry ways to several ancient temples were decorated with Quartz Crystal, allowing the magical light contained within the spiritual environment to be absorbed.

Clear Quartz Crystal is considered to be pure Yang energy that is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements (Figure 1.97).

Rutilated Quartz (Figure 1.98) and Smoky Quartz (Figure 1.99) were also sometimes used in rainmaking ceremonies. Rutilated Smoky Quartz is considered a good rain stone by several sorcerers.

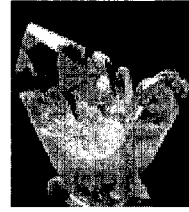


Figure 1.97. Quartz Crystal

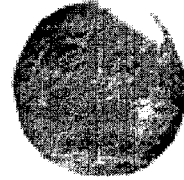


Figure 1.98. Rutilated Quartz



Figure 1.99. Smoky Quartz



Figure 1.100. Turquoise

- **Turquoise:** The ancient Chinese believed that turquoise was a representation of the earth and sky (Figure 1.100). Turquoise is used extensively in "cloud busting" (initiating rain), and in certain Shamanic traditions it is thrown into a river or held under running water in order to initiate rain.



Figure 1.101. Bezar Stone - Human

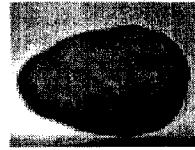


Figure 1.103. Bezar Stone - Bear



Figure 1.102. Bezar Stone - Ox

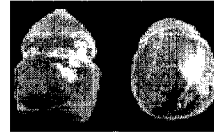


Figure 1.104. Bezar Stone - Deer

MAGICAL WEATHER STONES OF INTERNAL ORIGIN (BEZOAR STONES)

Weather Stones of Internal Origin are special stones or minerals that are commonly known as Bezoar Stones. A Bezoar Stone is a type of mineral salt stone found specifically in the stomachs, digestive systems, or brains of animals, including humans. In ancient China, it was believed that any Bezoar Stone that had been formed inside the body of living animal was magically developed inside the tissues by Elemental Spirits or Nature Spirits, that had taken up residence there.

There are several varieties of a Bezoar, some of which have inorganic constituents and others organic. For example, according to the *Merck Manual of Diagnosis and Therapy*, persimmons have been identified as causing epidemics of intestinal Bezoars, and that up to ninety percent of food masses that occur from eating too much of the fruit require surgery for removal of these stones.

Bezoar Stones have many names in various cultures throughout the world. For example, they are known in China as "Zha Da," in Mongolia as "Jada," in Turkey as Yada-tas, in Malaysia as "Geliga" and in the Philippines as "Mutya."

In ancient times, Bezoars were commonly sought after because they were believed to have the power of a universal antidote against poison. The word "Bezoar" originates from the Persian word "pa zahar" which means "antidote to poison" ("pa" meaning "cure" and "zahar" meaning "poison"). In fact, certain types of trichobezoar

(i.e., hairballs) are able to bind arsenic compounds from a solution. It was also believed that a bezoar set inside a drinking glass which contained poison would neutralize its potency.

The use of Bezoar Stones in Weather Magic can best be understood in terms of "Contagious Magic" (magic that is initiated through contact). Because this type of magical stone developed within the intestines, stomachs, and brains of animals, the Bezoar Stone was believed to be in constant contact with humidity. Consequently, the aquatic environment that gave birth to the magical stone facilitates a strong connection to water, and is therefore believed to possess the property of producing rain if placed within water.

In ancient times, certain magical systems gave specific names to the various Bezoar Stones based on their original host animal. For example: the "Aetites" came from Eagles, "Alectorius" from roosters, "Aquilinus" from the heads of fish, "Celonite" from tortoises, "Chelidonium" from swallows, and "Crapandia" from toads. Other animals commonly known to produce Bezoar Stones include antelopes, camels, horses, deer, monkeys, wild goats and humans.

The magical Bezoar Stones originating from inside the human body can be different colors, ranging from translucent gray to black (Figure 1.101). These unique Bezoar Stones are sometimes found within the urinary bladder. When obtained,



Figure 1.105. Bezar Stone - Chicken



Figure 1.106. Bezar Stone - Lizard



Figure 1.107. Bezar Stone - Snake



Figure 1.108. Bezar Stone - Wolf

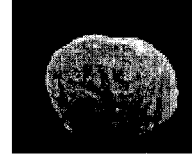


Figure 1.109. Bezar Stone - Horse



Figure 1.110. Bezar Stone - Eagle

the Bezoar Stone should be kept in a leather bag by its owner (i.e., the host), and should only be taken out and used when absolutely necessary.

A description of Mongol Weather magic was written in the *Xi Yu Wen Jian Lu* during the Qing Dynasty (1644-1911 A.D.) by a Manchu civil servant Qi Shi Yi. In this text, Qi Shi Yi describes the Yada-tas (Magical Bezoar Stones) as being hard as a stone, and its colors ranging from dappled blue, yellow, red, white, green and black. He further states that these magical stones can range in size and be found inside the stomachs and intestines of animals, such as oxen (Figure 1.102), bulls, cows, bears (Figure 1.103), horses, snow-leopards, deer (Figure 1.104), sheep, wolves, dogs, goats, chickens (Figure 1.105), and in the tails of lizards (Figure 1.106).

There are also certain magical Stones that will originate from the heads of birds, such as eagles, geese, ducks and chickens; from the heads of deer, cows, horses, or wild boars; from the heads of snakes (Figure 1.107); and from under the liver of a flopped yellow horse (mule). However, it is believed that the magical stones found inside of the animal's stomach are the most powerful and effective.

All magic Bezoar Stones can cause wind, cold, and snow in the middle of summer. However, it is said that the most powerful Bezoar Stones are those found inside the stomachs of wolves (Figure 1.108), as these stones can also produce drought and strong winds.

Bezoar Stones found in the hearts of mares (Figure 1.109) are said to be good for protecting newborn babies if they are swung around the cradle (it is also said to cure diseases in livestock if it is carried around in their pen). Additionally, it is believed that a sorcerer's curse will not effect the individual who possesses a Bezoar Stone found in the heart of a mare.

Bezoar Stones found in the heads of eagles resemble a small duck's egg (Figure 1.110). They are said to bring their owners luck and fortune as long as its owner constantly keeps the magical stone on himself, wrapped in a piece of fur. After five or six years, its owner should remove it from its pouch and smear the stone with butter (then wrap it again). One can also foresee the future with the help of an Eagle Bezoar Stone. In order to see the future, the owner must hang the magical stone

on a pole, if an easterly wind immediately begins to blow, it means good luck; if a northerly wind begins to blow, it means the owner will have good luck with his cows; if a southerly wind begins to blow, it means an important visitor will arrive at the owner's house; if a westerly wind begins to blow, it means impending death (i.e. of the owner, his wife, or his children).

Should the owner of the Eagle Bezoar Stone wish to drive mosquitoes and gadflies off of his cattle, he should fasten it to a birch rod and carry it around the cattle speaking the following magical incantation: "Let the evil spirit go away, let the insect disappear!"

According to ancient beliefs surrounding the rainmaking traditions of the Zong Lang village, the Yada stone (Weather Magic Stone) fell to Earth from the Heavens during the Autumn time as a metier. If the stone falls onto a grassy field, it is commonly eaten by an ox. If an ox bellows fifteen continuous times before stopping, it is an indication that he will have a Yada stone located inside his stomach. There are other indications of there being a Yada stone in an animal. For example, if a horse crosses rivers during winter without stopping to drink, there is a Yada stone in its intestines.

According to ancient texts, the best kind of Yada stone gives off a crackling sound and emits a type of vapor when it is placed into water (the magical vapor that is produced was considered to be the energetic core formation through which the storm clouds developed).

It is said that if a Yada stone was accidentally thrown into a pot of hot water, it would spin around in circles giving off a hissing sound until it grew still and died. Once the Yada stone died, it released its magical power and simply became an ordinary stone. The ancient sorcerer's believed that the Yada stone would not lose its magical power if it was:

- Wrapped inside the feathers of the bird or hide of the animal from which it was taken, and then kept in the hollow of a tree
- Wrapped inside a dark blue piece of cloth and kept in a humid place
- Or fixed to the tail of a black horse

According to ancient texts, if the magical power of the Yada stone begins to wane, it should be immediately dipped into blood or given to a red rooster to swallow. After three days the rooster should be killed and the revitalized stone retrieved from the bird's intestines.

The same result of revitalization can also be obtained by having an old he-goat swallow the Yada stone. After an hour or so, the goat can be slaughtered and the Yada stone taken from its stomach. The stone is then placed onto a bowl and two roosters (one red and one white) are killed over it. The Yada stone is then immersed in the blood of these two roosters. While reciting magical incantations, the blood is stirred with the help of a whisk made out of willow twigs.

The magical rituals that use the Yada stone to bring rain are performed in a secluded place and sometimes on the banks of a river. No one but the rain maker is allowed to see this ritual. When speaking the magical incantations, the sorcerer addresses the clouds.

In the *Xi Yu Wen Jian Lu*, Qi Shi Yi states, "When the Turks pray for rain, they place the magical stone into water and then fix the bezoar onto a withe (a slender flexible twig or branch used as a band or rope). The stone is then held over the sorcerer's head while speaking magical incantations, then it rains. If it is clear weather that is being prayed for, then the magical stone is placed into water, removed and placed inside a small bag, and then fixed onto a horse's tail for travel. If cool weather is needed, then the stone is placed into water, then removed and placed inside a small bag and fixed to the sorcerer's belt. If the stone is placed in a warm location (i.e., by a fire) and the sorcerer speaks the appropriate incantation, then the rain will stop and the sun will shine. There are special incantations used to activate the stone's various magical powers."

According to ancient Weather magic handbooks written during the Qing Dynasty, the Weather magic stone should be smeared with the blood of some animal and then thrown into water. A magical incantation is read at the same time, wherein a strong wind will spring up and cause rain and snow to ensue.

During the Yuan Dynasty (1279-1368 A.D.), there was an official imperial text recording the use of Snow and Rain Stones used by court sorcerers of the Ottoman Empire entitled, *A Merchant's Treasury of Knowledge on Stones*. This ancient text states the following: "Reliable scholars tell curious stories of magical stones used to control the weather. In the summer time, sorcerers using these magical stones can conjure up snow and rain in one quarter of a town or village, while producing sunshine and fine weather in the other quarters. Some people say that there are different stone used for various purposes. For example, there are stones that produce rain, snow, hail, wind, dust storms, and change the current weather. These

stones do not exert their influence unless an incantation is recited when being used."

"Each of these stones have different kinds of strange qualities. Some of them are earth-colored, with white and red spots; others are spotless and white. Still others are red, like clotted blood, and again others are of various colors. I have seen several kinds of the above mentioned stones in the treasury of the Sultan. Some great men claim that it is a mineral, believed to be found in the provinces of China. Other men claim that it comes from the stomach of pigs, and still others claim that it can be found under the nest of a red winged, wild-duck found in the provinces of China."

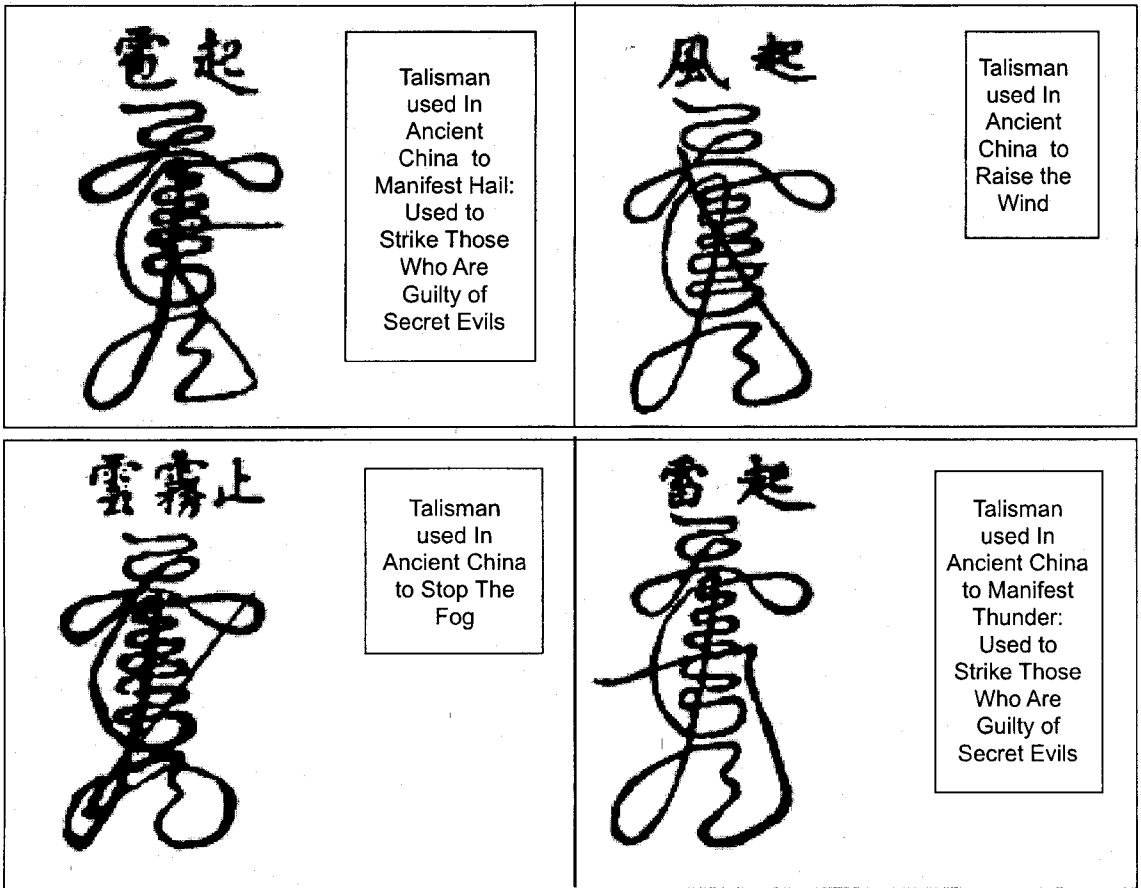


Figure 1.111. Examples of Different Types of Talismans and their Specific Uses

WEATHER TALISMANS

In ancient China, talismans (called Fu Zhou, or magic figures) reflected the sorcerer's belief in the energetic transforming nature of the magical powers of celestial and terrestrial deities, as well as the magical powers of the Bagua (Eight Trigrams) and Wuxing (Five Elements). The mechanism of a weather talisman works on the principle of manipulating the Qi of Heaven (i.e., a weather deity) in order to affect the Qi of Earth (i.e., the wind and clouds) and the Qi of Man.

According to one historic text, at one time during the Ming Dynasty (1368-1644 A.D.) crops were in danger of being destroyed by heavy rains. A magical Weather Talisman was therefore constructed by the court sorcerer and placed onto four pieces of paper. Each of the magical talismans were suspended to face one of the four directions. As soon as the court sorcerer performed the magical ritual the rain stopped, and the dark clouds cleared the sky.

There are several steps that the Daoist sorcerer must perform in order to create a talisman powerful enough to manipulate the weather (Figure 1.111). The intricacy and quality of these magical steps depend on the specific design and purpose of the talisman. The empowering (energetic loading and imprinting) and activation of a talisman is carried out either by the sorcerer or by a spirit entity that the sorcerer has summoned for this specific purpose. When a spirit entity performs the

imprinting and activation of a talisman, the energy that is expended is at the expense of the Qi and Shen of that particular spirit entity or the spirit entity's own personal reservoir of energy. In magical traditions that rely on such spirit entities for their sorcery, secret signs or symbols used to summon and control a particular spirit entity are generally engraved and passed on from one master to another throughout history.

WEATHER MAGIC RITUALS

There are numerous magical traditions and applications of Weather Magic practiced in many cultures throughout the world. Most of these rain-making processes can be categorized as "Sympathetic" magical gestures. A "Sympathetic" magical gesture is the belief that the creation of a representation or symbol of a desired outcome, along with the sorcerer's intent, will manifest that event in reality. The underlying premise is that the universe is one, or a unified field, thus the microcosm can be used to manifest an event within the macrocosm. This is the basic principle of all sorcery.

What differentiates a child's game of make-believe from a sorcerer's magical manifestation is that vital occult factor of the subconscious mind's intention, focused on the application of the work. Unless that underlying stratum of "deep mind" is penetrated, cleared and available to focus the intention, the "magic" remains on the surface of the personality and lacks true power. Without the familiarity with the deeper stated of mind, the magical ritual remains energetically vacant, and is at best, an exercise of surface autosuggestion; at worst, it becomes a fantasy game used as a refuge from a hostile outside world. Only when the depths of the core self are connected to the individual's intention does any real magic take place. This principle applies as much to Weather Magic as to any other form of sorcery.

In order to craft a weather spell, the sorcerer must first determine the desired intensity and effect that the weather condition will have on the intended subject or land. When working with Weather Magic, it is important for the sorcerer to remember that his or her actions will have a definite effect on the environment, not just the immediate local, but a far reaching impact. For example, if rain is created in a certain part of the city, the surrounding area will also experience the effects of the change in weather. Changing the weather pattern could have unforeseen disastrous consequences.

If there is a terrible drought or shortage of water, a skillful sorcerer could alter the weather pattern by "pulling" rain from one area to provide rain for another. However, it would be prudent to do so

for only a limited amount of time. After that, the sorcerer should do everything in his or her power to return the rain clouds to their previous course.

In certain Daoist traditions, the sorcerer would "ask" celestial immortals or Nature Spirits for assistance in making rain, raising Winds, or altering weather patterns. This generally involves the ritual format of explaining the situation to the divine spirits, being sincere about the needs, and asking for help. After the request has been made, there is a ritual performed for "giving thanks." Then, a rain incantation is chanted, often accompanied by ritual movements (i.e., magical Star Stepping and Hand Seals) and a powerful visualization of the type of weather that is needed.

When a Daoist sorcerer performs Weather Magic, it is traditional that he or she don a black cap and clothing. According to the laws of Sympathetic magic, the black clothing worn in the rain-making ritual represents the black color of the clouds that the sorcerer wishes to summon. This color association is also one reason why, in certain magical traditions, rain makers will paint their faces black.

GATHERING QI FROM CLOUDS AND MIST

When cultivating energy, the absorption of mist into the body can be used to replenish the individual's Qi. In ancient China, this practice was called "eating vapor," and it was often performed at dawn, when the Sun began to rise. At dawn, the Earth's Yin energy gives rise to Yang energy, and the vapors are considered to be the purest.

Certain mists carry vital energy. These mists envelop the land, cover the sky and ground, and connect Heaven and Earth. When mist travels through pine trees, its energetic nature is enhanced, if the pine forest is located within a high mountain, the spot is considered very beneficial.

PRECAUTIONS

Not all mist formations are considered healthy. There are certain types of mist that carry destructive energy that will make the individual sick if it is ingested. For example, the type of mist that forms a low bank above the ground and becomes stagnant (i.e., over a swamp), is considered to be poisonous.

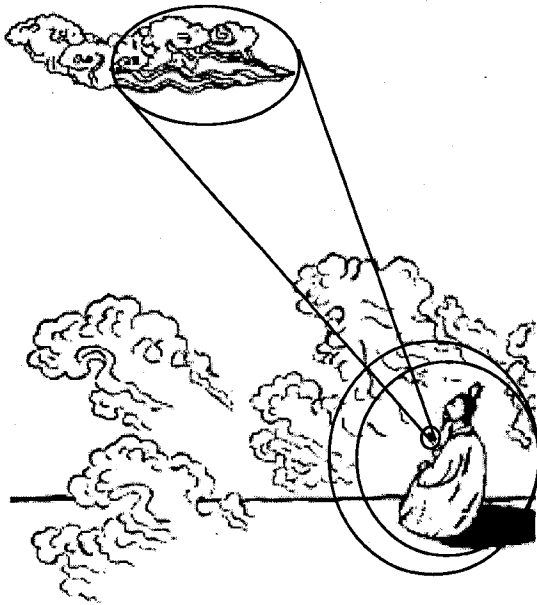


Figure 1.112. Pulling Clouds out of the Sky

Additionally, practicing Daoist meditations in foggy or rainy conditions can cause an External pathogenic invasion (Damp, Wind, Cold, etc.) of the Lungs. The External pathogenic invasion of Dampness can cause excess moisture to build within the Lungs, creating Qi stagnation within the Lung organ and channels.

TRAINING CLOUD QI

The following exercises were at one time secretly practiced by Daoists sorcerers throughout China as a means to practice advanced methods of Heaven and Earth manipulation. The purpose of these Qigong exercises is to allow the Daoists the opportunity to practice connecting and infusing their energetic fields with the Qi of Heaven and Earth via the clouds.

PULLING CLOUDS OUT OF THE SKY EXERCISE

Through focused intention, the ancient Daoist mystics would train in pulling clouds out of the sky by rooting the energetic form of a chosen cloud into the Earth's energetic field. Once a cloud has been rooted into the Earth's energetic field (i.e., it disappears from the sky), it is necessary to either release the cloud back into the sky by attaching

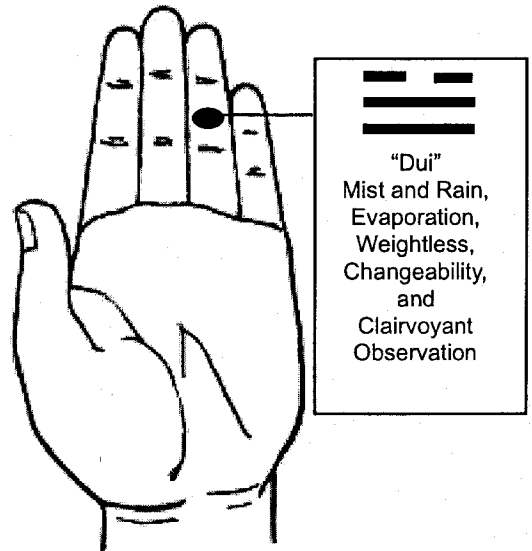


Figure 1.113. The Daoist Hand Seal used for clouds (Mist and Rain) is the Bagua Trigram "Dui"

its energetic form onto an already existing cloud, or allow the cloud to disperse into the energy of the surrounding environmental field.

Practicing this particular exercise requires that the Daoist sorcerer to first root and immerse him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation). Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your mind on extending upward to connect with the energy of the clouds (Figure 1.112). When first beginning this type of practice, it is important to choose a slow moving gentle cloud, and not one that displays fast turbulent movements.

- After choosing a specific cloud to work with, form the Daoist "Cloud Hand Seal" with the left hand (Figure 1.113) and mentally extend an energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.
- After connecting with and enveloping a specific cloud, use your hands to envelop the

cloud's misty energetic substance, and begin to penetrate its entire energetic field with your Mind. Through focused intention, imagine that you are pulling the cloud out of the sky and lowering it down into the Earth. This action will allow you to root the cloud's energetic substance into the Earth's energetic field. As the cloud's energy is absorbed into the Earth, it dissolves and disappears from the sky.

- Next, choose another cloud. Imagine a line from the earthbound cloud extending back towards the energetic formation of the other Heavenly bound cloud. Begin to return the Earth bound cloud's vaporous substance back into the sky, attaching it onto the Heavenly flowing cloud.
- After placing it back into the Heavens, regulate the cloud's floating pattern in order to make sure that you allow it to continue on its natural course. Traditionally, all mystics are cautioned to always be careful when working with and manipulating the energetic fields of the weather.

DIVIDING A CLOUD IN HALF EXERCISE

Practicing this particular exercise requires the Daoist sorcerer to first root and immerse him or herself in the vibrational resonance of the Earth (this can be accomplished by practicing the One through Ten Meditation). Allow the universal energy existing within your body to connect with the universal energy existing outside your body. Focus the energy of your mind on extending upward to connect with the energy of the clouds. When first beginning this type of practice, it is important to choose a slow moving gentle cloud, and not one that displays fast turbulent movements.

- After choosing a specific cloud to work with, form the Daoist "Cloud Hand Seal" with the left hand and mentally extend an energetic line from your body into the cloud formation. It is important to use the environmental energy of the Earth surrounding your body as the energetic root from which to manipulate the cloud formation.
- After connecting with and enveloping a specific cloud, use your hands to envelop the

cloud's misty energetic substance, and begin to penetrate its entire energetic field with your mind.

- Through focused intention, imagine that you are within the center of the cloud and are energetically pulling, to divide the cloud into two separate formations. Once you have achieved your intended goal, you can either continue to further divide the cloud in two or reconnect its energetic structure.
- After a few minutes, regulate the cloud's floating patterns in order to make sure that you allow them to continue on their natural course.

RAINMAKING RITUALS

This energetic skill required the sorcerer to summon and control the foundational powers within the universe. By controlling the ancient powers of the Bagua, the sorcerer could summon and control the four powers of Heaven (clouds, mist and rain, fire, and thunder) and the four powers of Earth (soil, mountains, water, and Wind). One important power needed to ensure the kingdom's survival was the ability to create rain, and thereby to avoid drought and famine. The ancient Chinese believed that clouds and mist (fog) float between Heaven and Earth and are the vapor of the Dao. They therefore saw clouds, mist, and dew as containing the "essence of the primordial vapor of the Dao," and sought to join with the Dao in order to summon or create rain. There were generally three approaches to rainmaking:

- In the first approach, the "Elements" of the clouds and rain were summoned directly. A very powerful sorcerer could call down thunder, rain, or even snow, and create rain clouds out of a clear sky.
- In the second approach, a less powerful Sorcerer would call in existing clouds and rain from a nearby area.
- In the third approach, the sorcerer would petition a spiritual deity or immortal, asking and "persuading" the celestial powers to send rain.

When speaking the magical incantations in order to create and bring about a specific type of weather, the Daoist sorcerer would use the waxing moon; a waning moon was used in order to

stop a specific type of weather. In certain magical traditions, rain rituals are performed on Wednesdays in order to encourage precipitation and all forms of energy pertaining to the Water Element. Weather Rituals that were performed on Sundays were used in order to encourage dryness and maximize the energy of the Fire Element (i.e., initiating a counter-spell in order to stop the energetic movement of Water).

There are several magical rituals that the ancient Daoists used in order to initiate control over weather. For example, in one Daoist tradition, the sorcerer would sprinkle rice in a clockwise circle (i.e. around the eight powers of the Bagua) while chanting a magical incantation (spoken in a moderate tone) in order to create or summon certain weather patterns. Daoist musicians often participated in these type of Weather Magic rituals, playing rhythmic music with loud drumbeats. In order for the magical ritual to be effective, the energy of the music and incantation would start off at a moderate pace and volume and then gradually increase in intensity as the ritual progressed.

According to the Chinese *Record of Rites* (which gives an exhaustive account of ancient Daoist magical rituals) certain rituals used for summoning rain involved the sorcerer or sorceress dancing around a burning fire in the nude. It was believed that the copious drops of sweat falling from the sorcerer's body while dancing within a ring of fire (burning under a blazing sun) could be used to initiate rain through a form of sympathetic magic. The drops of sweat falling from the sorcerer's body represented drops of rain falling from the heavens onto the crops of the Earth. This ritual is an example of a "sympathetic magic" used in ancient China to bring about rain or snow.

RITUAL USED TO SUMMON THE RAIN (#1)

The following is a description of a traditional Daoist ritual used to summon rain. In this ritual, individuals who are morning or women who are in their menstrual cycle are prohibited from participating in the rainmaking ceremony. Traditionally, this ritual may be repeated for three to seven days.

- Before the ritual is performed, there is a three day purification time. During this three day

time period, the sorcerer and his or her seven assistants must purify themselves by abstaining from meat, wine, sex, and any form of stimulant. Of the seven assistants, two represent the male and female spirits of the Dragon, and five represent the Five Thunder Spirits from the Five Directions.

- During these three days of purification, the sorcerer either writes the specific talismans needed to summon the elements, or write the petitions that are to be sent to the deities.
- While the sorcerer and his or her seven assistants are purifying themselves, the altar is constructed either on the top of a hill or on the top of a raised platform. Only individuals who have gone through the purification rites are allowed to build and arrange the altar.
- The front of this altar must face South, and Sandalwood incense is to be burnt in the four corners on the hill in order to purify the ceremonial ground.
- On the altar is placed a tortoise shell, a piece of marble, a bowl of fresh chicken blood (which will serve as the red ink for the magical rain talisman), a new brush-pen, five sheets of clean "virgin" yellow paper, and a needle that has not been used.
- A large wooden bucket containing five branches is also placed in front of the altar. The five branches are used to gather the energy of water from the Five Thunder Spirits (one from each of the Five Directions) and direct this energy into the center of the bucket.
- On the evening before the day of the ritual, the sorcerer and his or her seven assistants purify themselves by performing a ritual cleansing bath which begins at the hour of Ti (11:00 p.m. - 1:00 a.m.).
- The sorcerer then ascends the hill or platform and proceeds to the altar.
- The sorcerer now begins the "official" rain ritual by first cleansing the ceremonial ground. This is performed by taking a magical talisman designed for purification, burning it, and then collecting the ashes and placing them into the altar cup water. Next, the sorcerer sips the talismanic water and sprays the magical mist to-

wards the five directions while walking around the altar area. Other times, the sorcerer simply scatters the talismanic water towards the five directions while speaking magical incantations and walking around the altar area.

- After the purification ritual has been completed and the ceremonial ground has been cleansed, the sorcerer then motions to the seven assistants to take their places on the hill or platform.
- The assistant who represents the female dragon will move to stand to the left of the sorcerer. The assistant who represents the male dragon will move to stand to the right of the sorcerer. Four of the assistants that represent the Five Thunder Spirits then position themselves in the four quadrant areas of the four directions, while the fifth assistant (representing the center) stands behind the sorcerer.
- When everyone is in position, the sorcerer begins. If the sorcerer is summoning the natural powers of the Five Elements, magical incantations are spoken; if a deity is being petitioned, then magical invocations are chanted. The specific type of magical invocations, Hand Seals, and Star Stepping patterns used will vary depending on the particular Daoist sect that is performing the ritual. One example of a magical Hand Seal used to summon rain is a Hand Seal that represents image of a wild mountain field. This Hand Seal was popularly used by the Mao Shan Daoist tradition when praying for rain (Figure 1.114).
- Next, the sorcerer takes the brush from the altar, dips it into the fresh chicken blood, and draws a magical talismans designed to call down rain.
- Then, the sorcerer takes the talismans, burns them, collects the ashes and places them into seven cups of water. The cups are then given to the seven assistants to drink. The talismanic water allows the rain spirits to enter into the bodies of the seven assistants.
- The sorcerer then takes the needle and dips it into the chicken blood, and then goes to each assistant in order to "open their eyes." The terminology "open their eyes," refers to activating the rain spirits that have entered into

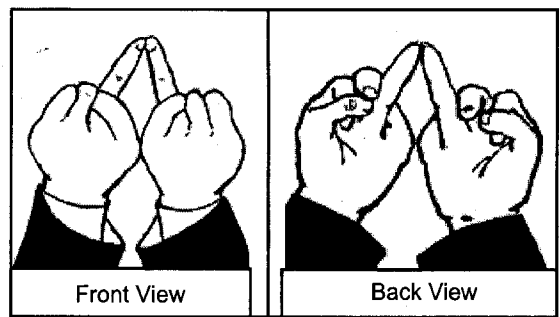


Figure 1.114. The Mao Shan Double Hand Seal

the bodies of the seven helpers.

- Next, the sorcerer will speak magical incantations or invocations through which the rain spirits are summoned from the Five Directions to the altar and ceremonial grounds.
- Finally, the sorcerer will thank the rain spirits and the deities of Five Elemental powers for their participation in the ritual and end the ceremony.

RITUAL USED TO SUMMON THE RAIN (#2)

The following is another example of a magical ritual used by Daoist sorcerers to bring rain.

- When needing the assistance of a rain storm to water the crops, the Daoist sorcerer first prepares him or herself by sanctifying the area (e.g., perform the "One Through Ten Meditation" and "the Three Invocations").
- Next, using the "Terrify Demons Treasury Sword," the Daoist sorcerer draws three Magic Circles on the ground, while speaking the following "purifying incantation:"

**"Heaven is Pure and the Earth is Calm
(speak while drawing the first Magic Circle).
Heaven is Pure and the Earth is Calm
(speak while drawing the second Magic Circle).**

**Heaven and Earth Gather and Connect As One
(speak while drawing the third Magic Circle).**

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

**"Quickly, quickly, do this
as it is my command."**

**"On the altar of the middle realm,
The "Two White Ones" protect my body
and guard the house.**

**On the altar of the upper realm,
the "Golden One" expels evil
and all ominous things.**

**On the lower altar,
the "Three Pure Ones"
chop demons and remove evil spirits.**

**The powerful magic of the altar stars
reaches all things.
The second star of the Dipper
protects my body.
The Wu Yin and Wu Zi Stars
combine to form
the Power of the Dipper Star."**

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

- After the three Magic Circles have been drawn, the sorcerer uses the Magic Sword to inscribe a pentagram on the ground inside the center circle (with the top of the five pointed star pointing towards the southern direction).
- The sorcerer then approaches the altar table located at the center of the pentagram. This altar table should contain two red candles, a Jade altar bowl, an incense burner, a cup of Holy Water, a stone bowl containing Salt, a stone bowl containing Rice, and a map of the area in which he or she wants the rain to fall.
- Next, the sorcerer lights the two red candles and then offers three incenses to the Three Pure Ones.
- The sorcerer then pours the Holy Water into the Jade altar bowl while speaking the following incantation:

**"Rains of time for what it's worth
empty thine eyes upon this Earth."**

- The sorcerer then exhales and stirs the water with his or her breath while imagining huge storm clouds beginning to form.

- Next, the sorcerer places the herb Jin Xiang Hua (Broom) into the water. Jin Xiang Hua is used in Daoist Weather Magic in order to bring the magical powers of the Winds. As the sorcerer places the herb into the water, he or she speaks the following incantation:

**"Feng (the Winds) shall follow effortlessly
tearing through every limb of tree."**

- The sorcerer continues to stir the herbal mixture (this time with his or her right hand) while imagining that the storm is getting bigger.
- The sorcerer then adds rice (rice is added in order to increase the rain's downpour) while stirring the mixture faster and faster.
- Next, the sorcerer pours some of the hot wax from the two red candles (the left Yang and right Yin candle) into the magical mixture while saying the following incantation:

**"Lightning strike - quick and strong"
make this rain last - make it long"**

- The sorcerer then adds salt in order to seal the mixture and says the following incantation:

**"By the celestial powers of three times three -
let the Three Pure Ones command it be"**

- The sorcerer then places a small portion of rice over the exact area that he or she desires the rain to fall and begins to chant the following incantation:

**"On these places - where there is rice,
some seasonal rain would be nice.
But not so much the rain should flood,
or those in need would drown in mud.**

**Supreme Commander Liu
I do now beseech thee,
as I am a disciple of the Dao
Quickly, quickly let it be,"**

- The sorcerer then folds the map (with the rice still in it) and submerges the entire map with its contents into the Jade altar bowl (that has

been filled with the Holy Water and the magical herbal mixture).

- After this magical ritual is completed, the sorcerer removes the map (leaving it on the altar) and takes the herbal mixture and Holy Water from inside the Jade altar bowl and throws it into the wind.
- The sorcerer then thanks the Supreme Commander Liu and the Three Pure Ones again for their assistance and closes the Magic Circle. It should rain within the week.

CALLING THE WIND

In ancient China, Daoists sorcerers believed that the incredible powers of the Wind could be summoned to bring rain clouds through focused intention. It was believed that the spirit in charge of the Wind Element could be invoked through holding the "Trigram Hand Seal" and using a special type of Whistling Incantation (Figure 1.115).



Figure 1.115. Through specific Talismans, Hand Seals, and Incantations, the Wind Element could be Invoked to Bring Clouds for Rain (Inspired from the original artwork of Robert Beer).

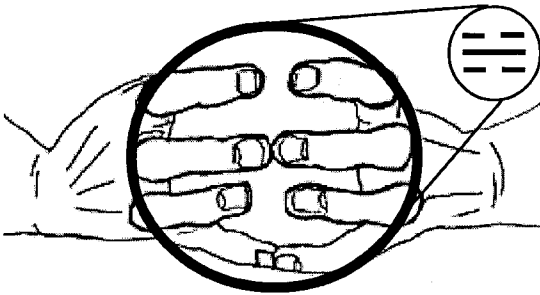


Figure 1.116. Ancient Daoist Hand Seal for Kan (Used for Invoking the North Wind-Very Strong Wind)

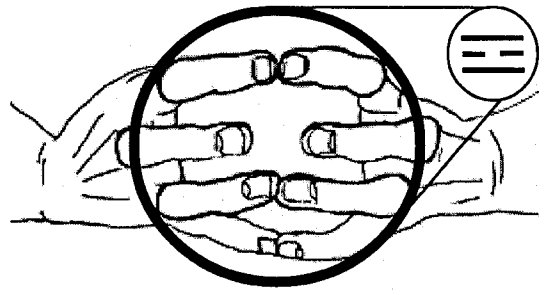


Figure 1.117. Ancient Daoist Hand Seal for Li (Used for Invoking the South Wind-Very Weak Wind)

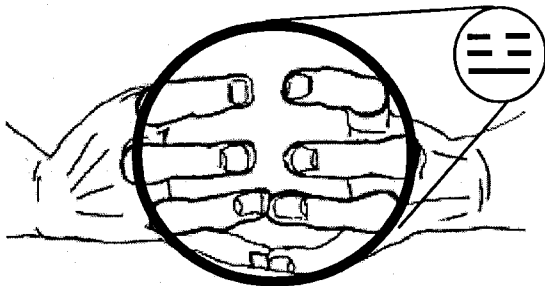


Figure 1.118. Ancient Daoist Hand Seal for Zhen (Used for Invoking the East Wind-Baby Wind)

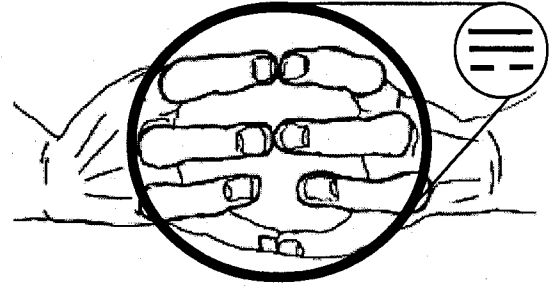


Figure 1.119. Ancient Daoist Hand Seal for Sun (Used for Invoking the South East Wind-Weak Wind)

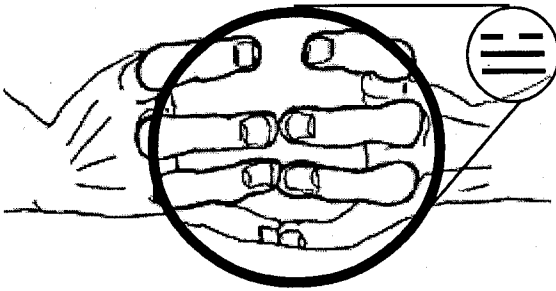


Figure 1.120. Ancient Daoist Hand Seal for Dui
(Used for Invoking the West Wind-Strong Wind)

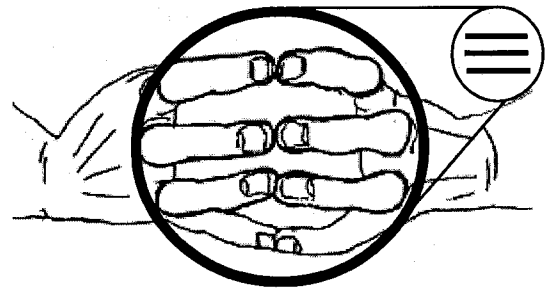


Figure 1.121. Ancient Daoist Hand Seal for Qian (Used for
Invoking the North West Wind-Wind that Breaks Things)

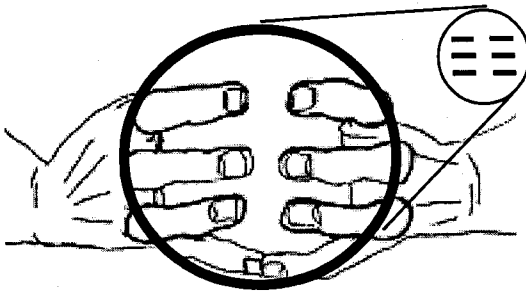


Figure 1.122. Ancient Daoist Hand Seal for Kun
(Used for Invoking the South West Wind-Evil Wind)

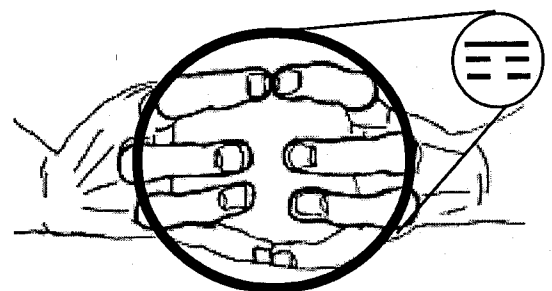


Figure 1.123. Ancient Daoist Hand Seal for Gen
(Used for Invoking the North East Wind-Fierce Wind)

The specific purpose, direction, and energetic function of the desired Wind was determined before choosing which of the Trigram Hand Seals was needed in the invocation (Figures 1.116 through 1.123). The specific tone and beat of the whistle resembled the pattern that one would use when calling an animal.

RITUAL FOR SUMMONING A STORM

In ancient China, Daoists sorcerers were known to be able to summon the incredible power of a storm. Many sorcerers used magical stones known as "Weather Rocks" to summon a storm.

In the following ritual, the sorcerer does not need to summon spirit entities, Celestial Deities, or Elementals in order to bring about the expected result. The initiation and invocations used in this ritual require the sorcerer to root his or her acquired mind (Shen Zhi) in order to access the hidden magical powers of the original mind (Yuan Shen).

In order for this technique to work, the sorcerer

must have developed extremely powerful visualization skills. It is suggested that the sorcerer perform this magical ritual early in the morning, when the body, mind (thoughts and emotions), and spirit (core-self) are completely focused as one.

When summoning a storm, the sorcerer would "tie" one end of a magical cord to the area where he or she was standing. The other end of the energetic cord was then connected and tied to the sorcerer's Spirit Body and rooted into the his or her Yuan Shen (the original mind responsible for experiences and feeling the energetic and spiritual power and connection to the sorcerer's magical intention).

It is important that the sorcerer "feeds" the energetic cord with all of the sensory aspects of his or her imagination (i.e., experiencing the sounds, smells, and visions of the storm, the rolling power of its thunder, flashes of lightning, etc.). The energetic cords used to create or summon a storm tend to contain brightly glowing blue and white energetic particles of light.

Sorcerer's would also give audible commands in the form of verbal incantations to "summon" the storm, such as: "I call upon the full power of the Storm to manifest - Now!!" This rather unique approach in Weather Magic was used to "pull from the Heavens" the specific weather that the sorcerer desired.

Additionally, the sorcerer is encouraged to use magical Weather Stones, Weather Talismans, or other Weather Magic tools to increase his or her focus and intention. For example, some sorcerers will use a sphere of Lapis Lazuli (which acts as an energetic amplifier to increase the power of the sorcerer's spoken word and incantations), Clear Quartz (because of its magical association with water), or Green Jasper (because of its magical association with rain) when performing this type of Weather Magic ritual.

1. Begin by facing the Earth Altar. The Earth Altar should be facing East, as this is the energetic direction attributed to the "Growth of Yang" and the "Realm of the Living" (Figure 1.124). Certain Daoist schools will sometimes face the Southern direction (considered to be the realm of "Pure Yang").

2. After performing the "One Through Ten Meditation" and the "Three Invocations," imagine the divine healing light flowing through your center core Taiji Pole into the lower abdominal area and gathering within your Lower Dantian. Imagine and feel that you have returned to the infinite space of the Wuji and are now standing within the center of space and time.

3. Feel which way the Wind is blowing, and begin to envision the specific type of weather that you desire. Then, with this image in mind, root your Shen Zhi (acquired mind) deep into the Earth. As you energetically ground your acquired mind, imagine and feel yourself being filled with the Ling Shen (magical spirit) of the Earth.

4. Next, imagine grasping the power of three energetic "threads," as follows:

- First, imagine and feel that you are taking a glowing white "thread" from the Yellow Court area of your spirit body.
- Next, imagine and feel that you are taking a

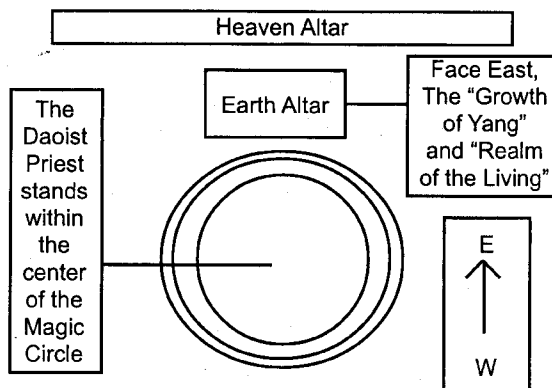


Figure 1.124. Face the East and stand before the Earth Altar

golden thread from the Upper Dantian (Baihui) area of your spirit body (this thread can sometimes be purple).

- Finally, imagine and feel that you are drawing a thread from the sky.
5. Weave the magical power of these three threads into one energetic strand (resembling a DNA illustration). After it is completed, the energetic strands tend to consist of brightly glowing blue and white threads. The stronger the sorcerer's Qi and Shen, the thicker the energetic strands will become. While weaving the three energetic strands, envision the specific type of weather that you are summoning and speak your magical incantation, either vocally or mentally (i.e., "I call upon the full power of the storm to manifest").
6. Next, as you speak your magical incantation for summoning the weather, anchor one end of the woven strand to the specific area where you are located, anchor another strand to your core self and Taiji Pole, and send the last strand outward into the sky in order to connect with and draw in the summoned weather.
- For example, when calling a Storm, tie one end of the magical strand to the specific area where you are located. Imagine it growing roots and securing itself to the energetic field of the Earth.
 - Tie another strand to the part of your Yuan Shen that is connected to the Dao, and feels the Ling Shen (magical spirit) in all things.

Feed this second thread the visions of the storms, thunder, lightning, etc.

- Cast the third strand into the sky and allow it to "seek" out the storm as you speak the summoning command. This will cause it to pull the storm to your location.

If the sorcerer is in need of summoning cold weather, he or she can anchor one end of the strand to the region he or she wants cooler, the second strand to his or her Taiji Pole, and the third strand can be sent towards the Heavenly North (or Arctic North), where the air is cooler.

If the sorcerer is in need of summoning warmer weather, he or she can anchor one end of the strand to the region he or she wants warmed, the second strand to his or her Taiji Pole (visualizing the area being as warm as the physical body), and the third strand can be sent towards the Heavenly South, where the air is warmer.

Note: A friend of mine who is a Mayan sorcerer calls upon the Aztec Rain God "TlaLoc" with offerings of chocolate candles (also candles of cocoa butter can be used) or other offerings of chocolate in order to ask for rain and the specific quantity needed (in accord with the highest good). Although it does usually rain, he has had the experience of having it only rain on his yard leaving the neighboring houses dry.

CALMING AND SEDATING A STORM

In ancient China, Daoists sorcerers believed that the incredible powers of a raging storm could be calmed and sedated by performing certain magical rituals. These ancient sorcerers believed that the physical world was simply a playground of consciousness, and that each individual could magically act as an energetic conduit (existing between Heaven and Earth) and affect nay and all forms of matter.

The sorcerer's imagination creates his or her inner-verse (through thoughts and intentions) and contains the esoteric realms of magical powers. The sorcerer's inner-verse then creates actions within his or her outer-verse (i.e., spirit and intention creates energy which manifests as matter).

With this spiritual understanding, the sorcerer first imagines the raging storm as a large child (a

baby demon) that is throwing a temper tantrum. Within his or her mind, the sorcerer gives the "child storm" a name and personality. The sorcerer will then begins to gently calm the storm's spirit using soothing words and gestures.

RITUAL FOR STOPPING A STORM (#1)

The Daoist Rain -Stopping technique allows the sorcerer to intervene and stop a thunder storm from bring rain and lightening to a certain area. However, according to ancient Daoist teachings, a Daoist sorcerer must be careful not to get struck by lightning when performing this magical Rain -Stopping technique.

The energy of lightning is associated with the Fire Element (known as the "Celestial Fire"), which also corresponds to the Fire Element of the heart organ (known as the "Heart Fire" or Emperor's Fire"). In order to avoid being struck by lightning, the Daoist sorcerer will shut off the energy of the heart at the precise moment that the lightning flashes. This internal "sealing" stops and prevents any energetic connection existing between the lightning fire and the heart fire.

Although the energy of the lightning is powerful, the ancient Daoist sorcerers believed that the fire energy of the heart is considerably greater. Therefore, it was believed that by activating the sorcerer's internal energy to manipulate the external universal energy, the sky would have to obey the sorcerers will and intention. This belief allowed the Daoist sorcerers to become the masters of the sky and the Earth.

The ancient Daoists believed that by silently reciting a magical incantation and using a magical Hand Seal, the energy of an electrical lightning storm could be made to suddenly stop. This Weather Magic technique was performed as follows:

- After performing the necessary purification and invocation rituals, the sorcerer will begin by looking deep into the energetic structure of the storm clouds.
- The energy of the sorcerer's mind should ascend, penetrate, and fuse with the celestial mist and energetic structure of the storm clouds.
- The sorcerer will then begin to speak a magi-

cal incantation used for dispersing energy, while at the same time form a magical dispersing Hand Seal with his or her left hand.

- Next, the sorcerer will point upwards into the sky (towards the direction of the last observed lightning) with his or her right hand, begin to make gentle stroking motions. It is important that the sorcerer stroke the place where his or her mind penetrated and energetically fused with the energy of the clouds.
- The sorcerer will now raise both hands and imagine dipping them into the energetic structure of the storm clouds. Once the sorcerer can actually "feel" the energetic matrix of the clouds, he or she will begin separating and scattering the cloud's energetic vapors. If this magical technique performed correctly, the clouds in the sky will begin to part and the storm will either move away or disperse.

RITUAL FOR STOPPING A STORM (#2)

The following magical ritual is used by sorcerers when a violent thunder storm is approaching, and they want to divert it.

- When a major thunder storm is approaching, the Daoist sorcerer first prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- Next, using the "Terrify Demons Treasury Sword," the Daoist sorcerer draws three Magic Circles on the ground while speaking a "purifying incantation."

**"Heaven is Pure and the Earth is Calm
(speak while drawing the first Magic Circle).
Heaven is Pure and the Earth is Calm
(speak while drawing the second Magic Circle).**

**Heaven and Earth Gather and Connect As One
(speak while drawing the third Magic Circle).**

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

**"Quickly, quickly, do this
as it is my command."**

**"On the altar of the middle realm,
The "Two White Ones" protect my body
and guard the house.**

**On the altar of the upper realm,
the "Golden One" expels evil
and all ominous things.**

**On the lower altar,
the "Three Pure Ones"
chop demons and remove evil spirits.**

**The powerful magic of the altar stars
reaches all things.
The second star of the Dipper
protects my body.
The Wu Yin and Wu Zi Stars
combine to form
the Power of the Dipper Star."**

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

- After the three Magic Circles have been drawn, the sorcerer uses the Magic Sword to inscribe a pentagram on the ground inside the center circle (with the top of the five pointed star pointing towards the southern direction).
- Next, the sorcerer takes some powdered Frankincense and a Hematite stone (used to increase the sorcerer's magical power), bringing both of these magical tools inside the pentagram.
- While standing in the center of the pentagram, the sorcerer holds the Magic Sword in his or her left hand, and the Hematite stone in his or her right hand, while saying the following Incantation:

**"I --(sorcerer's name)----, a Disciple of the Dao
Summon Supreme Commander Deng,
leader of the five gods of the storm
I ask for his help in every form.**

**Turn back this storm into the sea,
absorb it into every rock and tree,
send this storm far from me.
Quickly, quickly hear my plea!"**

- Next, the sorcerer takes the Frankincense and sprinkles it around the perimeter of the pentacle, casting some of the powder into the wind.
- The sorcerer leaves the Hematite stone as an offering to the magical powers of Supreme Commander Deng and the elements.

RITUAL USED FOR CREATING A SNOW STORM PROTECTION SACHET

The following ritual is used by sorcerers to make a magical protection sachet, used when a snow storm is approaching.

- When a major snow storm is approaching, the Daoist sorcerer first prepares him or herself by performing the "One Through Ten Meditation" and "the Three Invocations."
- After preparing the altar and ritual space, the Daoist sorcerer summons the appropriate celestial deity and energizes the following magical herbs: Peppercorn, Salt, Cayenne Pepper, Ginger, and Cloves."
- Next, the sorcerer places a pinch of Peppercorn inside a Jade altar bowl and says the following: "I charge you with protection."
- Then, the sorcerer places a pinch of Salt inside the Jade altar bowl and says the following: "I charge you with stability."
- The sorcerer places a pinch of Cayenne Pepper inside the Jade altar bowl and says the following: "I charge you with warmth."
- The sorcerer places a pinch of Ginger inside the Jade altar bowl and says the following: "I charge you with protection."
- Finally, the sorcerer places a pinch of Cloves inside the Jade altar bowl and says the following: "I charge you with protection."
- The sorcerer then mixes all of the magical ingredients inside the Jade altar bowl with both of his or her hands. While mixing the ingredients, the sorcerer chants Protection Mantras (specific to the celestial deity that the sorcerer summoned in the beginning of the magical ritual) and visualizes being kept safe, warm, and healthy.
- Finally, the sorcerer transfers the magical herbs to the center of a square red silk cloth.
- This red silk cloth is first folded in half, and

then folded in half again. The ends of the red silk cloth are then sewn together, and the entire contents is carried as a magical Protection Sachet.

ANCIENT RITUALS USING RAIN STONES

Throughout China's ancient history, weather magicians have used "Rain-Stones" or Magic-Stones" in order to summon and control rain, hail, or snow. According to certain ancient texts, "It is said that in the Summer, if the Weather Magician wants it to rain, he places the magical stone into a dish of water. After the magical stone has been submerged for several minutes and a ritual is performed, it is then removed from the water and its surface is rubbed while speaking magical incantations. If the sorcerer waves the magical stones in the air ever so slightly, clouds will gather and rain will come. However, if the sorcerer instead desires to make it snow or hail, he will then increase the intensity of the hand motion. It is said that some of these Rain-Stones are black, mingled with red."

One ancient text, completed during the Western Xia Dynasty (1032-1227 A.D.), mentions certain Rain Stone rituals performed by the Turks. This ancient text states, "There occurs two stones in Turkistan which, when placed crosswise (one on top of the other) and stained with the blood of a maiden, then set on a pole in the desert and a fistful of earth is thrown at it, will cause the entire earth to become dark and the ground to ooze water. Until these stones are removed, washed and then concealed, the oozing of the water from the earth will not diminish, and there will also be no light on the earth during this time."

"Additionally, there are two other stones in Turkistan which, when placed crosswise (one on top of the other) and stained with the blood of a maiden, then sprinkled with a fistful of water, will cause rain to begin to fall and thunder to quake. In the meantime, if the sorcerer also throws a ladle into the fire when performing this magical ritual, terrifying thunderbolts suddenly appear along with lightning. Until these stones are removed and washed, the lightning does not cease. Most of the Turkish sorcerers possess such stones."

THE ANCIENT SORCERERS OF WEATHER MAGIC

In ancient China, weather magicians were considered to be an exclusive class of sorcerers. Although these powerful sorcerers required special treatment and respect, they also walked a delicate line between acceptance and condemnation. According to ancient texts, the weather magician's fees, tools, and even his death required special attention and scrutiny.

FEES

In ancient China, the weather magician's "payment for services" was without complications. According to ancient accounts written by the Swedish Missionary Society, "When there is a drought, local farmers go to the weather-magicians, bringing them generous offerings. Sometimes several lumps of silver are given in order to employ their services in producing rain. Traditionally, the weather-magicians require the people to pay handsomely for their services. If the weather-magician completely fails to bring rain, the people feel that they have been deceived and the sorcerer is severely punished."

"Punishment can also happen if too much rain is produced, and throughout history, certain weather magicians have been known to have been whipped or flogged to death for having produced too much rain. Accordingly, if the rain is too heavy, the farmers will drag the weather magician into the Chinese court to be punished by the Shen Guan (Chief of the District). The mandarin offi-

cials then sentences the weather magician to a couple hundred lashes from the whip and then places him in stocks for a couple of weeks."

TOOLS

The sorcerer's magical weather tools were of primary concern, and were therefore always carefully guarded. According to ancient tradition, a lost Rain Stone could cause harm to anyone who found it or tried to use it. It was believed that whoever found the sorcerer's magical stone would immediately fall under a curse and could be struck with poverty, illness, and/or death.

DEATH

Because these unique individuals specialized in utilizing the esoteric powers of Weather Magic, it was believed that the death of a weather magician was always followed by heavy rainfall. In order to stop these rains, an incision had to be made with the point of a knife into the weather magician's stomach and his body was then immediately incinerated.

COUNTERING THE POWERFUL EFFECTS OF A WEATHER MAGICIAN

According to ancient tradition, a powerful storm created by a sorcerer of Weather Magic can only be averted by:

- Entreating the power of God for assistance,
- Having another sorcerer use a counteracting Weather incantation,
- Placing the rain stone in a warm place (such as by a fire),
- Killing the weather-magician

THUNDER MAGIC (WU LEI FA)

INTRODUCTION TO THUNDER MAGIC

The ability to influence nature by means of gathering the Heavenly fire and light was considered a central part of most Daoist magical traditions. Thunder Magic employed the ancient Daoist skill of ritually harnessing the benevolent and destructive powers of thunder and lightening.

Fire and Thunder are said to be the pivot of Heaven and Earth, causing all things to change course or direction; whereas Yin and Yang are believed to be the foundational forces of Heaven and Earth. According to the ancient Daoist text *Huolei Xu* (Preface on Fire and Thunder) written by master Wang Wenqing during the Song Dynasty (960-1279 A.D.), the "soaring and alert emissaries of Fire and Thunder (the Thunder Gods) were originally part of the ancestral breaths of Prime Origin. They adopted their true outer forms and physical manifestations from this "Utmost One," causing all celestial realities and numbered categories to evolve. From the breath of "one" (from the Dao to the Wuji) came the other numbers (the Yin and Yang of Taiji) and all of their energies of breath, which are also said to be the true source of fire and thunder."

A thorough understanding of how the cosmos operates is at the heart of ancient Daoist mysticism and provides the very basis for utilizing Thunder Magic. This dynamic interaction of cosmic power was described by Daoist master Wang Wenqing in *The Discourse on the Thunders*, "the organization of the world of time and space can be best understood through analyzing the cosmos according to the subtle energetic principles of the Heavenly Stems, Earthly Branches, Eight Trigrams, and the Sixty-four Hexagrams of the Yi-Jing. These ancient symbols locate the energetic course of the stellar divisions in space and time."

HISTORY OF THUNDER MAGIC

Daoist sorcerers who controlled the Elements and who could summon the powers of thunder and lightning appear in China's ancient history

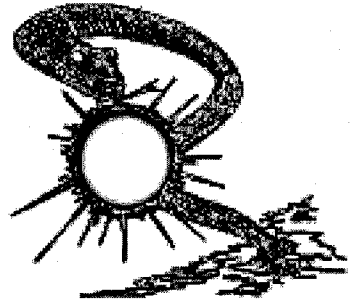


Figure 1.125. The Black Magic of both the Mao Shan sect and Shen Xiao sect make use of a snake-like spirit to harm a victim.

as far back as the Han Dynasty (206 B.C.-220 A.D.). There have been many styles of Thunder Magic, most of which are still practiced today. The earliest form of Thunder Magic is attributed to the Mao Shan Daoist sorcerers of southern China. However, all Thunder Magic sects attribute the founding of the esoteric methods of Thunder Magic to the legendary Daoist master Xu Xun (said to have died in 374 A.D.).

Legend states that Xu was lifted up to the Heavens in broad daylight, and that he left behind 12 disciples to spread his doctrines. One of the stories describing Master Xu's powers states that Xu Xun was a Confucian official as well as an expert in Daoist magic. The legend recalls a story about a huge snake-like demon that was attacking people in Master Xu's administrative jurisdiction. With his 12 disciples, Master Xu confronted the snake demon and destroyed it with the power of Thunder Magic. It is interesting to note that Black Magic used in both the Mao Shan sect and Shen Xiao sect make use of a snake-like spirit to harm an individual (Figure 1.125).

Over the years the magical system of Daoist Thunder Magic gained fame and momentum. During the Song Dynasty Period (960 - 1279 A.D.), Thunder Magic became the most popular form of Daoist sorcery. Because Daoist Master Xu Xun was one of the legendary founders of the Thunder Magic sects, he was canonized at the court of the emperor Hui Zang by the year 1112 A.D.

In 1116 A.D., the Thunder Magic sect of Deng Yougong (called the "Tian Xin Zheng Fa" style of Thunder Magic) was introduced at the court of emperor Hui Zang, through the presentation of a manual called *The Secret Method for Assisting the Nation and Saving the People*. This method of Thunder Magic was influenced from many of the Celestial Master Zheng Yi texts and teachings. The new Thunder Magic doctrines centered on the use of Five Thunder Magic, which uses the power of thunder as a moving agent of the Five Elements. The Five Thunder Magic sect of Deng Yougong also used magical Hand Seals (Mudras) and incantations (Mantras) that were modeled after esoteric Tantric Buddhist sects. In fact, the various doctrines of this Thunder Magic tradition are considered to be the Chinese counterparts to the Vajrayana Thunder Magic of Tibetan Tantric Buddhism.

In 1117 A.D., the Thunder Magic sect of Lin Lingsi (called Shen Xiao style of Thunder Magic) was introduced at the court of emperor Hui Zang. However, the Shen Xiao style of Thunder Magic eventually became controversial. Accusations included performing various rituals without regard to inner alchemy or any form of meditation; not being consistent in meditation practice; and performing Black Magic (similar to the Mao Shan priests). According to writings in the *Dao Fa Hui Yuan*, during this time period many sorcerers of Black Magic would also use Thunder Magic to summon, control, and dispatch evil spirits and demons.

A massive compendium of Thunder Magic literature was compiled from the writings of several noted Daoist experts listing the various Thunder Magic sects of the Song Dynasty Period. Each system of Thunder Magic is maintained and distinguished from each other system through the sect's individual Lu (the registrar of spirit names, incantations, and talismans). The seven main systems of Thunder Magic are described as follows (Figure 1.126):

1. **Sanskrit Primordial Breath Thunder Magic Sect:** This system was used by the Qing Wei sects, and claims the legendary female Daoist Master Wei Huacun as its founder. Master Wei Huacun is also considered to be the original

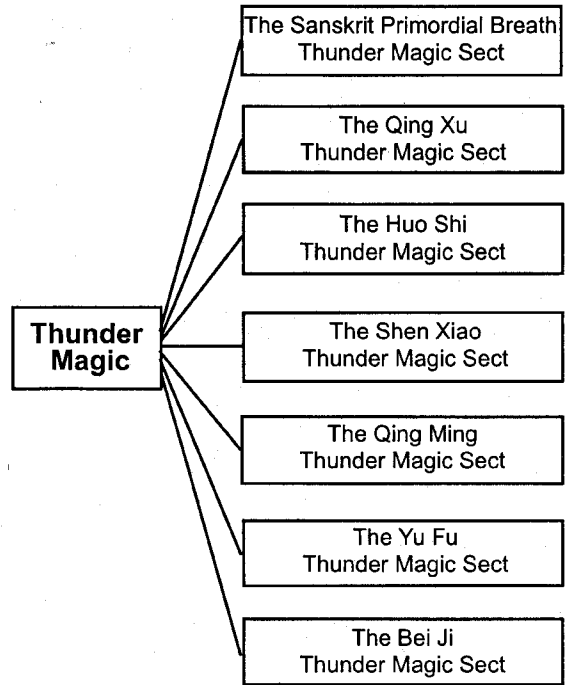


Figure 1.126. The Seven Main Systems of Thunder Magic

founder of the Mao Shan sect. It is included the following three Daoist schools:

- **The Dong Zhen Hun Tun Thunder Magic Sect (Mao Shan).** This system was developed and practiced in the South of China.
 - **The Qing Wei Thunder Magic sect (Hua Shan and Fujian).** This system was developed and practiced in western China during the early Song Dynasty period (420 - 478 A.D.).
 - **The Ling Bao Thunder Magic sect (Gezao Shan).** This system was developed in the South of China.
2. **The Qing Xu Thunder Magic Sect:** This system was used by the Tai-Yi sect.
 3. **The Huo Shi Thunder Magic Sect:** The Fire Master Thunder Magic system is attributed to Daoist master Wang Zi Hua. It flourished during the mid-Tang Dynasty (618-907 A.D.) and was believed to have originated on the Southern peak of Heng Shan and on Mount Tian Tai in South-East China.

4. **The Shen Xiao Thunder Magic Sect:** This system was attributed to Daoist master Wang Wen Qing (born in 1093), and it was used by the Shen Xiao order, headed by Daoist master Lin Lingsi.
5. **The Qing Ming Thunder Magic Sect:** This system was developed in China during the Southern Song Dynasty period (1127 - 1279 A.D.).
6. **The Yu Fu Thunder Magic Sect:** This system was developed and used by the Zheng Yi Celestial Master sect in Longhu Shan.
7. **The Bei Ji Thunder Magic Sect:** This system was developed and used by the Quen Zhen Pole Star sect in Wudang Shan.

HISTORY OF THE FIVE THUNDER GODS

According to ancient Chinese history, the Thunder Magic sects were rooted in the liturgical traditions of Ling Bao Daoism. The Ling Bao Daoist sect was famous for its ability to generate esoteric powers from magical talismans and charms and use them to fight against evil spirits or to heal the sick. According to ancient Chinese belief, the "Five Thunder Gods" were originally the "Five Plague Demons," and they were assimilated into the Thunder Magic rituals of the new Daoist movements during the Song Dynasty (420 - 478 A.D.).

The Thunder Magic rituals of the Song Dynasty prompted a reorientation of Daoist religious practices towards healing by means of exorcism. Illness and disease were thereafter believed to be also caused from an evil demonic presence instead of just the moral transgressions of the afflicted person or his or her ancestors. In order to combat demonic attack, incantations, talismans, and magical seals were used to summon, bind, interrogate, and expel the evil spirits via the assistance of these fierce warrior gods.

As Thunder Gods, these celestial deities still maintain a fierce reputation. There are several Daoist masters today, from both the Zheng Yi ("True One") and Quen Zhen ("Complete Reality") monasteries within both the Peoples Republic of China and Taiwan, who readily recall stories about individuals who either did not believe



Figure 1.127. Great Emperor Zhen Wu (True Warrior)

in or even despised Thunder Magic. These individuals were reportedly severely punished by the Thunder Gods, who do not tolerate insults and tend to strike in a deadly manner.

According to ancient writings in the *Zheng Yi Thunder Manuals*, there are several descriptions of these divine intercessors. The chief among them were the Sisheng (Four Saints):

- **Beidi (God of the North):** Also known as the Great Emperor Zhenwu (True Warrior), Baidi is believed to reside in Mt. Wudang in Hubei Province (Figure 1.127). Because he is the governor of the northern quadrant, the seven stellar mansions (Xing Xiu) are associated with the North. He appears with disheveled hair and bare feet; he is accompanied by a magical turtle and snake and armed with a "precious sword." The turtle and snake were animal transformations of the Demon King (Mowang) whom Zhenwu defeated in a great cosmic battle on Wudang Shan.
- **Marshal General Heisha (Black Killer):** Also known as the "Protector of Sageliness." He is considered to be the destroyer of demons and is the lieutenant of the Northern Emperor. According to the *Huangchao Shishi Leiyuan*, General Heisha has angry eyes, disheveled hair, bare feet, and is dressed in black clothe,



Figure 1.128. Marshal General Tianpeng
(God of the East and of Air)



Figure 1.129. Zhao Gongming
(The Chief of the Five Demon Masters)

with a dark hat. He rides a golden dragon, holds a massive sword, and leads an army of three hundred thousand soldiers.

- **Marshal General Tianpeng (God of the East and of "Air"):** General Tianpeng is assigned the function of security and protection, fending off all evil influences. Marshal General Tianpeng is the first of the nine stars of the esoteric Dipper and is the supreme commander of thirty-six generals (Figure 1.128). At one time, General Tianpeng was believed to have three heads and six arms, which held a hatchet, rope, bow, arrow, lance and spear.
- **Marshal General Tianyou (Heavenly Offering):** General Tianyou is assigned the function of security and protection, fending off all evil influences.

The Thunder Magic manuals also spawned a host of other warrior gods. One of the most important to these was the transfigured chief of the Five Demon Masters, Zhao Gongming (Figure 1.129). Throughout the various Daoist exorcist cannons, the Five Demon Masters appear with slight variations in their personal names. For example, in the Shenxiao and Qingwei exorcism liturgies they are titled Wudi Shizhe (Emissaries of the Five Gods) and Wuwen Shizhe (the Five Emissaries of Plague).

Once Zhao Gongming was canonized as one of the cardinal deities of the Daoist Qingwei movement, he no longer appeared exclusively as a plague deity. Instead, he exercised broad dominion over the legions of demon warriors throughout the world. According to Thunder Magic scriptures, the plague demons were fully rehabilitated, and were no longer seen as scourges of humanity, but were heralded as benevolent spirits who exorcised the evil demons responsible for afflicting the sick.

It was also during the Song Dynasty that the Five Emissaries of Plague acquired definitive iconographic forms (human-beast hybrids), each possessing a distinct type of magical weapon highly effective in combating demons (Figure 1.130):

- An anthropoid demonic form, with a Ladle and urn
- Crow head and human body form, with a leather bag and sword
- Tiger head and human body form, with a fan
- Rooster head and human body form, with a hammer and spike
- Horse head and human body form, with a fire gourd

ORIGIN OF THE FIVE THUNDER GODS

After the Song Dynasty, the Five Emissaries of Plague began to be referred to as "The Five Supreme Commanders of the Thunder Agency" and were under the administration of the "Heavenly Lord of Universal Transformation Whose Voice of Thunder Resonates With the Origin of the Nine Heavens." According to ancient Daoist Thunder scriptures, there are many supreme commanders listed within the Thunder Agency. Some Daoists systems teach that there are 36 drums in the Thunder Agency, one drum for each of the 36 supreme commanders. Others Daoist systems teach that there are 24 Heavenly Sovereigns who summon



Figure 1.130. During the Song Dynasty, the Five Emissaries of Plague acquired definitive iconographic forms (human-beast hybrids).

the clouds and rain, and guard the teachings.

The Five Supreme Commanders of the Thunder Agency are the Five Thunder Gods frequently seen in modern Daoist scriptures and books. They are widespread among the Chinese Daoist systems, and their portraits or images are enshrined in some of the most important Daoist temples. The five supreme commanders are Deng, Bi, Liu, Xin, and Pang. These five supreme commanders are described as follows:

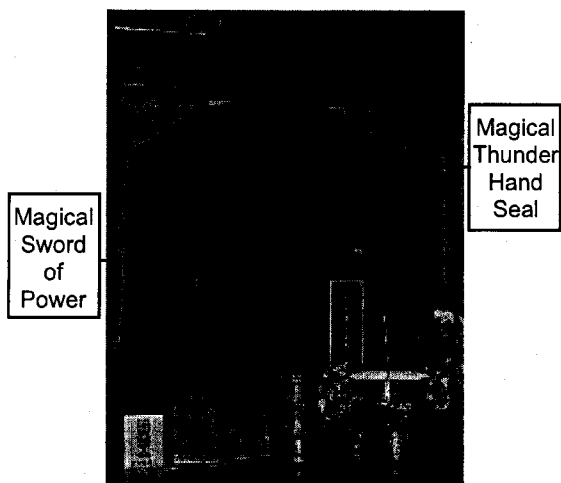


Figure 1.131. Supreme Commander Deng (Zhong):
(The Leader of the Five Thunder Gods)
He holds the Sword of Power and Knowledge of
Celestial Fire. His Left (Yang) hand holds the
Magical Fa Yin (Hand Seal) of Thunder.

Supreme Commander Deng (Zhong): The Leader

Deng (Zhong) is the leader of the five supreme commanders (Figure 1.131). He is in charge of laws and decrees, and he is also responsible for the summoning and interrogation of the Thunder Agency. In the *Supplementary Records of the Listener* he is known as "General Deng of Heavenly Origin who Summons and Interrogates Demons." According to the *Remaining Stories about Cauldron-Casting* (quotes from the *Personal Records of the District of Changshu*), he was also known as "Supreme Commander Deng, the Great Spirit in Charge of Laws and Decrees." The text *Dengzhen Yinjue* contains the spell, "Beidi Shagui Zhi Fa" (Ritual Method of the God-Emperor of the North for Killing Demons), which is used for summoning General Deng.

It is said that he has bright silver teeth and is surrounded by fire." Deng is also the leader of a regiment of "fire chariots" and is sometimes known as "Blazing Fire Deng."

Supreme Commander Bi: The Thunder Spirit

Supreme Commander Bi (also known as Tianhua) controls the dryness and wetness of

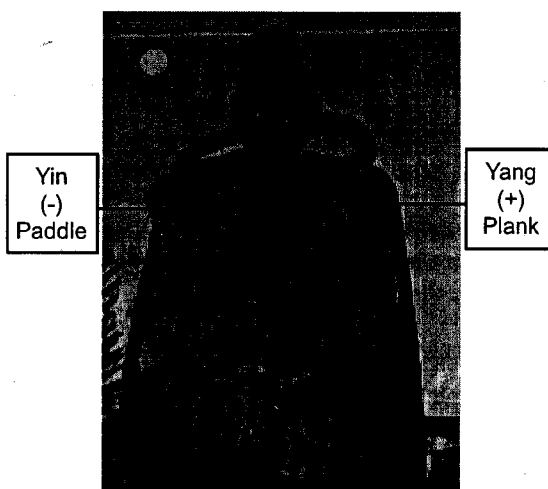


Figure 1.132. Supreme Commander Bi:
The God of Lightning
He connects the Yin Paddle
with the Yang Plank in order to
create Lightning.

Heaven and Earth, monitors the activities of demons, and attacks all those who are not benevolent or upright (Figure 1.132).

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

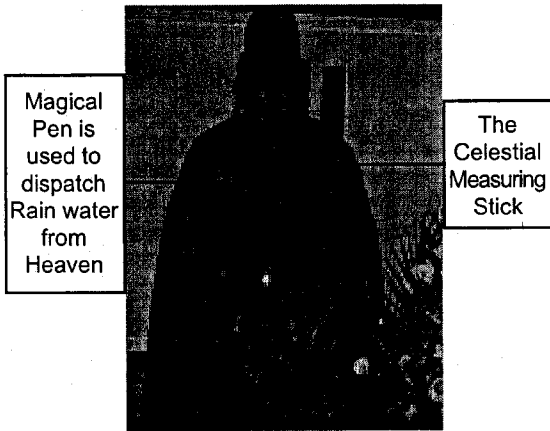


Figure 1.133. Supreme Commander Liu:
The God of Rain (In Charge of Affairs)

When you pray for rain, he will measure the water of Heaven with his celestial ruler (measuring stick) 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.

in the sky. Later, he refined the battle formation of fire, hail, wind, and thunder of the five colors, helped the Yellow Emperor kill Chiyou (the main Demon God), and became the master of dragons. The Jade Emperor appointed him Supreme Commander Bi of the Thunder Agency and also appointed him to be in charge of the twelve Thunder Courts, as well as to assist the Highest Emperor of the Mysterious Heaven in using spirits and in killing the gods of plague.

Supreme Commander Liu: In Charge of Affairs

Heavenly sovereign Liu (also known as Hou) lived during the Jin Dynasty (Figure 1.133). 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

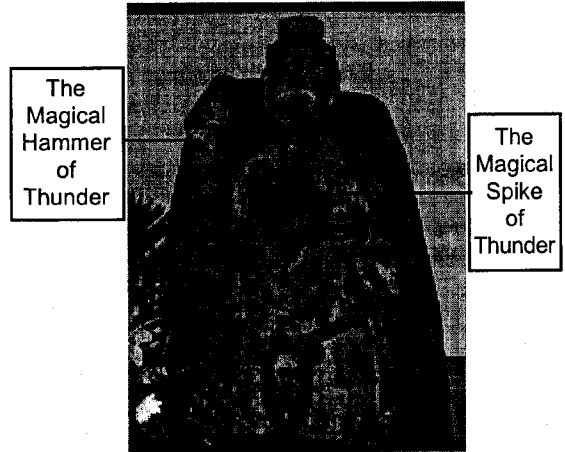


Figure 1.134. Supreme Commander Xin:
The God of Thunder (Thunder Bird-Man)
He strikes the spike
with the Hammer of Thunder
in order to create thunder.

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: Thunder Bird-Man

Supreme Commander Xin (formerly known as Xin Xing and Zhenyu) was a native of Yongzhou (Figure 1.134). According to the *Comprehensive Collection of Investigations into the Divinities of the Three Doctrines Since their Origin*, there was a Mountain of Divine Thunder in the area of Yongzhou. While travelling around the area, Xin Xing's mother was literally scared to death by a thunderbolt erupting on the Mountain of Divine Thunder. As Xin Xing held his mother's corpse, weeping, the Thunder Spirit was moved by Xin's extreme filial piety. The Thunder Spirit therefore transformed into a Daoist priest and immediately offered Xin his apology. He then presented Xin with twelve fire elixirs for him to eat. As Xin began to eat the fire elixirs his body began to change form. His head changed into that of a monster,

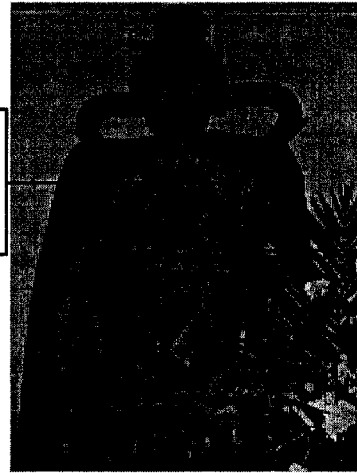
his mouth changed into a beak, his shoulders changed into wings. A magical dagger (spike) appeared in his left hand, a magical Hammer appeared in the right hand, and five drugs (herbs) appeared under his feet.

The Jade Emperor appointed him as Supreme Commander, and 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 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 worship the Thunder Spirits 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: Guards Heavens Gate

Supreme Commander Pang was formerly named Pang Qiao (also called Changqing). According to the *Comprehensive Collection of Investigations into the Divinities of the Three Doctrines Since their Origin*, he was born in a poor family who had been ferrymen for generations. Pang Qiao was kindhearted and compassionate to those who travelled by ferry, always helping people in emergencies and in times of difficulty. Upon hearing

Magical
Sword
used to
Dispatch
Wind



Magical
Gord
used to
Create
Wind

Figure 1.135. Supreme Commander Pang:
The God of Wind

(Guards the Gate of Heaven)

He creates wind within the Celestial Gord (Calabash)
and uses a magical sword to dispatch it.

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 (Figure 1.135). He has never failed to vanquish or exterminate evil demons in the Underworld.

THE TWO PRIMARY SCHOOLS OF THUNDER MAGIC

The skill of Thunder Magic is traditionally divided into two distinct schools of training: Internal Thunder Magic (Thunder Magic used for healing self and others) and External Thunder Magic (Thunder Magic used for absorbing celestial power and for Exorcism).

INTERNAL THUNDER MAGIC (CULTIVATION AND HEALING)

Internal Thunder Magic is a part of Nei Dan (Inner Alchemy) training, which flourished during the Song Dynasty Period (960-1279 A.D.). This school of thought originates from the ancient Daoist belief that before birth, the human body receives a maximum allotment of Ling Shen (the divine magical power of life), which is assembled during the embryonic stage of development.

Daoist Master Wang Wenqing's text *The Discourse on the Thunders*, often refers to the magical powers of the Li, Kan, Xun, Gen, and Kun Trigrams for use in preparing the body to gather and contain the power of thunder (Figure 1.136). The magical use of the specific hexagrams mentioned in the text doubles the initial powers of the associated trigrams Li, Kan, Xun, Gen, and Kun.

The Discourse on the Thunders states that, "When the Five Thunders are applied internally for the sake of Qi cultivation, the Dao becomes the disciple's substance and the rituals of practice become the means of energetic and spiritual operation. When internally cultivated, the combined energies of the Five Thunders investigate and unite the Heavenly motivating forces of the Bagua, bring together and concentrate the magical powers of the Five Elements, and unite the Four Signs in harmony." The ancient Daoists also believed that the combined energies of the Five Thunders sever and destroy the Three Worms (i.e., three spiritual parasites, also known as the Three Internal Corpse Demons, who report all human behavior and transgressions to the Heavenly Officials).

According to *The Discourse on the Thunders*, "When the Fire and Water energies are substantial, then the Wood and Metal energies combine

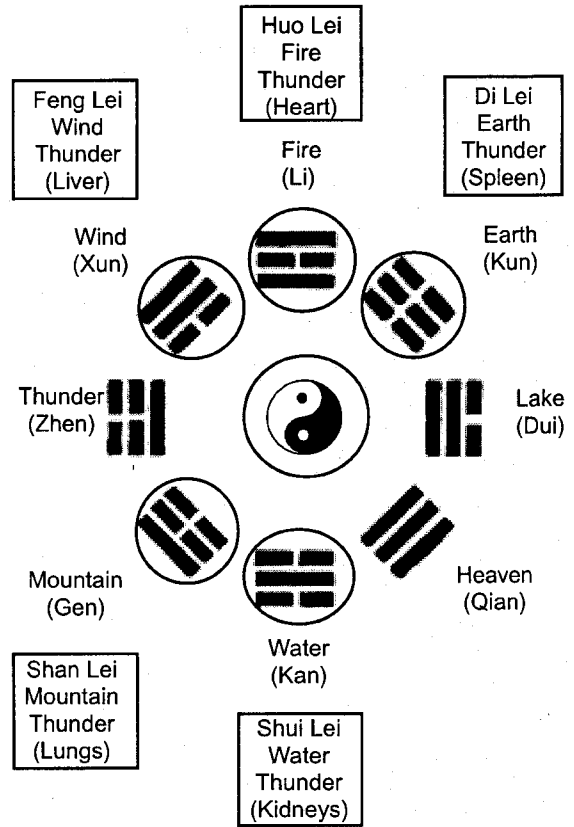


Figure 1.136. The Body's Internal Five Thunders, Manifesting Within the Eight Energetic Fields of the Postnatal Bagua

and thoroughly connect. The Sun (Yang) allows the energy to refine, and the Moon (Yin) causes the energy to boil. The golden embryo can then free itself and turn divine, becoming an immortal of supreme standing."

Master Wang also employed the hexagram Da Zhuang (the Great Power) in order to support the belief in his theories on Thunder Magic. The Da Zhuang hexagram is composed of the Qian (Heaven) and Zhen (Thunder) trigrams. Master Wang was convinced that the combination of these two trigrams embody the very nature of the magical power of the Thunders (Figure 1.137).

Traditionally, the ancient Daoists would perform Five Organ Regulation meditations to purify their bodies and prepare their inner power

for spiritual transformation. The Yellow Court Meditation was used by the Zheng Yi Daoist sect for internal healing, as well as for preparing the physical body to receive the powerfully charged energy of the Heavenly Thunder Qi.

MAGICAL THUNDER CORRESPONDENCES

In ancient China, each of the Five Yin Organs was assigned to a specific Element, direction, color, spiritual animal, and Daoist Mountain, as well as a specific type of Thunder Qi (Figure 1.138). The four primary directions (South, North, East, and West) are considered to be the "four poles that occupy the center" and are the primary reason that the Five Thunders are commanded by Heaven. Understanding these obscure terminologies and their internal correlations will assist the reader in comprehending the various esoteric codes used throughout ancient Daoist mysticism in order to conceal the advanced teachings from non-initiates.

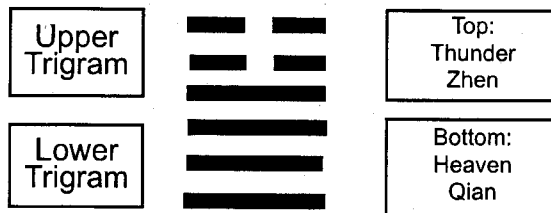


Figure 1.137. The hexagram Da Zhuang (Great Power)

- **Li Trigram-Nan (South):** This trigram's Element is Fire; its Celestial Animal is the Red Phoenix; its Daoist Mountain is Heng Shan Lei (Heng Mountain Thunder); its type of Thunder is Huo Lei (Fire Thunder); and its internal organ correspondence is the Heart Organ.

The 5th Heavenly Stem (Wu) and 1st Earthly Stem (Zi) belong to the East. However, only the 5th Heavenly Stem (Wu) and the 10th

Magical Thunder Correspondences					
Thunder Trigram	Magical Function	Element & Type of Thunder	Daoist Thunder Mountain	Magical Animal and Direction	Internal Organ
Xun Trigram	To Summon Supreme Commander Pang (God of Wind)	Wood (Feng Lei) Wind Thunder	Tai Shan Lei (Tai Mountain Thunder)	Green/Blue Dragon East (Dong)	Yin - Liver Yang - Gall Bladder (Tendons)
Li Trigram	To Summon the Celestial Thunder Fire	Fire (Huo Lei) Fire Thunder	Heng Shan Lei (Heng Mountain Thunder) -	Red Phoenix South (Nan)	Yin - Heart Yang - Small Intestine (Blood Vessels)
Kun Trigram	To Summon Martial General Deng (Leader of the Five Thunder Gods)	Earth (Di Lei) Earth Thunder	Song Shan Lei (Song Mountain Thunder)	Golden Phoenix Center (Zhong)	Yin - Spleen Yang - Stomach (Muscles)
Gen Trigram	To Summon the Thunder Command	Metal (Shan Lei) Mountain Thunder	Hua Shan Lei (Hua Mountain Thunder)	White Tiger Xi (West)	Yin - Lungs Yang - Large Intestine (Skin)
Kan Trigram	To Summon Supreme Commander Xin (God of Thunder)	Water (Shui Lei) Water Thunder	Heng Shan Lei (Heng Mountain Thunder)	Black Turtle/ Snake North (Bei)	Yin - Kidneys Yang - Urinary Bladder (Bones, Brain, Marrow)

Figure 1.138. Chart of Magical Thunder Correspondences

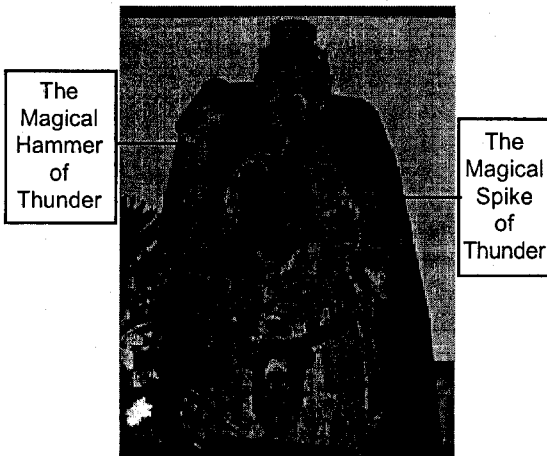


Figure 1.139. Supreme Commander Xin:
The God of Thunder (Thunder Bird-Man)
He strikes the spike
with the Hammer of Thunder
in order to create thunder.

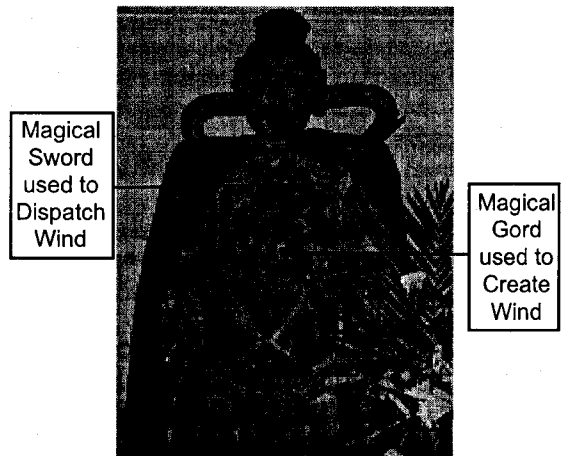


Figure 1.140. Supreme Commander Pang:
The God of Wind
(Guards the Gate of Heaven)
He creates wind within the Celestial Gourd (Calabash)
and uses a magical sword to dispatch it.

Heavenly Stem (Kui) initiate fire. Fire is attached to the Li Trigram, which is empty in the middle and is the ruling position of thunders and thunderclaps. When Yang is at its zenith, the fire of thunder is stimulated to charge forth and transform into lightning (dang). Therefore, Thunder Fire is located in the Southern region.

- **Kan Trigram-Bei (North):** This trigram's Element is Water; its Celestial Animal is the Black Turtle and Snake; its Daoist Mountain is Heng Shan Lei (Heng Mountain Thunder); its type of Thunder is Shui Lei (Water Thunder); and its internal organ correspondence is the Kidney Organs.

The 3rd Heavenly Stem (Bing) and the 1st Earthly Stem (Zi) belong to the East. The "Water Department," the "Milky Way," and the Thunder Gates" are all based on Kan. Therefore, the Thunder Office is located in the Northern region.

The Thunder Gods assemble during the "Bing" Heavenly Stem time periods (occurring six times each calendar year) in order to reverently receive their orders. The Supreme

Commander Xin (Thunder Bird-Man) is also attached to the Element of Water and manifests his brightness at the zenith of Yin (Figure 1.139). Therefore, at 11 p.m. until 1 a.m. on days of Ren (9th Heavenly Stem) and Kui (10th Heavenly Stem), Supreme Commander Xin descends into the world of man.

- **Xun Trigram-Dong (East):** This trigram's Element is Wood; its Celestial Animal is the Green and Blue Dragon; its Daoist Mountain is Tai Shan Lei (Tai Mountain Thunder); its type of Thunder is Feng Lei (Wind Thunder); and its internal organ correspondence is the Liver Organ.

The 9th Heavenly Stem (Ren) and 1st Earthly Stem (Zi) belong to the East. Ren is the office of thunders and thunderclaps. Therefore, the Thunder Gate is located in the Eastern region.

The Supreme Commander Pang (who Guards the Gate of Heaven) is attached to the Element of Wood and the "breaths of Yin and Yang" (Figure 1.140). Therefore, at 5 a.m. until 7 a.m. on days of Jia (1st Heavenly Stem) and Yi (2nd Heavenly Stem) Supreme Commander Pang descends into the world of man.

- **Gen Trigram-Xi (West):** This trigram's Element is Metal; its Celestial Animal is the White Tiger; its Daoist Mountain is Hua Shan Lei (Hua Mountain Thunder); its type of Thunder is Shan Lei (Mountain Thunder); and its internal organ correspondence is the Lung Organs.

The 1st Heavenly Stem (Jia) and the 1st Earthly Stem (Zi) belong to the East. Therefore, the Thunder Command is located in the Western region.

- **Kun Trigram-Zhong (Center):** This trigram's Element is Earth; its Daoist Mountain is Song Shan Lei (Song Mountain Thunder); its type of Thunder is Di Lei (Earth Thunder); and its internal organ correspondence is the Spleen Organ.

The 7th Heavenly Stem (Geng) and the 1st Earthly Stem (Zi) belong to the East. According to the *Discourses on the Thunders*, "the 5th Heavenly Stem (Wu) and 6th Earthly Stem (Si) also belong to the Center, which is the ancestor of the great numbers. The thunders are attached to the Trigram Kun and the Earth Element, and they assist to guard the Central Palace. The thunders and thunderclaps carry the orders of the god emperors, and they are endowed with the central breath of Heaven and Earth. Therefore, the thunders exclusively kill what is not correct, out of harmony, or evil.

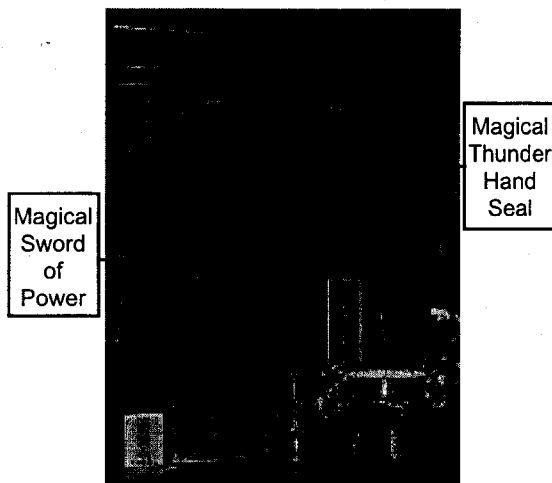


Figure 1.141. Supreme Commander Deng (Zhong): (The Leader of the Five Thunder Gods) He holds the Sword of Power and Knowledge of Celestial Fire. His Left (Yang) hand holds the Magical Fa Yin (Hand Seal) of Thunder.

Because the thunders guard the Central Palace, the Martial General of the Five Thunders, Blazing Fire - Heavenly Lord Deng, manifests his brightness at the zenith of Yang. Therefore, at noon on days of Bing (3rd Heavenly Stem) and Ding (4th Heavenly Stem) Supreme Commander Deng descends into the world of man (Figure 1.141)."

THE YELLOW COURT MEDITATION FOR INTERNAL CULTIVATION

In order to prepare the body for gathering and containing the celestial power of thunder, the Daoist disciples would practice the Yellow Court Meditation. The Yellow Court Meditation is an important Daoist training used in the first stages of Thunder Magic to gather and contain the celestial power of thunder. It is sometimes described as the process of gathering the Five Thunders into the Yellow Emperor's Court.

The purification of the Yellow Court was considered to be the first step in learning the process of Thunder Magic. Traditionally, this was undertaken only after filling and solidifying the Lower Dantian, and then mastering both the Microcosmic Orbit and Macrocosmic Orbit meditations. The process of purifying his or her Yellow Court prepares the disciple for moving the powerful Thunder Qi throughout his or her internal organ system without the risk of causing any physical, energetic, or spiritual (mental or emotional) damage. It is only after performing the "Yellow Court Meditation" that Daoist disciples can effectively control the celestial power of the thunder.

In the Qing Wei Thunder Magic sect (from Hua Shan and Fujian), which originated in western China during the early Song Dynasty period (420 - 478 A.D.), the Yellow Court Meditation was taught as follows:

THE FIRST BREATH (KNOWN AS THE DAO DE HEAVENLY WORTHY), THE BREATH OF JING

In the first breath, the energetic vapors of both the Metal Element (Mountain Thunder) and Water Element (Water Thunder) are joined together into the seminal essence, and are to be collected and transformed within the alchemic furnace of the Lower Dantian.

- Inhale and fill the Lower Dantian via the nose (breath-Yang) and mouth (saliva-Yin), combining the energetic Elements of Metal (white vapor from the Lung Mountains) and Water (black vapor from the Kidney Waters).
- Mix this first combined essence with the saliva, then exhale and direct it downward to fill the Lower Dantian's cauldron (Figure 1.142).

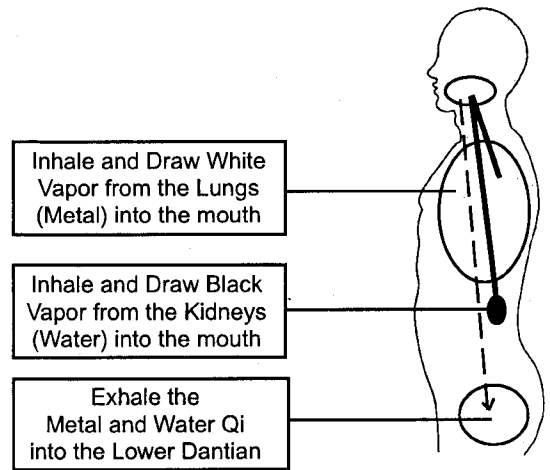


Figure 1.142. The First Breath: Gathering the Body's Metal and Water Element Qi (Yin) into the Lower Dantian

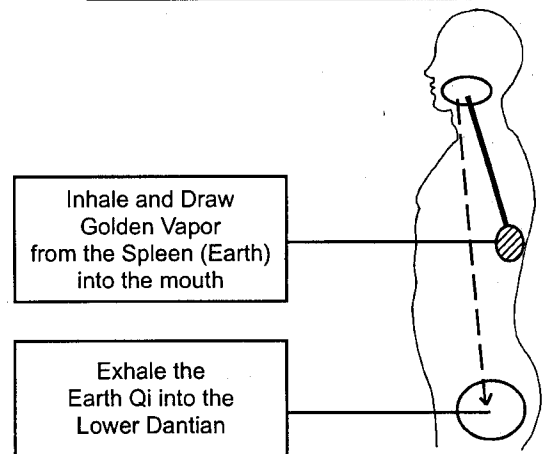


Figure 1.143. The Second Breath: Gathering the Body's Earth Element Qi (Center) into the Lower Dantian

THE SECOND BREATH (KNOWN AS THE LING BAO HEAVENLY WORTHY), THE BREATH OF QI:

- On the next inhalation, draw the magical power of the Earth Element (Earth Thunder) upwards from the Spleen in the form of a golden yellow vapor. Imagine and feel this golden energy ascending from the Spleen into the mouth, then combine it with the breath and saliva.
- Exhale and direct the combined breath, saliva, and golden energy downward to fill the Lower Dantian's cauldron (Figure 1.143).

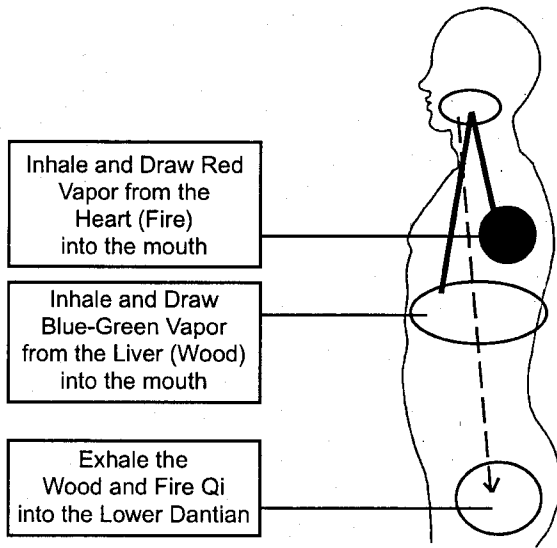


Figure 1.144. The Third Breath: Gathering the Body's Wood and Fire Element Qi (Yang) into the Lower Dantian

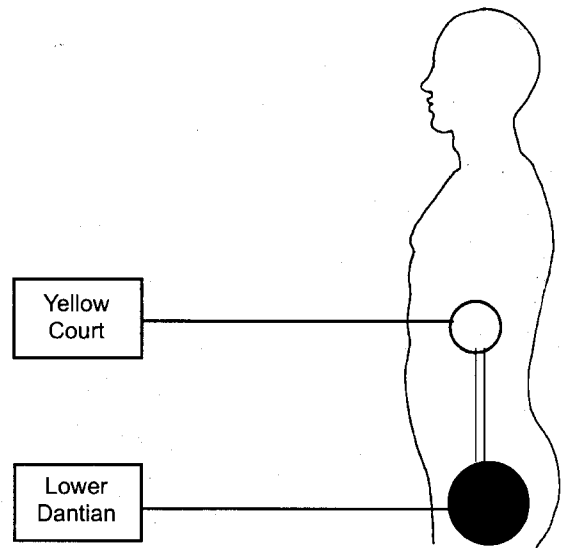


Figure 1.145. The Stillpoint: Combining the Vapors of the Body's Jing, Qi, and Shen Vapors in the Yellow Court.

THE THIRD BREATH (PRIMORDIAL HEAVENLY WORTHY), THE BREATH OF SHEN

- Finally, inhale green/blue vapor from the Liver's energetic Wood Element (Wind Thunder) and the red vapor from the Heart's Fire Element (Fire Thunder) upwards into the mouth. In the mouth combine these two energies together with the breath and saliva.
- Exhale and direct the combined breath, saliva, and energy downward to fill the Lower Dantian's cauldron (Figure 1.144).

ENTERING THE STILL-POINT

In the final stage of the Yellow Court Meditation, the Daoist sorcerer completely stops breathing and enters into the magical realm of the "Still-Point" (i.e., the energetic space existing between the Yin and Yang of the breath).

- While remaining in the "Still-Point" between the exhale and the inhale, draw all three breaths upward from the Lower Dantian (via the Taiji Pole) and feel this energy enter into the Yellow Court.
- In the Yellow Court, create and refine the "cinnabar pill" of immortality by joining together all three breaths (representing the Three Powers of Man: Jing, Qi, and Shen) and energetically fusing them into one (Figure 1.145).

FUSING WITH THE DAO

- At this point, dissolve into the infinite space of the Wuji and commune with the eternal Dao.
- Maintained this magical state as long as you can comfortably hold your breath.

CLOSING THE DEVIL'S (GHOST) GATE BEFORE HEALING THE SICK

The ancient Daoists believed that before using the powerful energy of Thunder Magic to treat the sick, it was important for the sorcerer to first "Close the Devil's Gate." The magical action of Closing and Sealing the Devil's Gate prevented the patient's vital life-force essence from flowing away from his or her body. This magical Closing and Sealing action could only happen after the exact location of the Trigram Gen (also known as the "Ghost Door," "Devil's Gate," or "Demon's Entrance") had been discerned (Figure 1.146).

Ancient Chinese military strategy explains that this weakness is due to the fact that the Gen Trigram contains only one strong defensive line on the outside and two weak broken lined on the inside. A strong attack will allow the invaders the ability to overcome the first line of defence and easily pass through the two weak lines.

The Trigram Gen is traditionally known as both the "Gate of Life" as well as the "Ghost Door." By "Opening Heaven's Gate" and "Closing the Ghost Door" the Daoist sorcerer could seal off any harmful spiritual and energetic influences. This magical sealing allowed divine energy to fill the sorcerer's dwelling place and altar, and facilitated powerful magical healing.

For sorcerers of Black Magic, the physical location of the Trigram Gen was considered to be the best place to launch a psychic attack. Since the Ghost Gate is located in the direction of North-East, it is also known as the "Gate of Hell" or "Demon's Entrance;" and is considered to be the position most vulnerable to attack.

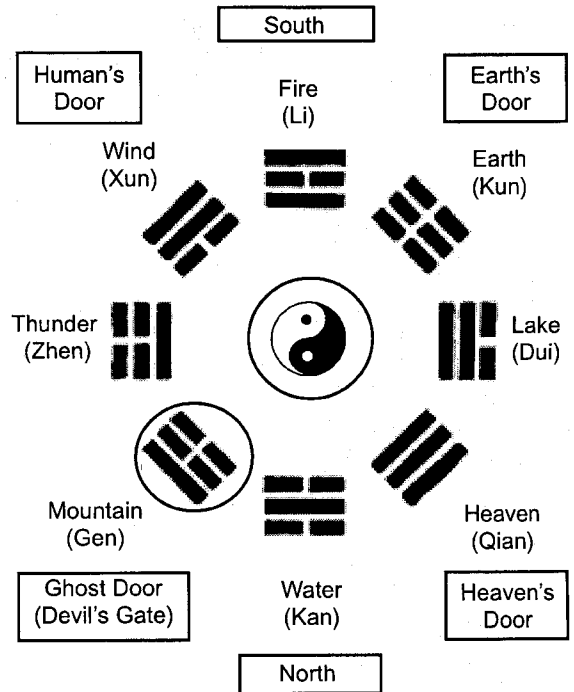


Figure 1.146. The Gen Trigram contains only one strong defensive line on the outside and two weak broken lined on the inside.

It is from this direction (i.e. North-East) that evil sorcerers summon and dispatch the powers of evil to attack a victim's body and make it sick. For example, when sorcerers of Black Magic summon and dispatch the terrifying Six Jia Spirits, they are generally sent into the victim's Gate of Life to cause severe sickness or death.

CLOSING THE DEVIL'S (GHOST) GATE

To form the pattern of Closing the Ghost Gate, begin as follows:

- Start by making three horizontal lines in the air directly over the ghost, spirit entity, or energetic portal through which you have discovered that they enter into the room. Starting at the top and working downward, use the right handed Sword Fingers (Figure 1.147), and draw from the left towards the right direction three times.
- Next, make three vertical lines in the air, directly over the three horizontal lines. Starting at the right and working towards the left, use the right handed Sword Fingers, move from the left towards the right direction three times.
- Form the image of a box (symbolic of a jail) in the air, surrounding the energetic grid of three horizontal and three vertical lines. Using the right handed Sword Fingers, start at the top left corner and draw a vertical line downward to the bottom left corner. Then draw a horizontal line from the top left to the top right corner. Next, draw a vertical line from the top right to the bottom right corner. Finally, close the box by drawing a horizontal line from the bottom left to the bottom right corner (Figure 1.148).
- Finally, form the image of a person (the Chinese character "Ren") in the air inside of the jail. Using the right handed Sword Fingers, the first stroke moves from the top middle to the bottom left corner; the second stroke moves from the top-middle towards the lower right corner.

OPENING HEAVEN'S GATE

As the postnatal Trigrams change throughout the days, months, and years, the position and location of the Gen Trigram (Gate of Life) changes accordingly.

The ancient Daoists believed that without knowing the exact location of the Celestial Gate of Life, it was impossible to effectively perform exorcisms, blessings, healings, or even meditations. The secret to understanding the mystery of the location of the Celestial Gate of Life is actually quite simple: the handle of the Big Dipper is always pointing towards it (Figure 1.149).



Figure 1.147. Right Handed Sword Fingers

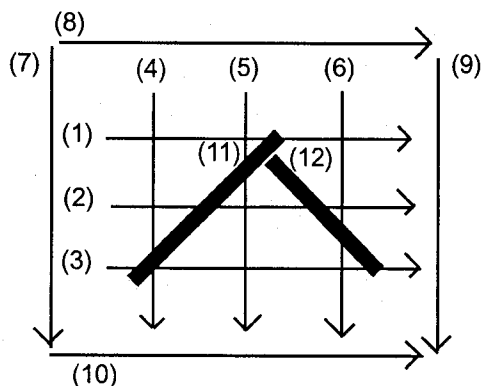


Figure 1.148. The Pattern of Closing the Ghost Gate

1. One way to Open Heaven's Gate is to first start at the Human's Door position. While facing Heaven's Gate, begin to walk towards the right (Yin) direction in a semi-counterclockwise circle, spiraling your way towards the center of the circle (Figure 1.150).
 - When starting the walk, begin with both palms facing the Lower Dantian.
 - Then, while stepping, keep the palms in the front of the body and slowly move them upwards towards the level of the Middle Dantian.
 - Keeping the palms in the front of the body, continue to move them upwards towards the level of the Upper Dantian.
2. When you reach the center of the circle (considered to be the North Star), your palms should be above your head. At that point, begin to walk towards the left (Yang) direction in a semi-clockwise circle, working your way towards the outside of the circle and ending at the Heaven's Gate.
 - As you begin to walk, keep both palms above your head, facing the Upper Dantian.
 - Then, while stepping, allow the palms to face

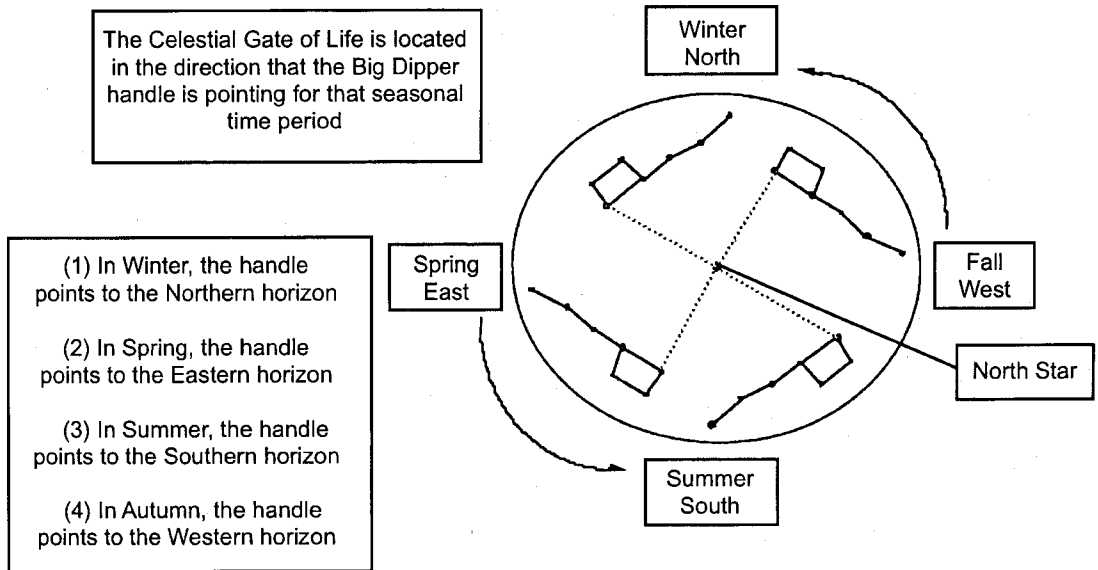


Figure 1.149. In Ancient China, the Handle of the Big Dipper was used to determine the location of the Celestial Gate of Life (The North Star was always positioned in the center of the diagram).

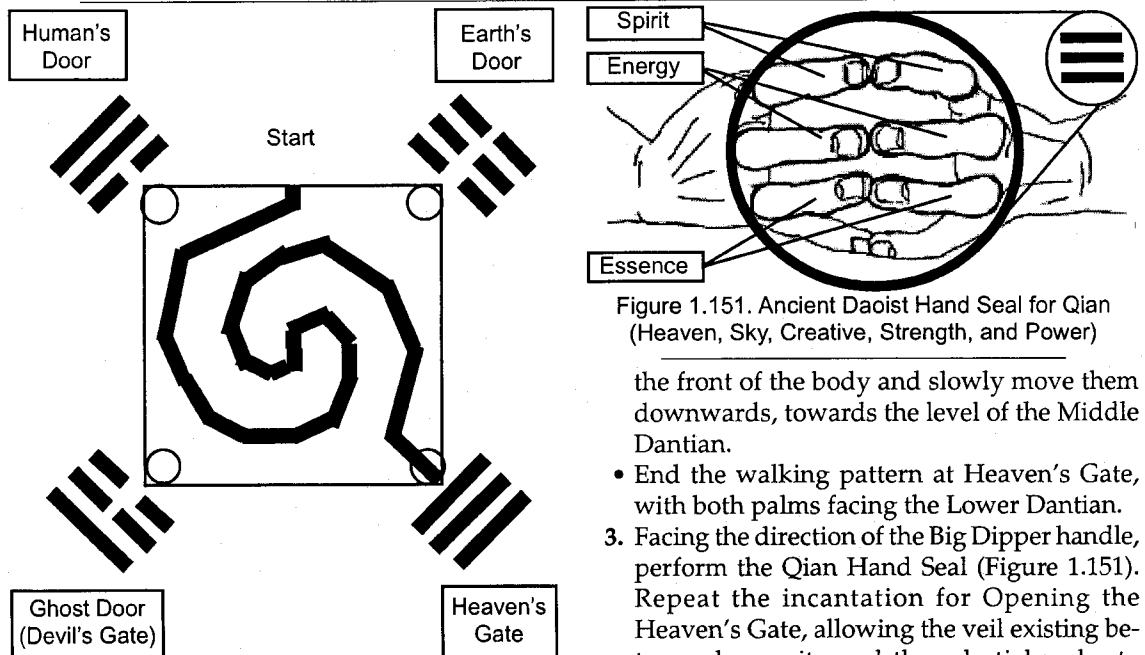


Figure 1.150. Move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate (Face the Front Bagua to Open Heaven's Gate)

Figure 1.151. Ancient Daoist Hand Seal for Qian (Heaven, Sky, Creative, Strength, and Power)

- the front of the body and slowly move them downwards, towards the level of the Middle Dantian.
- End the walking pattern at Heaven's Gate, with both palms facing the Lower Dantian.
3. Facing the direction of the Big Dipper handle, perform the Qian Hand Seal (Figure 1.151). Repeat the incantation for Opening the Heaven's Gate, allowing the veil existing between humanity and the celestial realm to separate. During this process, imagine and feel that a magical bridge has formed between yourself and the infinite Dao.

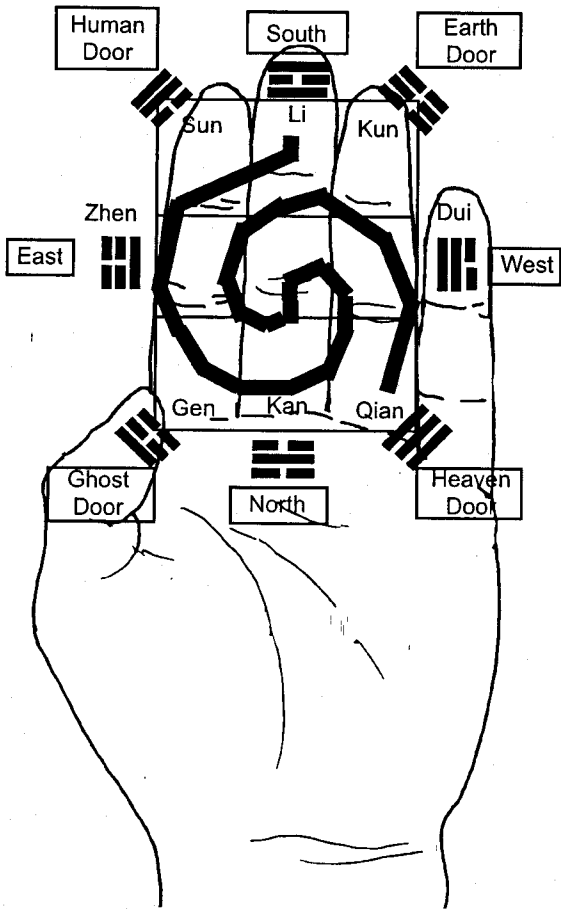


Figure 1.152. In ancient China, the Postnatal Heavenly Bagua pattern was superimposed on the left palm allowing the Daoist mystic the ability to move the energy from the Earth Door to Heaven's Door in order to Open Heaven's Gate.

It is important to note that in certain esoteric Daoist schools, advanced sorcerers will practice the same techniques of Opening and Closing the various gates of Life, Death, Heaven, and Earth by pacing the Star Stepping Patterns and energetic movements through their left hand (Figure 1.152).

SPIRITUAL POWER OF THE BIG DIPPER

The ancient Daoists believed that the Celestial Gate of Life (Destiny) is located at the exact point of the tip of the handle of the Pole Star constellation. For this reason, the Celestial Gate of Life is found in

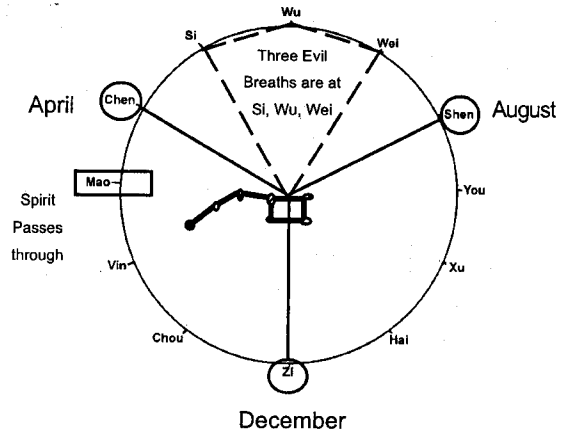


Figure 1.153. In the Shen, Zi, and Chen months (known in Daoist Mysticism as the months of the Middle Original) the tip of the Big Dipper handle points to Yin, and the Spirit passes through the Gate of Life/Destiny through Mao. The Three Evil Breaths located at the open top of the Dipper are at Si, Wu, and Wei.

different locations during the various times of the year (Figure 1.153 through Figure 1.156).

The tip of the handle indicates the direction to which prayers are sent and is also the place through which the soul of a deceased individual could escape the Underworld. The Celestial Gate of Life is also the exact location from which Thunder Qi is drawn into the sorcerer's body during the Thunder Magic rituals.

Locating the Gate of Life For Burying the Dead

Additionally, this method of locating the Celestial Gate of Life is also used when burying the dead. For example, a rattan mat is laid on the ground in the front room where the coffin is located, on the evening before a burial. The Daoist sorcerer arranges pure white rice into the shape of a man (or woman); and places small round stones for the eyes, pomelo leaves for the ears, etc. (Figure 1.157).

Small oil lamps are placed around the rice man (or woman) in the Postnatal Trigram configuration. The North position (Kan-Water) is to be located at the top of the circle, and the Southern position (Li-Fire) placed at the bottom of the circle.

The Daoist sorcerer performing the ritual holds a paper lantern that represents the soul of

the individual. The lantern is attached to a willow branch. After dancing around the outside of the circle for 12 times, the Daoist sorcerer then enters the inside of the circle via the "Celestial Gate of Life" (indicated by the tail of the Big Dipper).

After dancing around the inside of the circle for 12 times, the Daoist sorcerer then exits the circle via the "Celestial Gate of Life" (indicated by the tail of the Big Dipper). Finally the Daoist sorcerer steps back into the inner circle again via the Celestial Gate of Life and draws a secret Fu talisman (the esoteric name of the Big Dipper tail star Kang) with the willow branch.

The Daoist sorcerer then scatters the rice in five directions and the soul is immediately released, escaping outwards through the Celestial Gate of Life into the Spiritual Realm.

THE SEVEN STARS OF THE BIG DIPPER

According to Daoist Master Wang Wenqing, when summoning the divine power of thunder, the Daoist sorcerer should also be aware of the celestial powers of the constellations, in particular the position of the seven stars of the Big Dipper.

The first six Earthly Branch divisions (Zi, Chou, Yin, Mao, Chen, and Si) are considered to be Yang, with Si being the zenith of Yang energy. The next six Earthly Branch divisions (Wu, Wei, Shen, You, Xu, and Hai) are considered to be Yin, with Hai being the zenith of Yin energy.

- **Wind and Clouds:** The middle position between the 6th Heavenly Stem Ji has the star Huo-She (Fire Snake) of the constellation Yi (Wing of a Bird) and the star Shui Yin (Water

Yin) of the constellation Zhen. These two stars dominate the administration of wind and clouds.

- **Wind and Clouds:** The middle position between the 12th Earthly Branch Hai has the star Huo-Zhu (Fire Pig) of the constellation Shi (Wing of a Bird) and the star Shui Yu (Water Changing) of the constellation Bi. These two stars dominate the administration of wind and clouds.

Thunder, rain, and lightening therefore control and assist Heaven and Earth in order to let all creatures either prosper or wither away.

THE HEAVENLY RIVER

The six stars of the Southern Dipper are the handle that crosses into the Heavenly River (Tian He). The Heavenly River reaches downward to the Yellow River and floats within its water (moving against the stream) where it reaches the stream of Mount Jade City. The Thunder Gate and Rain Window are hidden inside the Heavenly River.

When the two dippers (Northern and Southern) first emerge, they are located at the Kan (Water) Trigram, and the handles of each dipper are pointed at each other. When this happens, Water and Fire are everywhere in empty space; and when Yin and Yang are added, the two killing forces come into operation and forcefully open up the Thunder Gate, causing wind, clouds, thunder, rain, and lightening to charge forth with all their noises. This method only requires that the killing breaths forcefully charge forth, moving quickly like shadows and echoes.

EXTERNAL THUNDER MAGIC (MAGIC AND EXORCISM)

The Discourse on the Thunders states that when the Five Thunders are applied "externally," they sever and expel bewitching forces and misfortune, and they capture and bring together the magical power of thunder and thunderclaps.

The ancient Daoists considered the thunder and thunderclaps to be the pivot and motivating power of Heaven and Earth (Heaven being the pivot and Earth being the motivating power). The two platforms that are named for the pivot and motivating power of Heaven and Earth have their positions in the East and West.

The celestial powers of thunder and lightening are divided into Yin and Yang components. The rolling power of thunder was considered to be the Celestial Yang of Heaven, while the sudden strike of lightening (with the accompanying thunderclap) was considered to be Celestial Yin of Heaven.

Rolling thunder is considered to be a Yang (good) magical energy that gives life; while thunderclaps are considered to be Yin (evil) magical energies that kill. When the two powerful energies that give life and kill are assembled together, they express the essential mystery of Thunder Magic.

- **Yang Thunders (Rolling Thunder):** The Yang Thunders are the dominant forces that are manifested through the Heavenly Stems of Jia (1st), Bing (3rd), Geng (7th), and Ren (9th), which assemble these celestial powers at the window of the Xun (Wind) Trigram. They hide away at the Gen (Mountain) Trigram, and but come into full force at the Qian (Heaven) Trigram. They ascend from the Kun (Earth) Trigram and change forth at the Xun (Wind) Trigram. This is the operational basis of the Yang-Thunders (Yang Lei).

Additionally, there are Yang Thunder Offices located at the Zi (1st Earthly Branch), Jia (1st Heavenly Stem), Bing (3rd Heavenly Stem), Geng (7th Heavenly Stem), and Ren (10th Heavenly Stem).

- **Yin Thunderclaps (Lightning Strikes):** The Yin Thunderclaps are the dominant harmful forces that are manifested through the Heavenly Stems of Yi (2nd), Ding (4th), Ji (6th), and Xin (8th), which

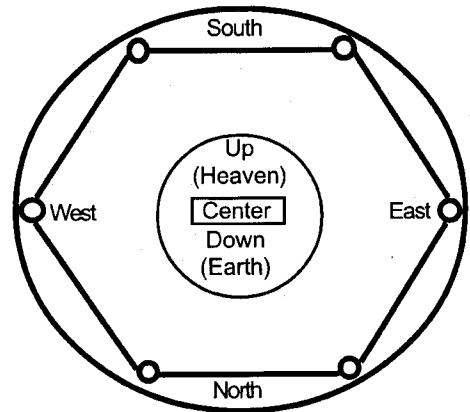


Figure 1.158. The Thunder Altar is constructed out of Earth, and has six sides representing the six directions of space. Through this multidimensional construction, all of the Five Element shapes are also included.

Before practicing Thunder Magic, first gather the Thunder Gods from the five directions in order to help you keep the electrical power of the thunder within your energetic space.

assemble these destructive celestial powers at the window of the Zhen (Thunder) Trigram, to be presented at Wu (5th) Heavenly Stem. The Zhen (Thunder) Trigram is the position at which the Yin-Thunderclaps (Yin Lei) rule.

Additionally, there are Yin Thunder Offices located at the Yi (2nd Heavenly Stem), Ding (4th Heavenly Stem), Ji (6th Heavenly Stem), and Xin (8th Heavenly Stem).

The 1st Heavenly Stem (Jia) contains the Yang Thunders, and the 7th Heavenly Stem (Geng) contains the Yin Thunderclaps. Therefore the combination of Jia-Geng is the command for the Yang Thunders and Yin Thunderclaps. Shen (the 9th Earthly Branch) is attached to Geng (the 7th Heavenly Stem), which is the killing force of the Yin Thunderclaps.

CONSTRUCTING THE THUNDER ALTAR

Before gathering the celestial power of sound and light used in Thunder Magic, it is necessary to first construct a Thunder Altar. The Thunder Altar is constructed out of Earth and has six sides, representing the six directions of space (Figure 1.158). Within this multidimensional construction, all of the Five Element shapes are also included.

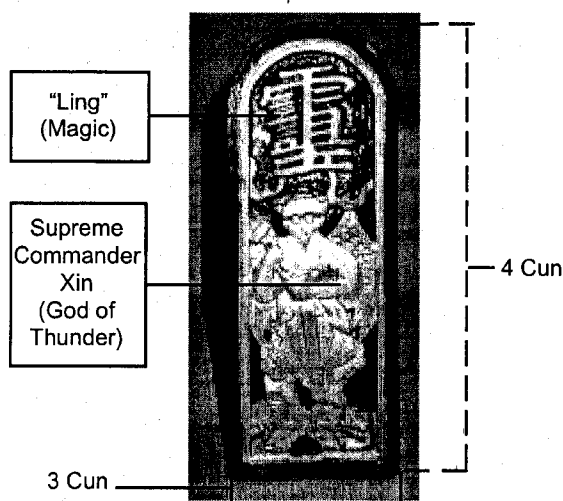


Figure 1.159. Modern Thunder Block (Front)

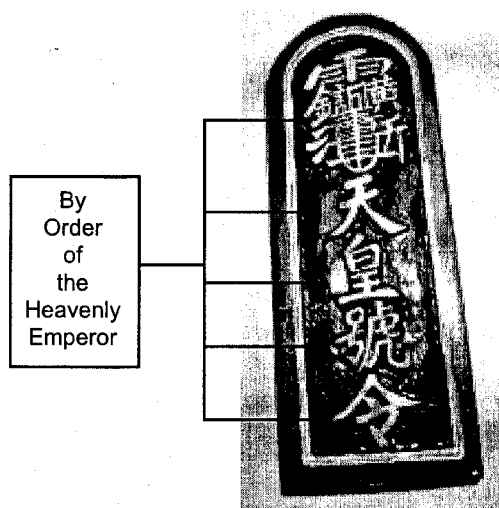


Figure 1.160. Modern Thunder Block (Back)

Before practicing Thunder Magic, the sorcerer will first summon the Five Thunder Gods from the five directions in order to keep the magical power of the thunder within his or her sacred space. Like all Thunder Magic Rituals, the construction of a Thunder Altar must be carried out in a remote place, with absolutely no witnesses.

THE THUNDER BLOCK

The use of Thunder and Lightning Talismans was an essential part of ancient Daoist magic and is believed to be one of the most effective means of countering the use of Black Magic.

In order to use the celestial power of thunder in Daoist magical rituals, it was necessary to first construct a Thunder Block (considered to be a magical wooden talisman) out of peach, date, or jujube wood. The use of the magical Thunder Block allowed the Daoist sorcerer to summon and dispatch the powerful Spirits of Thunder.

The Ling Pai (also known as a Thunder Block or Command Block) originated from the "Tiger Talisman," and it was used in ancient China for giving orders to the imperial armies. The ancient Daoist *Book of Accordance with Spirits* states: "The Command Block was recorded in the *Rites of the Zhou*, in which an ivory block was traditionally used for arousing armies into action. The copper Tiger Talisman of the Han Dynasty (206 B.C. - 220 A.D.) was round in the upper part and square in the lower part with five characters inscribed on it, and it was shaped like a dewdrop. The back of the talisman was carved with a sitting tiger and an inscription of the following words: 'The Tiger Talisman is Made for Summoning Generals.' Therefore, the idea of using magical Command Blocks for summoning the Celestial Martial Generals was originally taken from this ancient military model."

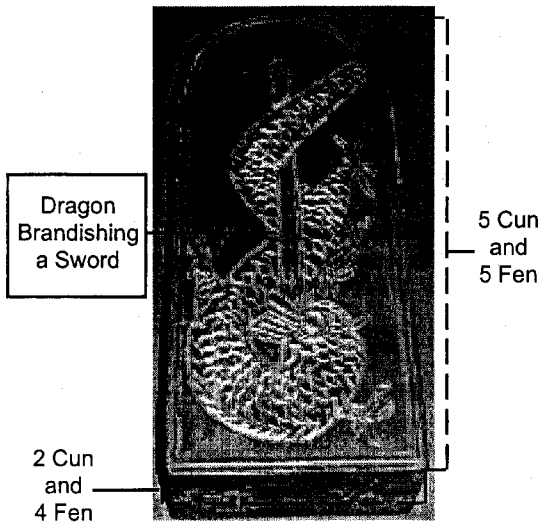


Figure 1.161. Ancient Thunder Block (Front)

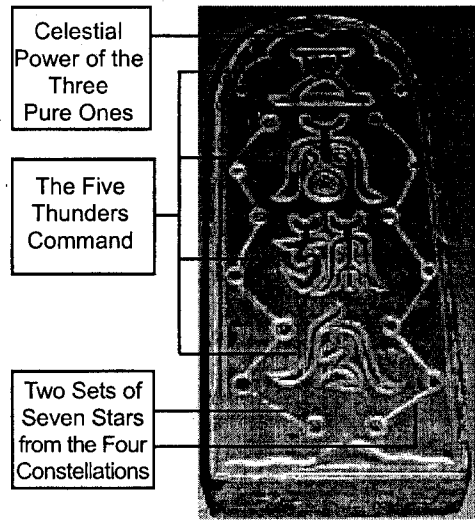


Figure 1.162. Ancient Thunder Block (Back)

SPECIFIC FUNCTIONS

The modern Thunder (Command) Blocks used in Daoist sorcery are usually made of wood (Figure 1.159 and Figure 1.160), measure 4 cun (inches) long, 3 cun wide, and 8 fen thick. They are rectangular blocks with pictures and characters carved or cast on all six sides.

The Highest Clarity Numinous Treasure Golden Book of the Great Achievement of Aid and Salvation of the Ming Dynasty (1368 - 1644 A.D.) contains an illustration and text of the Command Block of the Five Thunders. On the front of the picture is a carving of a dragon brandishing a sword, (Figure 1.161) and on the reverse side are the talismanic characters of "the Five Thunders Command (Figure 1.162)." This ancient text further states that, "the correct Command Block is constructed of ju-jube wood that has been struck by lightning. It is five cun and five fen long, two cun and four fen wide, and five fen thick. It is made according to rules on auspicious days. The names of the Twenty-Eight Stars of the Four Constellations are engraved on its four sides (Figure 1.163)."

When not in use, the Thunder Block is kept in an embroidered silk bag. When Daoist priests

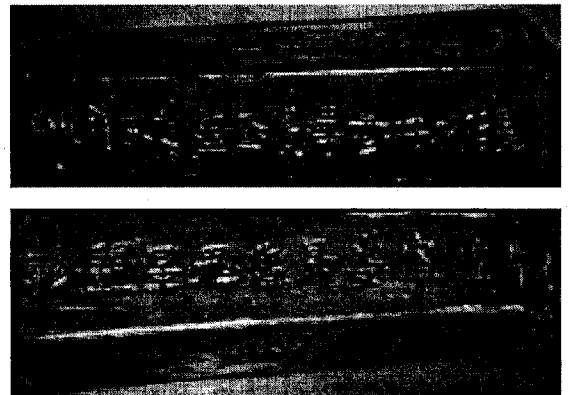


Figure 1.163. The Names of the Twenty-Eight Stars of the Four Constellations (Side)

perform magical rituals, they often strike the Thunder Block violently on the ritual altar. At the same time, the sorcerers speak incantations in the name of the Heavenly Spirits or Celestial Masters, and give orders to magically summon the wind and rain, or invoke spirits and Marshal Generals to descend to the ritual altar and escort the souls of the dead through the Gate of Life or to dispel evil spirits and control ghosts.



Figure 1.164. An ancient Daoist Talisman used for summoning the Thunder Spirits.
 The talisman figure to the right is the Five Thunder Messenger
 who has special powers to regulate rain and sunshine;
 the talisman figure to the left is the Heavenly Messenger,
 who enforces law and order among the spirits and terminates the harmful influences of Evil Spirits
 (A woodblock from the *Zhengtong Daoist Canon*, 1445)

THE THUNDER TALISMAN

If the construction of the date-wood Thunder Block is impossible, an alternative is the construction of a Thunder Talisman. When constructing a talisman, the Daoist Mystic will use yellow paper, and place the figure to the Five Thunder Messenger who has special powers to regulate rain and sunshine on the right side of the paper. On the left side of the talisman he or she will draw the figure of the Heavenly Messenger who enforces law and order among the spirits and terminates the harmful influences of Evil Spirits (Figure 1.164). In ancient China, Daoist Mystics would also use Talismans and Incantations to control the powers of the specific energetic elements of the Ba Gua (Eight Trigram).

THE THUNDER INCANTATIONS

Before drawing the Thunder Talisman, the Daoist adept will say the "Purifying the Heart and Mind" incantation. This incantation is used for purification and is described as following:

All of the stars in Heaven
 change and never stop.
 Binding and dispelling evil spirits,
 protecting the body, and protecting life.

When clear wisdom purifies
 and calms the heart and spirit,
 the Three Hun will last forever
 and the Po will wander.

A second incantation is used for protection while drawing the Thunder Talisman. As the disciple begins to draw the specific images, he or she repeats the "Spirit of Golden Light" incantation, described as follows, while forming the Big Golden Light Hand Seal (Figure 1.165):

Within the mystical origin of Heaven and Earth,
everything comes from rooting the Prenatal Qi.
Within the Three Worlds,
I have overcome
many internal and external obstacles
and have proven that my spirit is invincible.
Only Daoism is the best way.

My body is covered with Golden Light -
some look but cannot see,
others listen but cannot hear -
yet it is everywhere in Heaven and Earth
cultivating all things.

As I continue to read the holy scriptures,
my body radiates bright light,
protecting me from everything
within the Three Worlds.

The Five Thunder Gods
dispatch emissaries to welcome me,
and all of the immortals greet me.

I am able to command the Thunder Generals,
so all ghosts and demons fear me
because I expose the true form
of their evil essence.

The Thunder General Pi Li
is always by my side,
and the Thunder General Lei Shen
secretly protects me.

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

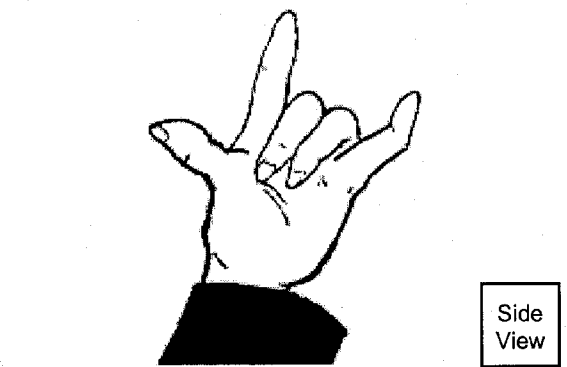
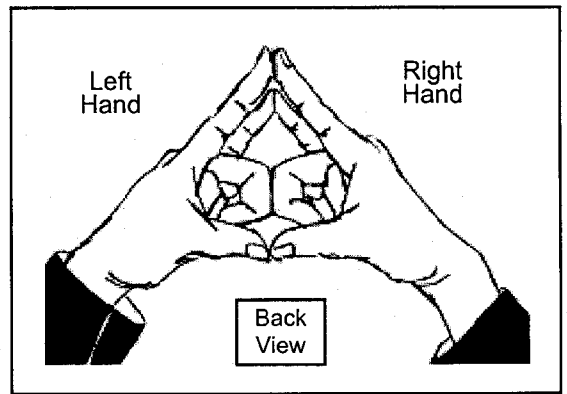
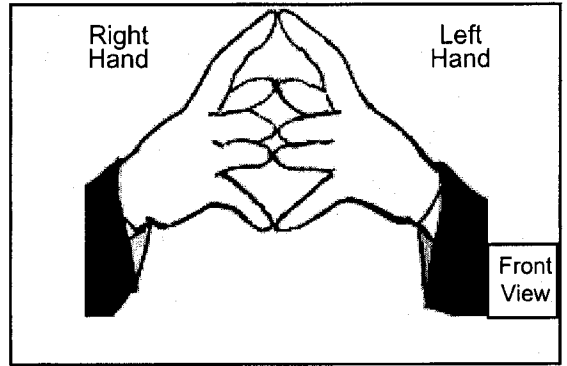


Figure 1.165. The Big Golden Light Double Hand Seal:
This Double Hand Seal is used for Worship. It energetically represents the shining golden light of the spirit body, and is used to connect the human body to the spirit (immortal) body.

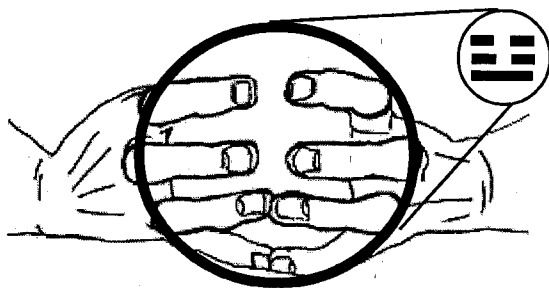


Figure 1.166. Ancient Daoist Hand Seal for Zhen (Thunder, Movement, and Growth)

THE THUNDER HAND SEAL

One specific aspect of initiating magical incantations in Daoist rituals is the art of the Hand Seal. Through the shape of the fingers, the Daoist mystic can create either a Fa Jue (Hand Seal), Dou Jue (Containment Seal), or Shen Jue (Spirit Seal). Traditionally, either a Single-Handed (Dan Jue) or Double-Handed (Shuang Jue) Hand Seal was used to command the Five Thunder Spirits and counteract the harmful attacks of Black Magic. The Daoist Magical Seals are considered to be a form of scripture *en miniature*.

There is an ancient Daoist saying that states, "When using the Thunder Hand Seals (Lei Jue) the eyes become like lightening (Yin) and the voice becomes like thunder (Yang). Both Yin and Yang combine in order to bind evil."

The Hand Seal was sometimes also used to open the "gateway" into the Eight Trigram Element's energetic realm (Figure 1.166). The powerful nature of each of the eight energetic patterns could be controlled through the specific placement of the fingers, in conjunction with specific incantations.

FIVE THUNDER FINGERS HAND SEALS

In ancient Daoist mysticism, the advanced Single Hand Seals were sometimes used to command the Five Thunder Spirits (Heavenly Thunder, Spirit Thunder, Dragon Thunder, Water Thunder, and Magic Thunder). These specific Hand Seals were also used to reproduce and store thunder within the body, allowing the ancient Daoists the ability to generate and summon the Thunder Gods and create, energize, and project talismans that would embody their power.

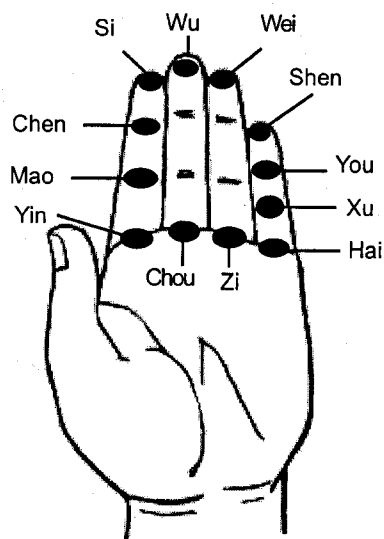


Figure 1.167. The Five Thunder Mudras are placed onto the 12 celestial patterns of the doctor's left hand

According to the ancient Daoist text *Huolei Xu* (Preface on Fire and Thunder) written by master Wang Wenqing during the Song Dynasty (960-1279 A.D.), "to give life and to take life, to arrest and to release, to be big and to be small, to be internal and to be external - all of this can be controlled through my palm."

The ancient Daoist Text *Great Methods of the Purple Book of Divine Wuji*, states that the Five Thunder Hand Seals are used to expel demons, cure diseases and bring rain. The Five Thunder Hand Seals are described as follows (Figure 1.167):

- **Heavenly Thunder (Tian Lei):** Press the thumbs to the Yin position in both hands, while the little finger remains on the Hai position
- **Spirit Thunder (Shen Lei):** On the left hand, bend the first (index) and middle fingers, while the thumb presses the Zi position and the ring and little fingers press the thumb
- **Dragon Thunder (Long Lei):** On the left hand, bend the index, middle and little fingers, while the thumb is curved over them and holds the Hai position; the little finger pushes on the other fingers with the thumb in the Hai position
- **Water Thunder (Shui Lei):** On the left hand, bend the index finger, while the thumb pressing on the Chou position and the remaining



Figure 1.168. Right Handed Sword Fingers

fingers pressing on the thumb

- **Magic Thunder (Mo Lei):** On the left hand, bend the index, middle and little fingers, while the thumb pressing on them without yet locking the Hai position

FIVE THUNDER INCANTATIONS

In ancient Daoism sorcery, the Hand Seal is not considered to be activated until the Incantation is spoken. In order to perform the Five Thunder Incantations, proceed as follows:

- While facing the altar, draw the Chinese character for Thunder on your Left Palm with your right "Daoist Sword Fingers Palm." In this Sword Finger Palm, the right thumb is positioned over the ring finger and touches the last crease of the little finger (Figure 1.168).
- After you draw the Chinese Character for Thunder, draw the Daoist Five Thunder Mountains (Figure 1.169).
- As you draw the Thunder Talisman, recite the following Incantation and use this command to call and dispatch the Five Thunder Generals from the Five Thunder Mountains.

Dong Qi Tai Shan Lei

(The Eastern Energy of the Tai Shan Thunder);

Nan Qi Heng Shan Lei

(The Southern Energy of the Heng Shan Thunder);

Xi Qi Hua Shan Lei

(The Western Energy of the Hua Shan Thunder);

Bei Qi Heng Shan Lei

(The Northern Energy of the Heng Shan Thunder);

Zhong Qi Song Shan Lei

(The Center Energy of the Song Shan Thunder);

- After charging the body by speaking the incantation and gathering all of the Qi from the Five Thunder Mountains with the Daoist Sword Fingers, perform the dispatching finger gestures by tracing the patterns of the five directions on the left palm with the left thumb.

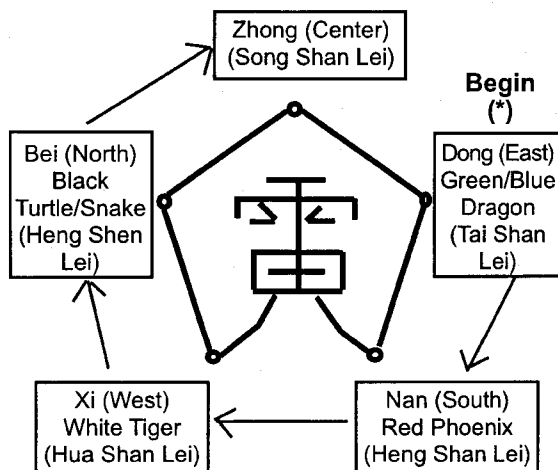


Figure 1.169. Draw this Chinese Thunder Character on your Left Palm with your right Sword Fingers Palm. Next, draw the Five Thunder Mountains and recite the incantation.

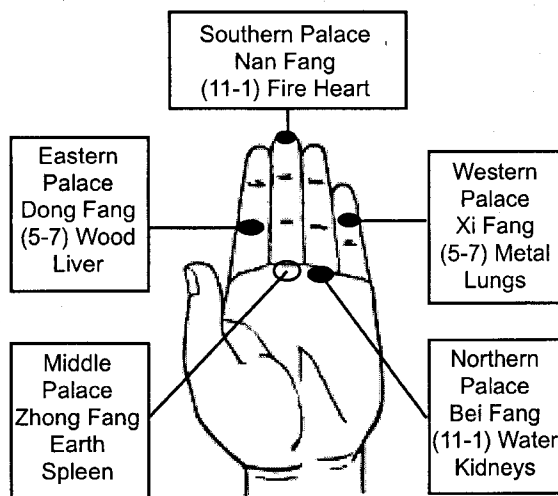


Figure 1.170. After speaking the incantation and charging the body, perform the dispatching finger gestures by tracing the patterns of the five directions on the left palm with the left thumb and speaking the following command, "Ji, Ji, Ru Lu Ling" (Quickly Obey This Command).

- Beginning with Dong (East), continue to follow the five directions, ending with Zhong (Figure 1.170) and speaking the following command, "Ji, Ji, Ru Lu Ling" (Quickly, Quickly Obey This Command)

GATHERING THE CELESTIAL POWER OF THUNDER

The ancient Daoists believed that every year, especially at spring time, the energies of Heaven (Yang) and Earth (Yin) combine. According to the traditional Mao Shan teachings on Thunder magic, "the power of thunder is gathered during the spring time, on the first day after the Lunar New Year in which a thunderstorm takes place." The magical power of the thunder would then be circulated throughout the sorcerer's internal organs and finally stored in his or her Lower Dantian.

The ancient Daoist sorcerers believed that thunder must be summoned from the direction in which the handle of the Big Dipper was pointing (i.e. the Celestial Gate of Life). This allowed the Daoist sorcerer the ability to gather the powerful magic needed to counter the evil power of the Six Jia spirits (or any other form of Black Magic).

According to Daoist Master Wang Wenqing, when summoning the divine power of thunder, the disciple utilize specific visual images that merge his or her breath with the various colors of the five directions (i.e., those colors linked to the spiritual energies of the Five Yin Organs).

While gathering the celestial power of thunder, the sorcerer also utilizes ritual Star Stepping (i.e., in this case, the "Dance of Wu" is performed on the sorcerer's left hand), secret incantations, and magical talismans in order to set into motion the magical power of energetic transformation. *The Discourse on the Thunders* states that "when one unites with the energy of the talismans that binds the united forces, one can transfer the rolling thunders (Yang) and thunderclaps (Yin) onto his or her own palm and embrace Heaven and Earth within the physical body. Then one may say "sunshine," and the sun will shine; one may say "rainfall," and the rain will fall. These responses will be as fast as a shadow and respond like an echo."

To gather the celestial power of Thunder, proceed as follows:

- While standing in a Wuji posture, perform the "One Through Ten" meditation and the "Three Invocations." After fusing with the energy of the Divine, dissolve your Qi and Shen into the infinite space that exists between yourself and the thunder cloud.
- Imagine and feel yourself standing on the Earth reaching upwards towards the Heavens. See your body transforming into the energetic form of the powerful and frightening Martial General of the Five Thunders "Blazing Fire, Heavenly Lord Deng (refer back to Figure 1.128)." It is important to note that the Thunder God "Blazing Fire, Heavenly Lord Deng" does not descend from the Heavenly Palace to possess the disciple. Rather, the disciple himself transforms his body, energy, and spirit in this divine presence via his own will and virtues. In this manner, the disciple adopts the divine power through transformative meditation.
- Next, face the direction of the thunderstorm and wait for a peal of thunder; feel the electrified environmental energy that is being charged with the raining Celestial Fire.
- As a peal of thunder resonates into the ground, immediately inhale and draw the vibrational wake of the thunder into your body. In order to draw the thunder into your body, inhale the thunder energy into your Third Eye (Yin Tang) while drawing a magical talisman on the roof of your mouth with your tongue. As you continue to inhale, imagine the thunder energy forming into a white luminous pearl in your Upper Dantian (at the Niwan Palace), directing this energy to flow down your Taiji Pole and in through your Yellow Court before rooting it into your Lower Dantian.
- Then exhale the essence of the five vital energies (i.e., the spiritual powers of the Wu Jing Shen) from the five internal organs into the Yellow Court. At the same time, exhale the essence of the thunder energy from the Lower

Dantian into the Yellow Court, mixing it with the spiritual powers of the Wu Jing Shen. As you continue to exhale, imagine sending their combined energies through the Taiji Pole and out of the body into the surrounding environment via the mouth, while forming Thunder Hand Seals (i.e., the Bagua Zhen Trigram Double Hand Seal) and speaking magical Thunder Incantations. Uniting these exhaled energies with the celestial powers of the Five Thunders is called, "centering and commanding the Five Vital Energies."

- After exhaling, wait for the next peal of thunder before repeating the above magical process at least three times.
- After the energy of your Wu Jing Shen has fused with the magical power of the Five Thunders (i.e., the magical energy contained within the Five Directions, Five Elements, Five Mountains, and Five Thunder Gods), your body is prepared to store this Heavenly energy.
- As the next peal of thunder resonates into the ground, immediately inhale and draw the vibrational wake of the thunder into your body via your Third Eye (Yin Tang) while drawing a magical talisman on the roof of your mouth with your tongue. As you continue to inhale, imagine the thunder energy forming into a white luminous pearl in your Upper Dantian (at the Niwan Palace), directing this energy to flow down your Taiji Pole and in through your Yellow Court before rooting it into your Lower Dantian.
- As you exhale, feel the celestial energy of thunder vibrate within your Lower Dantian. As you continue to exhale, imagine this celestial power condensing, filling your Lower Dantian with Vital Qi.
- Continue this process of absorbing thunder energy into your Lower Dantian until the storm has passed.
- After the storm has passed, circulate the absorbed thunder energy internally, using the process outlined below.

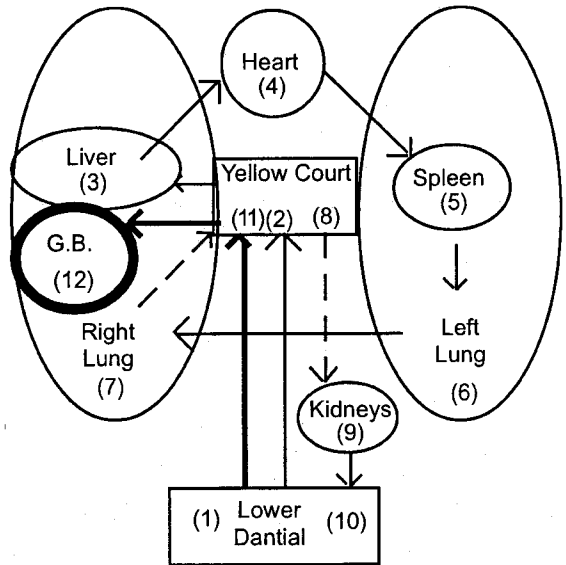


Figure 1.171. Gathering and Circulating The Magical Power of Thunder

CIRCULATING AND CULTIVATING THE CELESTIAL POWER OF THUNDER

When circulating the thunder energy internally, the sorcerer combines the absorbed energy with his or her own vital energies (the prenatal powers of the Wu Jing Shen and Taiji Pole). Because the energy of thunder is so powerful, it is important that this cultivated celestial power be evenly circulated amongst the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys) before being stored. The internal circulation of the thunder energy follows a 12 step process (Figure 1.171), and is described as follows:

- Upon completing the process of absorbing thunder energy into your Lower Dantian, imagine that your head and Upper Dantian are suspended in the Heavens, your waist and Lower Dantian are on the Earth, and your chest, Heart, and Middle Dantian are positioned in the sky, surrounded by the celestial power of the thunder clouds.

- Imagine that the Thunder Qi that has been gathered into your Lower Dantian transforms into a small, luminous, vibrant white ball of mist and lightening.
- After several breaths, begin to move the Thunder Qi from the Sea of Qi in the Lower Dantian (1) upwards into the Yellow Court (2).
- From the Yellow Court, move the Thunder Qi into and connect with the Qi and Shen of the Liver and Gall Bladder area, stimulating the body's Hun (3)
- From the Liver and Gall Bladder, move the Thunder Qi into and connect with the Qi and Yuan Shen of the Heart, and stimulate the Emperor's Fire (4)
- From the Heart, Yuan Shen, and Emperor's Fire, move the Thunder Qi into and connect with the Qi and Shen of the Spleen and stimulate the Yi (5)
- From the Spleen and Yi, move the Thunder Qi into and connect with the Qi and Shen of the Left Lung and stimulate the Po (6)
- From the Left Lung and Po, move the Thunder Qi into and connect with the Qi and Shen of the Right Lung and stimulate the Po (7)
- From the Right Lung and Po, move the Thunder Qi back into the Yellow Court (8)
- From the Yellow Court, move the Thunder Qi downward and connect with the Qi and stimulate the Zhi of the Kidneys, and invigorate the Mingmen Fire (9)
- From the Kidneys, Zhi, and Mingmen Fire, move the Thunder Qi into and connect with the Lower Dantian and stimulate the Common People's Fire (10)
- From the Lower Dantian and Common People's Fire, move the Thunder Qi back to the Yellow Court (11)

- In the Yellow Court, connect the Thunder Qi with the Middle Dantian Qi and Yuan Shen, and again stimulate the spiritual power of the body's Hun (12).
- From the area of the Yellow Court, move the thunder energy into the desired storage chamber. In Daoist internal alchemy, only the Heart, the Gall Bladder, or the Kidney organs are used for this purpose.

STORING THE CELESTIAL POWER OF THUNDER

Once the electrical energy of thunder has been circulated throughout the sorcerer's body, it is stored deep within his or her Heart, Gall Bladder, or Kidney organs. This powerful storage container is then sealed via magical Hand Seals and Thunder incantations. Stored in this manner, the celestial power of thunder can be later used to further empower the sorcerer's training in Dream Magic, Spirit Travel, Soul Travel, Exorcism, and constructing all forms of magical tools.

In certain ancient traditions of Daoist Thunder Magic, the sorcerer imagines utilizing one of the Three Marshals (San Shuai) for storing the magical power of thunder. The Supreme Commander Deng (refer back to Figure 1.118), Supreme Commander Xin (refer back to Figure 1.121), and the Supreme Commander Pang (refer back to Figure 1.122) together form a trio known as the Three Marshals (San Shuai). When storing the energy gathered through the practice of Thunder Magic, the Daoist disciple is taught to visualize one of the Three Marshals as residing in either the Heart, the Gall Bladder, or the Kidney organs, depending on the specific type of energy cultivation. This cultivation method is practiced as follows:

STORING THUNDER ENERGY IN THE MIDDLE DANTIAN AND HEART AREA

- After gathering and circulating the energy, visualize Supreme Commander Deng (the leader of the Five Thunder Gods) standing guard inside your Middle Dantian and Heart Area.
- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Deng and used to increase your Emperor's Fire and feed the magical power of your Yuan Shen (Original Spirit).

STORING THUNDER ENERGY IN THE GALL BLADDER

- After gathering and circulating the energy, visualize Supreme Commander Xin (the Thunder Bird-Man) standing guard in your Gall Bladder.
- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Xin and used to increase your Hun and feed the magical power of your Ethereal Soul.

STORING THUNDER ENERGY IN THE LOWER DANTIAN AND KIDNEY AREA

- After gathering and circulating the energy, visualize Supreme Commander Pang (who guards the Gate of Heaven) standing guard in your Lower Dantian and Kidney area.
- While speaking a magical incantation and forming the proper Hand Seal, visualize the thunder energy being taken by Supreme Commander Pang and used to increase your Ancestral Fire and feed the magical power of your Zhi (Divine Will).

LIGHTING THE ALCHEMICAL FURNACE

The disciples are first taught purifying exercises and meditations (e.g., in the form of the Yellow Court Meditation) before they are allowed to attempt to gather and store the celestial power of thunder. After purifying the interior and balancing the spiritual energy of the Wu Jing Shen, the disciple is then able to cultivate thunder energy and eventually "light the alchemic furnace" in his or her Lower Dantian.

Lighting the Alchemical Furnace can be performed any time after the Daoist sorcerer has gathered and stored the magical energy of thunder within his or her body. In Daoist sorcery, the area where the electrical power of thunder has been stored is likened to a magical quiver that stores the arrows of thunder and lightening. This celestial energy is secretly used to light the sorcerer's alchemical furnace. In order to light the alchemical furnace, proceed as follows:

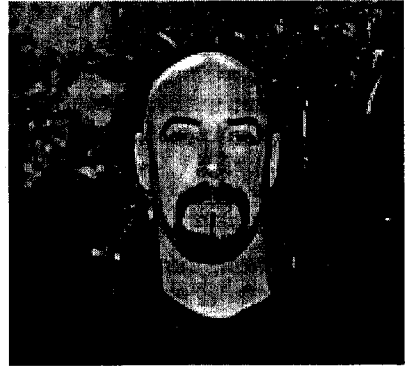
- From a sitting or standing posture, begin by performing the "One Through Ten" meditation and the "Three Invocations."
- Next, direct the mind's intention to gather one of the small thunder balls of celestial light (located within the Heart, Gall Bladder, or Kidney areas) and send it into the Lower Dantian to light the alchemical furnace with celestial fire.
- Once the celestial fire is lit, inhale three breaths (each breath pertains to a specific power, energetic state, and spiritual presence) and then relax into the Still Point in order to enter the infinite space of the Wuji.

ABOUT THE AUTHOR

- **Priest of Tian Yun Gong Zheng Yi Daoist Temple:**
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- **Ordained Priest in Zheng Yi Daoism:**
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- **Disciple of 65th Celestial Master Daoism:**
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- **80th Generation Disciple of Mao Shan Daoism:**
Received formal indoctrination ceremony in Highest Purity Daoism (Shang Qing sect), from Mao Shan Daoists priests in Jiangsu Province.

Background

Professor Jerry Alan Johnson is internationally renowned as a Shifu (master instructor) of Chinese Wu Dang Martial Arts, Chinese Medicine and Daoist Magic, having studied for over 36 years.



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