

ABSORBING THE RICHES OF THE PROFOUND

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

**WRITTEN BY
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**80TH GENERATION DISCIPLE AND DAOIST PRIEST
OF MAO SHAN (SHANG QING) DAOISM,
66TH GENERATION DISCIPLE AND DAOIST PRIEST
OF LONG HU SHAN (TIAN SHI) DAOISM**



天云宫

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 People's Republic of China. These esoteric techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion or consult a priest or mental health professional before engaging in these exercises and meditations.

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

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BY PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M.

INTRODUCTION

The following ancient information comes from the Celestial Master's Mansion of the Lung Hu Shan (Dragon Tiger Mountain) Zheng Yi Daoist Monastery, located in the Jiangxi Province, in the People's Republic of China.

This book, written by Professor Jerry Alan Johnson, contains translated texts from ancient Zheng Yi Daoist Mysticism. This book includes many esoteric practices used in ancient Daoist sorcery. This information was originally presented to Professor Johnson for his personal use, and has been kept within the confines of his private library. Although this information was jealously guarded for centuries, the purpose for the intense secrecy of this knowledge was to ensure that the true methods of esoteric Daoist mysticism never fell into the wrong hands. However, as the People's Republic of China's Ministry of Religion continues to focus their attention on mass marketing of ancient Daoist temples in order to enhance the financial potential of religious tourism, the true art of Daoist mysticism has fallen into the trap of Western commercialization. Therefore, in order to assist the serious disciple in his or her spiritual growth, these ancient Daoist esoteric manuals are now being made available to the public.

This ancient manual *Absorbing the Riches of the Profound* includes begins with a Purifying Ritual used by Zheng Yi Daoists for cleaning and purifying the dark and turbid spiritual natures. It also includes *The Ultimate Teachings of the Infinite Upper Cave*, *The Journey to the Great Banquet*, *Kneeling and Praying in the Cave of Six Graces*, *Offering The Initial Sacrifice of The Three Cups*, *The Thunder Magic Ritual (Purifying The Water, Creating the Five Thunder Talismans, Opening Heaven's Door and Closing Earth's Gate, Five Animal Protection, Assembling the Celestial Soldiers, Contacting the*

Office That Controls the Power of the Thunderbolts, Summoning The Celestial Immortals to The Altar, Summoning the Marshal Generals to The Altar, and Offering the Sacrifice and Presenting the Blood Wine), and the Binding Evil Spirits and Disease to the Dragon Boat Ritual.

Each of these ancient magical rituals contain specific incantations and hand seals used in Daoist Thunder Magic for Purifying the Altar Space, Gathering the Celestial Soldiers, Binding Evil Spirits, and Removing Evil. In order to assist the reader in the proper understanding of this ancient text, both classic translations and personal commentary of this esoteric manual are included.

THE PURIFYING RITUAL

In order to absorb the riches of the profound, the disciple of the Dao should first purify his or her body, mind, and spirit. Then, the meditation room and altar room must be purified by creating a sacred healing space through which to initiate deep spiritual transformation. The ritual used for purifying the altar is described in the "*Absorbing the Riches of the Profound*" manual as follows:

- *Begin by paying respect to the ancestors. This is done by first bowing three times in front of the altar while holding three pieces of incense. The three pieces of incense represent the disciple's Jing (Essence), Qi (Energy) and Shen (Spirit), as well as the internal energy of the Three Dantians (the body's three primary energy centers). The three bows (kowtowing) represent the disciple's deep respect and worship of the "Three Pure Ones" who are responsible for all creation, overseeing the disciple's destiny and life purpose.*
- *Next, using a loud voice, speak the purifying incantation into the altar area. This incantation is used for purifying the energy surrounding the al-*

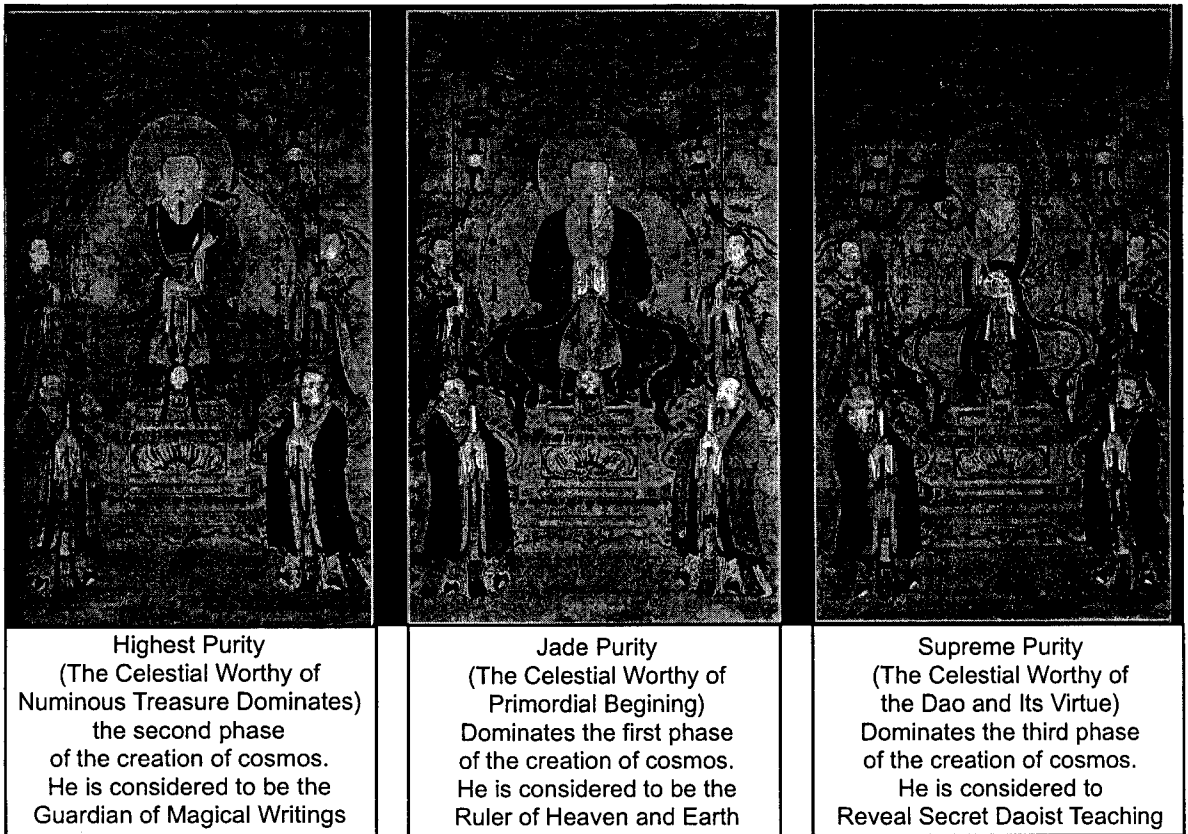


Figure 1.1. "Three Pure Ones"

tar and for the removal of any hidden sins that may be concealed within the disciple's heart. The Daoist manual for *Absorbing the Riches of the Profound* states, "Using the secret esoteric sound incantations, cleanse and purify the dirty and turbid from within yourself and the altar room."

- Then, using divine steps that lead into the infinite empty space of the Wuji, sing the divine incantations as you walk around the altar room. This part of the ritual is used to clean any curses that may have been directed towards the altar room by dark sorcerers (sometimes a dark sorcerer will dispatch a demon or initiate a psychic attack into the Daoist priest's altar room in order to make his or her rituals ineffective).
- After energetically purifying the altar and creating a sacred space, you should experience a calm state of mind and feel more confident in your ability. The more energy you feed into the purifying ritual, the more powerful the results will be.

THE ULTIMATE TEACHINGS OF THE INFINITE UPPER CAVE

The following Immortals and divine spiritual deities are used in the ancient Daoist practices described in the *Ultimate Teachings of the Infinite Upper Cave*. This list of the Celestial Immortals and a description of each of their unique powers and abilities is introduced to the reader in the next part of the Daoist manual for *Absorbing the Riches of the Profound*, as follows:

1. **Heaven Respects "The Three Mysterious Ones:"** The Three Mysterious Ones (also known as the Three Pure Ones) are profound and clear, they control all of the various celestial masters and major spiritual deities (Figure 1.1). According to ancient Daoism, the Three Pure Ones (Highest Purity, also known as the Celestial Worthy of Numinous Treasure; Jade Purity, also known as the Celestial Worthy of Primordial Beginning; and Supreme Purity, also



Figure 1.2. "The Great Marshal General of the Big Golden Power."

known as the Celestial Worthy of the Dao and Its Virtue) are emanations of the Dao, and rule over the highest three celestial realms. Connection to these upper celestial realms is initiated via the utilization of either the Jade Emperor Hand Seal, Highest Emperor Hand Seal, or Supreme Emperor Hand Seals (These magical Hand Seals are described in *Daoist Magical Hand Seal Training*, written by Professor Jerry Alan Johnson). These Three Immortal Gods also represent the three different Zheng Yi Daoist branches and their powers.

2. **Heaven Respects "The Great Marshal General of the Big Golden Power:"** The Great Marshal General is a legendary ancient master instructor (Figure 1.2). He is rich in wisdom, and he teaches, corrects and illuminates with bright awareness. He enlightens the spiritual nature of all senior abbots, masters, monks, and teachers. Although he is good hearted, diligent, kind and enlightened, he is also in charge of plagues and wealth.
3. **Heaven Respects Madame Liu and the Heavenly Fu (Talismans):** Madame Liu uses the Heavenly Fu (Celestial Talismans) to communicate with and command numerous Celestial Immortals. The following is a list of the most popular Immortals:

Name of Plague Demon	Direction It Commands
Liu Yuanda	East
Zhang Yuanbo	South
Zhao Gongming	West
Zhong Shiji	North
Shi Wenye	Center

Figure 1.3. According to the *Nuqing Guilu* written during the Jin Dynasty (265-420 A.D.), there were originally five ancient Plague Demons known as the Wufang Guizhu

- **The Emperor of the Five Yellows:** This Celestial Immortal commands and is in charge of the Plague Demons. The plague demons are also known as the Immortals of Plague and Strange Disease (Figure 1.3).
 - **The Celestial Immortal With Six Arms:** This Celestial immortal commands and is in charge of the East.
 - **The Celestial Immortal Zhang:** This Celestial Immortal commands and is in charge of the South
 - **The Celestial Immortal Jiang:** This Celestial Immortal commands and is in charge of the West
 - **The Celestial Immortal Zhong:** Also known as Zhongli Quan, Master Zhengyang or Master Hegu, this Celestial Immortal is eight feet tall. He commands and is in charge of the North.
 - **The Celestial Immortal Shi:** This Celestial Immortal commands and is in charge of the Center
4. **Heaven Respects "The Five Dragon Kings:"**
 - The Imperial Green Dragon King of the East
 - The Imperial Red Dragon King of the South
 - The Imperial White Dragon King of the West
 - The Imperial Black Dragon King of the North
 - The Imperial Yellow Dragon King of the Center

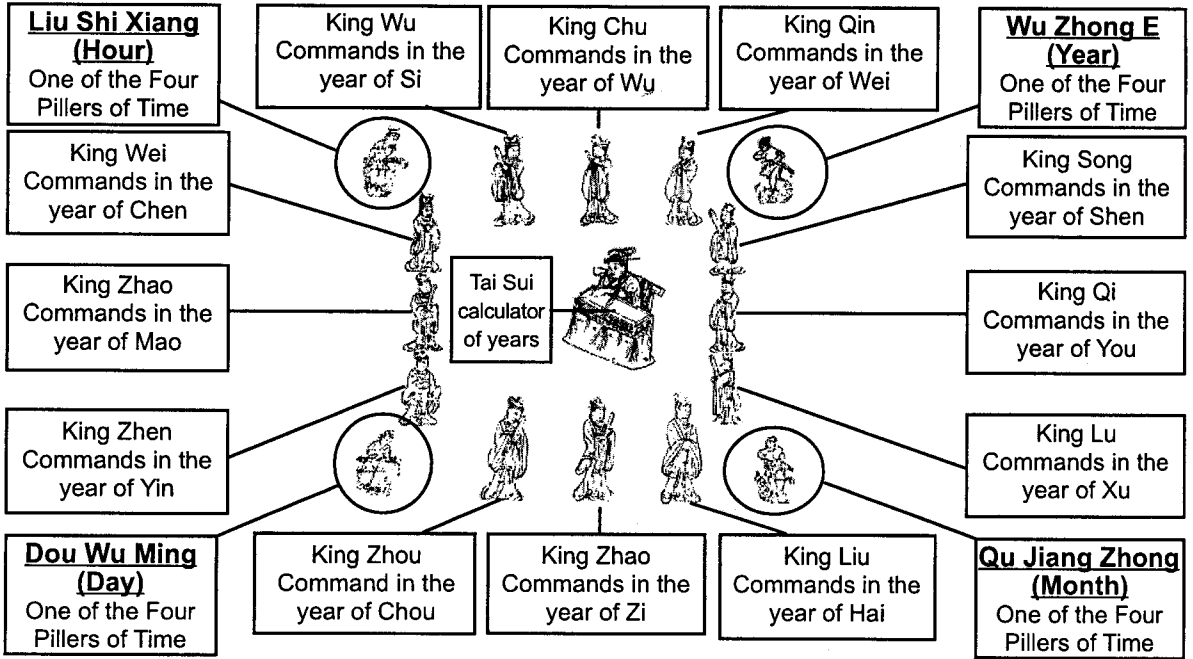


Figure 1.4. The Immortals of the Twelve Earthly Branch Years
From the *Tun Huang Manuscripts*, written in the Ten Kingdoms Period (907-979 A.D.)

5. Heaven Respects The Immortals of the Twelve Earthly Branch Years: The Immortals in the following category are responsible for the energetic and spiritual aspects of the Twelve Earthly Branch Years, and are described as follows (Figure 1.4):

- King Zhao who commands in the year of Zi
- King Zhou who command in the year of Chou
- King Zhen who commands in the year of Yin
- King Zhao who commands in the year of Mao
- King Wei who commands in the year of Chen
- King Wu who commands in the year of Si
- King Chu who commands in the year of Wu
- King Qin who commands in the year of Wei
- King Song who commands in the year of Shen
- King Qi who commands in the year of You
- King Lu who commands in the year of Xu
- King Liu who commands in the year of Hai

6. Heaven Respects The Immortals of Time: There are Four Duty Gods (also known as the Four Pillars of Time) which stand guard over the hour, day, month and year. These four Immortals are responsible for the energetic and

spiritual events which occur within specific time periods, and they are also responsible for controlling all kinds of disasters and subtropical diseases (e.g., malaria). Their job is to present the Jade Emperor with all of the memories of specific events that have occurred during the lives of all individuals living on Earth.

- The Immortal Yue is in charge of 24 hours
 - The Immortal who commands during the 72 time periods
 - The Immortal who comes one time a day
- 7. Heaven Respects The Immortals of Plagues and Strange Diseases:** These Immortals are in charge of various plagues and strange diseases (i.e., pox, red eye, chills, colds)
- The Immortal who uses the Yin and Yang poisons
 - The Immortal who commands the order of the mountains, stones, fire, and water
- 8. Heaven Respects The Immortal Judge Who is in Charge of the Underworld:** This immortal Judge is in charge of the gate underneath Tai Shan (also known as the Gate of Hell) and rules from under the gates of Mount Tai. Al-



Figure 1.5. The Immortal Judge
Who is in Charge of the Underworld

though the King of Hell is named Yanluowang, it is his prime minister Pan Guan who deals directly with ghosts in his capacity as the Judge of Hell (Figure 1.5). Also known as the Immortal Judge Who is in Charge of the Underworld, Pan Guan is sometimes depicted as having a hideous face, matted beard, and six eyes that observe all things past and present. He holds a giant calligraphy brush in his hand, using it to note down the names of evil human beings. Pan Guan has two main assistants (escorts, inquisitors, and wardens) named Niutou (Cow Head) and Mamian (Horse Face). These two powerful spirit entities inform Pan Guan of every time that a bad person dies, so that he can decide on an appropriate way to torture them in their new infernal work unit (e.g., Excrement Hell - constantly being submerged in a rectangular pool of filth; Halberd Hell - constantly being impaled into a wooden pillar; Iron Wheel Hell - constantly being sawn into by a large-toothed steel wheel; Boiling Cauldron Hell - constantly being thrown into a cauldron of boiling oil, etc.).

THE GREAT BANQUET

The *Journey to the Great Banquet* and its purification celebration is performed by the Celestial Immortals as described in the next part of the *Absorbing the Riches of the Profound* manual. The Celestial Immortals' purification celebration is described as follows:

The Immortals Madame Golden Moth (Jin Gua) and the Golden Head General wave the flags and whistle to signal the spirit soldiers who play the drums and sound the gongs in order to summon the Immortal ferry boat captain of the Sun Boat. The captain and his men come quickly when they hear the drums and sounds of the gongs. On the Sun Boat is the Sun Immortal Number 3, the Sun Immortal Number 5, and the Sun Immortal Number 18. Additionally, the two great Immortals, Gentleman Xiao and Gentleman Yan are standing in the Sun Boat on a purple platform along with General Yang Si (who is responsible for escorting the passengers on the Sun Boat).

General Yang is of the "Water Mansion" and has three soldiers who assist him as "water officials." These three water officials also belong to the Water Mansion, which is connected to the great wall of the celestial city and exists within a clear cloud of mist.

The General also commands 16 officers (eight who stand on the left and eight who stand on the right) to oversee the crowd of people and assist in providing the celestial banquet. Three meals are offered during this banquet, along with prayers and incense in the temples to show respect to the spirits who guard the celestial gate.

It is the responsibility of all of the Immortals to come to the banquet and pay their respect. This includes the Immortals dwelling in the temples and guard houses (living within the borders of all the countries and towns); the Immortals living inside and outside of all villages; the Immortals of the Three Worlds; the Ancestral Immortals In Charge of the Four Worths (virtues or values) and Emptinesses; the Enlightened Immortals; and the Ancestral Immortals of the Four Directions.

To show their respect in this gathering, the six Immortals who are on the Sun Boat also join with the host of Immortals, gathering together to re-

ceive the blessings and sacrifices, eat of the foods and partake in the celestial banquet.

KNEELING AND PRAYING IN THE CAVE OF SIX GRACES

The classic text entitled *Kneeling and Praying in the Cave of Six Graces* appears in the next part of the *Absorbing the Riches of the Profound* manual. It advises the disciple in the proper attitude from which to commune and interact with the Celestial Immortals, described as follows:

The disciple must kneel and pray, showing his or her respect to the celestial order. The kowtowing is performed in order to show sincerity and to initiate a change in Heaven. This humility encourages the Heavenly powers to change their respected point of view.

Through divine grace and compassion, the ability to control the powers of the Five Elements are given to the public in order to control diseases and plagues, to expel disasters, to create the magical power needed to remove disasters, and to bring about harmony and grace among the people.

The Immortals of Heaven do not intentionally hurt or cause damage to the common people without reason. These challenges are only given to an individual through unselfish intentions to help them fulfill their destiny. Therefore respect the Great Marshal General Immortal, as he is responsible for creating and controlling the great plague, and because he also reports to and gets his orders from the Jade Emperor (leader of the Three Pure Ones).

Just a little bit of goodness can sometimes turn away the wrath of the Celestial Immortals, who report these good deeds to the Three Pure Ones with the aid of the Celestial Fu (celestial talismans)

Because the Celestial Immortals do not miss any details concerning our lives, it is therefore difficult to completely alter or change the loss of respect caused from the sins and mistakes we have made. For this reason, we cannot escape our past sins, even those sins that we are not aware of, are unclear of, blind to, ignorant of, or those sins for which we blame others.

Still, some individuals are scared or injured by their own misdeeds. Therefore, on the morning (dawn) of an auspicious day, focus on the primary



Figure 1.6. The Daoist Altar Cup

sin that haunts you and use it to cultivate and repair your virtues. Forgive yourself of your crime or sin and heal your spirit with confidence, allowing the things that are hidden deep inside you (like seaweed) to be washed to the great shore, exposed and removed.

After learning from your mistakes, the internal reflection shows your heart its true sincerity and achieves hope and power within your original spirit. Then, with the cultivation of this sincere respect and true virtue, you may become a magical mortal and bring forth the hidden powers of your divine virtues.

OFFERING THE INITIAL SACRIFICE OF THE THREE CUPS

Offering The Initial Sacrifice of The Three Cups is the next part of the *Absorbing the Riches of the Profound* manual. This is a purification ritual in which three cups of wine are sacrificed and offered to show respect to the Celestial Immortals, described as follows:

1. The First Cup of Wine:

After the classic book "Kneeling and Praying in the Cave of Six Graces" is read, wine is poured into a clear cups (Figure 1.6), and should then be offered as an initial sacrifice for internal purification of one's sins.

- *All of the people toast the wine, and drink it with respect, offering honor to the Celestial Immortals. Then the Celestial Immortals will be pleased, and the "peach blossom will smile at you" (meaning that the spiritual essence of your life will be cleansed and refilled with divine virtue).*

- As you drink the wine of life it is important to follow the commands of the Celestial Immortals, and listen carefully to all of their helpful instructions. Then everyone gathered at the banquet will become full of joy and happiness.

2. The Second Cup of Wine:

The condition and shape of the evil disasters and evil diseases afflicting mankind has not yet been addressed. Therefore, the Yang family step forward and offer to the guests of the banquet their Magical Zhen (Figure 1.7), a magical Daoist brush that can remove all disasters.

- As they say their magical incantations, strong feelings and emotions arise and they swiftly whisk the magical brush creating a powerful wind that removes all disaster. After they have offered and given this gift, they celebrate with the Celestial Immortals by drinking water in the Long Pavilion.
- Then the iron face general smiles and bows to the Celestial Immortals, sweetly giving his respect, which makes all things in every direction transform into spiritual magic and instantly punishes all evil and bad behavior.
- At this time the Yangs again will use their magical Zhen to create the wind that removes all disease and plagues. As the Yangs whisk their magical Zhen, everything becomes cold. Suddenly happiness turns to anger (for a moment), and then a fierce traveling wind energetically absorbs the epidemic.
- This energetic wind becomes stronger and stronger, expanding outward like a raging fire. This magical energetic wind rises and falls over and over again, enveloping everything in its path.
- Then suddenly, the spiralling magic wind changes, transforming all diseases and plagues into divine light, which then immediately disappears.
- Everyone's sins, which had been converted into ten million methods of karmic punishments, have now been forgiven. Even the smallest of these sins can result in serious consequences and severe punishments. Normally, any acts of ugliness or intentional evil cannot be escaped. Dire consequences can be avoided just by practicing little acts of compassion. Although a little bit of kindness can help remove evil deeds, you still cannot escape the ugliness of its scar upon your soul. People who do these heavy sins cannot deny this fact because their



Figure 1.7. The Yang Family's Magical Zhen (Brush)



Figure 1.8. The famous Drunken Immortal Poet Li Bai

conscious mind and spirit accuses them.

- Following the "Laws of Heaven" is a perfect example of cultivating spiritual virtue and propriety. However, if you go against the Laws of Heaven, it will be ominous. You have free will to choose and create your own experiences. But do not be confused, for the energy that you invest in your decisions is so powerful it can control and affect your fate for the better or worse.
- So now, the Celestial Immortals who inspect the evil and the good fill their glasses with wine and proceed to the second sacrifice. Clean wine is placed into two glasses.
- The Yang family, after using the magical Zhen, will also drink a toast to the Celestial Immortals and be happy. The famous Drunken Immortal Poet Li Bai, comes forth to show his respect (Figure 1.8). The



Figure 1.9. The Jade Emperor

Great Marshal General who controls plagues also comes forward with his genuine magic and accepts the Fu (celestial talismans) of the Purple and Golden Gate from the Jade Emperor (Figure 1.9).

3. The Third Cup of Wine:

Celestial Master Chen desires to release you from these sins, so we bow to show him respect. Following his orders, we wait beside the altar and drink wine to offer the third sacrifice. As the third sacrificial ceremony (the third wine purification ritual) is performed, all of the clouds in the sky immediately disperse and "the peach flower" suddenly shines on each person's face (everyone blushes).

- *The Yang family again brings the Daoist brush and uses the magical Zhen during the third wine purification ritual.*
- *The powerful Cloud Immortal (Figure 1.10) overlooks the ceremony, and drinks three rounds of purifying wine. Then the Cloud Immortal inhales, and draws in all disasters, further purifying and cleaning the assembly area. Immediately a purifying rain falls down from the Nine Levels of Heaven as the Heavens come to meet us.*

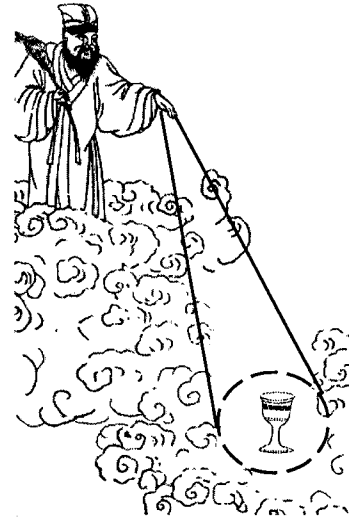


Figure 1.10. The Cloud Immortal



Figure 1.11. The Yellow Emperor

- *An enlightened musician steps up and begins to solemnly play music. This is done in order to invite the genuine Golden General to come from the Heavens. The Golden General arrives in a golden flaming chariot, and everyone bows (Kowtows) to pay their respect, as he is the general who summons the Celestial Soldiers.*
- *The Heavens suddenly speak out with a loud sound, proclaiming Celestial Orders. The Marshal General immediately calls on the Thunder Spirits, and the Thunder Gods come and gather around. Then, beautiful flowers fill the entire area as the Yellow Emperor (Huang Di) approaches and a golden light from Heaven envelops the Celestial Immortals and Daoist abbots, covering them with great honor and praise (Figure 1.11).*

THE THUNDER MAGIC RITUAL

The *Thunder Magic Ritual* is the next part of the *Absorbing the Riches of the Profound* manual. This section contains specific hand seals, talismans, and incantations used by the ancient Daoist priests, described as follows:

1. **Purify The Water:** The right Willow Leaf palm (Figure 1.12) is used to purify the altar waters while you speak the ancient magical incantation for purification.
 - Extend your right hand (placed in Willow Leaf palm formation) over the altar to energize and purify the altar waters.
 - While extending your right Willow Leaf palm over the altar to energize the water and then draw the circular talisman inside your left palm, speak the following incantation:

**“Tian Qing Di Ning-
Tian Qing Di Ning-
Tian Di Jiao Bing Er”**

**“Heaven is Pure and the Earth is Calm.
Heaven is Pure and the Earth is Calm.
Heaven and Earth Gather and Connect As
One.”**

- After saying the incantation, place both palms together and form two Willow Leaf palms at the center of the Heart and Middle Dantian area, and then bow (kowtow) to pay your respect.
- Next, place both hands on the altar over the incense container and purify both your hands over the incense smoke three times (Figure 1.13).
- Repeat the entire sequence for three to five times

2. Creating the Five Thunder Talismans:

- Draw a circle in the center of the left palm (the Wuji talisman) with your right Sword Fingers Hand Seal (Figure 1.14). After forming the Wuji Talisman in the center of your left palm, draw three marks inside of the circle, forming a triangle (Figure 1.15).
- The right Sword Fingers Hand Seal is used to draw the Five Thunder Talisman on the cen-



Figure 1.12. The Right “Willow Leaf Palm” Hand Formation



Figure 1.13. Purify Both Hands Three Times Over the Incense Smoke

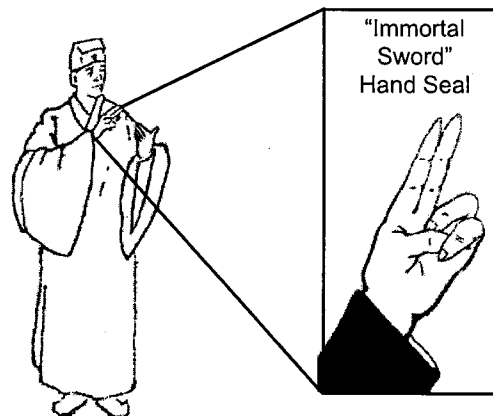


Figure 1.14. The Right “Sword Fingers” Hand Formation

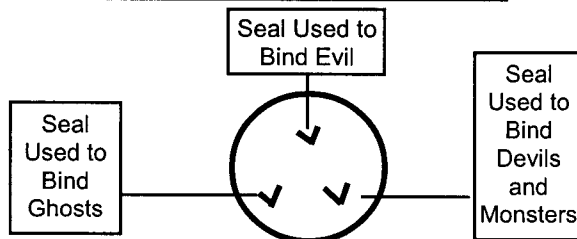


Figure 1.15. Draw the Wuji talisman in the center of the left palm, and fill it with three Command Seals

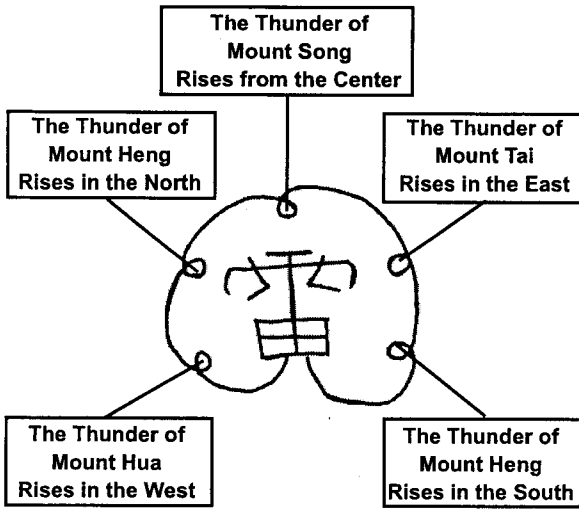


Figure 1.16. Draw the Chinese Character for Thunder in the center of the left palm, then surround it with the Five Sacred Mountain Uniting Seal.

ter of your left palm (Figure 1.16). While drawing the Five Thunder Talisman, chant the following ancient magical incantation for gathering thunder three to five times:

**“Dong Qi Tai Shan Lei-
Nan Qi Heng Shan Lei-
Xi Qi Hua Shan Lei -
Bei Qi Heng Shan Lei-
Zhong Qi Song Shan Lei-
Wu Lei Lian Fa”**

**“The Thunder of Mount Tai Rises in the East-
Thunder of Mount Heng Rises in the South-
Thunder of Mount Hua Rises in the West-
Thunder of Mount Heng Rises in the North-
Thunder of Mount Song Rises from the
Center.
The Five Thunders Gather and Explode”**

- End the Incantation by shouting and making the sound of thunder.
- 3. **Opening Heaven’s Door and Closing Earth’s Gate:** The next part of the ritual begins with a magical incantation that starts as follows:

“An-Niu-Bi-Li”

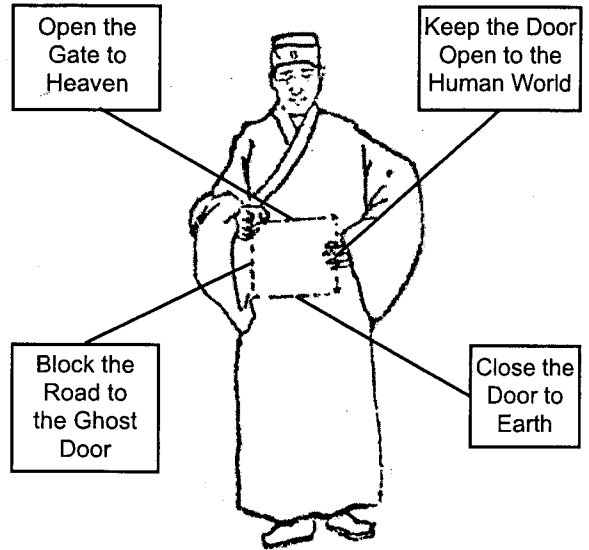


Figure 1.17. Open the Gate to Heaven, Close the Door to Earth, Keep the Door Open to the Human World, and Block the Road to the Ghost Door

- Then say the following:

**“Open Heaven’s Door -
Close Earth’s Gate -
Keep the Human Door Open -
and Block the Road to the Ghost Door.”**

- The feet position stays the same.
- Place your left hand by your lower waist while the right hand forms the Immortal Sword Hand Seal (refer back to Figure 1.14).
- Slowly begin to draw the energetic pattern of a square in front of your Lower Dantian (Figure 1.17). With your sword finger positioned in front of your Lower Dantian, begin to draw the top line by performing one stroke from left to right (which signifies Opening the Gate to Heaven). Next draw the bottom line by performing one stroke from the right to the left (which signifies Closing the Door to the Earth). Then draw the left side of the box by performing one stroke from the bottom to the top (which signifies Keeping the Door to the Human World Open). Finally, draw the right side of the box by performing one stroke from

the top to the bottom (which signifies Blocking the Road to the Ghosts).

- When performing this ritual, it is important to chant the incantation while drawing the energetic box.
- After simultaneously drawing the energetic “box” and speaking the incantation, next draw on your left palm the talismanic image of a Golden Pillar, then immediately draw the image of the Jade Pole next to it (Figure 1.18).
- Then say the following incantation:

**“Gather the bright and expel the old
The bright of the Jade Emperor absorbs
the new Qian (Trigram) of Heaven.
Draw in the benefits of the
Heavenly Fire,
Earthly Fire,
Thunder Fire,
and Thunderbolt Fire**

**In the middle of the day
the Three Fires of the Sun
and the Three Yang Fires
quickly explode outward.**

**Through a little bit of magic,
the bright celestial light of the Jade Emperor
Gathers the spirit that creates the wind,
and transforms all evil things into dust.”
“Quickly, quickly as this is my command”**

The Thunder Magic Ritual continues as follows:

- Then, with the first whisk of the Jade Emperor’s fan (towards the Yang direction), an Auspicious Wind rises, and the Ritual Priest now move his or her left sleeve towards the left direction (Figure 1.19).
- With the second whisk of the Jade Emperor’s fan (towards the Yin direction), the Energy and Power of the Wind is created, the Ritual Priest now move his or her right sleeve towards the right direction (Figure 1.20).
- With the third and final whisk of the Jade Emperor’s fan (towards the Yang direction), all evil things are transformed into dust, the Ritual Priest will now move his or her left sleeve again towards the left direction .



Figure 1.18. Draw on your left palm the talisman of the Golden Pillar, then immediately draw the talisman of the Jade Pole.

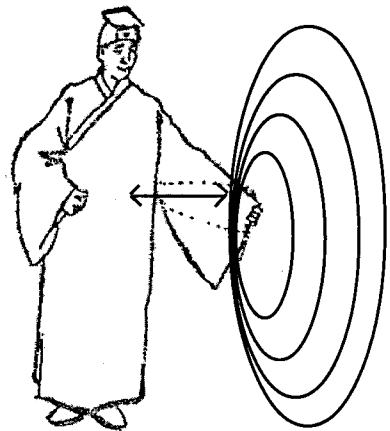


Figure 1.19. The magical movement of the first energetic action of the sleeve “fan” creates the Auspicious Wind

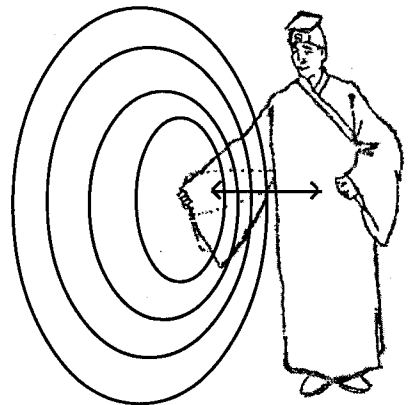


Figure 1.20. The magical movement of the second energetic action of the sleeve “fan” creates the Auspicious Qi

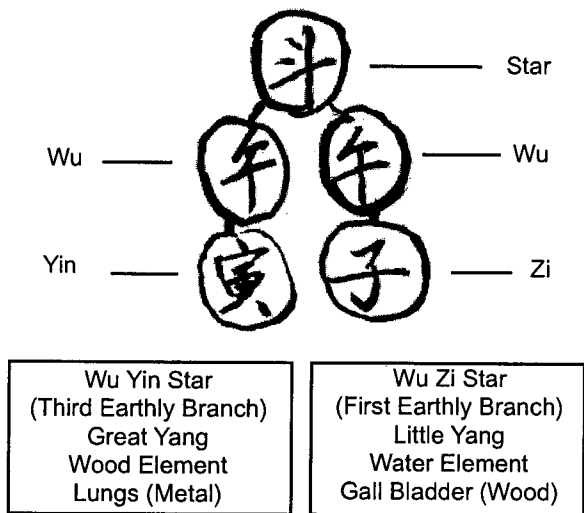


Figure 1.21. The "Wu Yin Star Pattern and the Wu Zi Star Pattern Combine to form the Power of the Dipper Star" Seal

Then the Northern Emperor turns the wheels of life and quickly transforms and purifies my body, mind and spirit through powerful magic. My Original Spirit now reaches up to the Heavens and strikes the "Heavenly Drums."

- Next say the following incantation:

**"Purify my body with magic, and transforms my physical appearance into a spiritual form."
"Quickly, quickly, do this as it is my command."**

- Then saying the following incantation:

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

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

On the lower altar, the three clear ones chop the demons and removes the evil spirits.

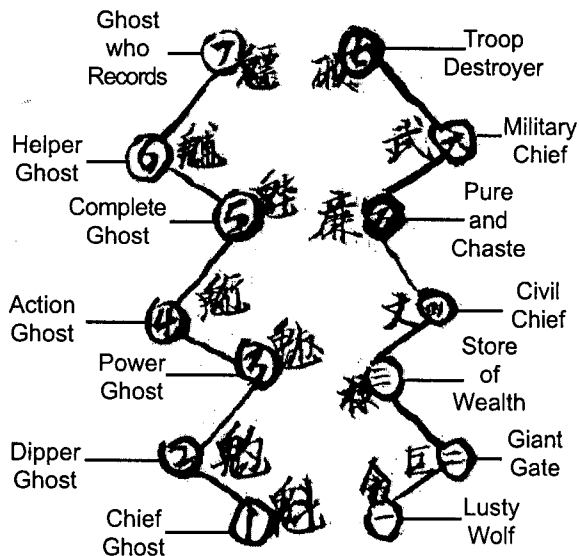


Figure 1.22. Star Stepping Patterns "The Second Star of the Dipper Protects the Body."

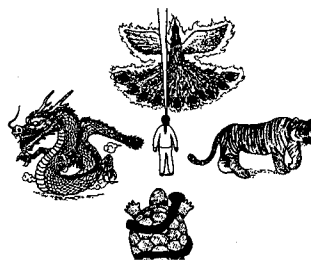


Figure 1.23. The Five Animal Protection Incantation

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

- Then write the "Wu Yin Star Pattern And The Wu Zi Star Pattern Combine to Form the Power of the Dipper Star" seal in your left palm with the right Sword Fingers Hand Seal (Figure 1.21).
- Then perform "The Second Star of the Dipper Protects the Body" Stepping Pattern (Figure 1.22).
- Then saying the following Five Animal Protection incantation: (Figure 1.23):

**“The Green Dragon protects me on the left with his bold and powerful laws.
The White Tiger commands the celestial soldiers and protects me on the right.
The magical light of the Red Sparrow is in front of me,
The mysterious Dark General (Turtle/Snake) holds the bright light behind me.**



Figure 1.24. The Three Yangs Arrive, Presenting the Three Illuminous Ones

**The Heavenly Generals ride about on golden wheels of fire
They dispatch their celestial soldiers who play their Heavenly drums, creating a powerful Heavenly sound. Everyone knows of life and death, they all understand the profound chances and opportunities”**

**“Let the Three and Five Marshal Generals and their celestial soldiers come together with the public... Let their sunshine and the brightness come upon us
“Quickly, quickly, do this as it is my command.”**

**Make my methods work.
An upright person creates life and defeats the Yin Spirits of the ghost camp.**

**The Profound Darkness leads the Heavenly Soldiers.
The Heavenly Immortals come out of the infinite space of the Void.**

The immortal pills do not give life, but through His magical power, the Jade Emperor protects my body and defeats the military

**The flames of the powerful fires of the thunder-bird startles people,
These flames surround my body its brightness surpasses the spiritual light of the Daoist Abbots
My three forms are purified and become righteous, they quickly destroy ghosts and give life to people**

**I enter the mouth of the Dipper Star
Heaven is pure and Earth is calm.
I follow the laws and the orders of the North Dipper General
He is the master of 10,000 disasters and of happiness**

**The Jade Emperor orders that no actions take place without orders.
Any mistakes or incidents will not be tolerated according to the law
anyone violating this order is guilty of committing a heinous crime”**

**“One knock and the Heavenly Door opens
Two knocks and the Earthly Gate cracks
Three knocks and 10,000 immortals gather.”
“An Niu Niu”**

*The Thunder Magic Ritual continues as follows:
Then 10,000 Immortal Spirits bow (kowitz) and evil ghosts and demons become absorbed by the powerful light of Heaven, and are transformed into righteous spirits.*

Any demon who has the audacity not to convert at this time, is restrained and tortured by 10,000 fires and is immediately transformed into dust.

Three Yangs show up presenting the Three Luminous Ones (Figure 1.24). The 10,000 Immortal Spirits hear that I have summoned them, and they quickly appear, transforming to solid shapes.



Figure 1.25. Green Dragon



Figure 1.27. Red Sparrow



Figure 1.26. White Tiger



Figure 1.28. Black Turtle/Snake

- Carefully I summon the Green Dragon to my left (Figure 1.25).
- Then I summon the powerful laws of the White Tiger to my right (Figure 1.26).
- The Celestial Soldiers gather in formation and stay in front of me.
- And the magic light of the Red Sparrow now moves behind me (Figure 1.27).
- The Profound Dark General (Black Turtle/Snake) is now standing to my left, with the mysterious flags of Heaven (Figure 1.28). He holds on to bright light, and inspects the celestial soldiers according to his powerful law. The soldiers are fully equipped, armored, and battle ready.
- On my right the magical light and brightness of Wind, Fire, and Thunder gather together.

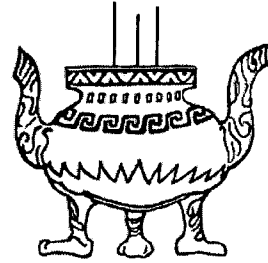


Figure 1.29. The Burning of the Three Incense

THE CELESTIAL SOLDIERS ASSEMBLE

The assembly of the Celestial Soldiers is the next part of *The Thunder Magic Ritual*:

Holding a hammer, a Halberd, and banners, the celestial soldiers assemble in front of me in battle formation. Far behind me, the darkness of Heaven and Earth coexists.

When dispersed, the Celestial Immortals become mundane form; however when gathering together, they become immortals.

Within the energetic realm and infinite space of each of the Five Elements there are celestial soldiers fully equipped and battle ready. They are ready and follow the commands of the energetic seal. Therefore, the Generals carefully listen, ready to follow the orders.

The Generals listen, and act on the orders, following the burning of the Daoist incense on the altar (Figure 1.29).

On the lighting of the first Daoist incense, 10,000 celestial soldiers start to play celestial drums, which vibrates sound and light throughout the ten magical directions (the eight directions of the Bagua, plus up-Heaven and down-Earth).

For the time duration of one Daoist incense stick, all of the ten directions are clearly purified (Figure 1.30). The Celestial Soldiers play three more rounds of

the drum, with 10,000 Immortal Spirits standing by and listening

The Celestial Soldiers then burn the "classic treasure inscription" (talisman) over the altar incense; the talisman is immediately incinerated, causing the smoke to ascend upwards through the nine levels of heaven.

The order is given and is immediately heard throughout the Three Worlds as soon as it is commanded.

OFFERING RESPECT TO THE OFFICE THAT CONTROLS THE POWER OF THE THUNDERBOLTS

Offering respect to the Office That Controls the Power of the Thunderbolts is the next part of *The Thunder Magic Ritual*:

The office that controls the power of the thunderbolts is also the office that is in charge to the Jade Altar and the Great Transformation Altar. Incense is placed on these altars along with special commands given through secret incantations. The presentation of incense is followed by magical talismans invoking various Celestial Immortals. The following Celestial Immortals are commanded and controlled through the thunderbolt office:

IMMORTALS OF THE VARIOUS WORLDS

- **Jiao Gong Wu:** This is the Immortal who is in charge of the precious Fu (Talismans) of the Upper World
- **Cui Zhi Yi:** This is the Immortal who is in charge of the precious Fu (Talismans) of the Middle World
- **Zhou Wu Yang:** This is the Immortal who is in charge of the precious Fu (Talismans) of the Lower World
- **Zhang Wu Bo:** This is the Immortal who is in charge of the precious Fu (Talismans) of the Water World

IMMORTALS OF THE VARIOUS TIMES

- **Wu Zhong E:** This is the Immortal who is in charge of the precious Year
- **Qu Jiang Zhong:** This is the Immortal who is in charge of the precious Month
- **Dou Wu Ming:** This is the Immortal who is in charge of the precious Day
- **Liu Shi Xiang:** This is the Immortal who is in charge of the precious Hour (Figure 1.31)

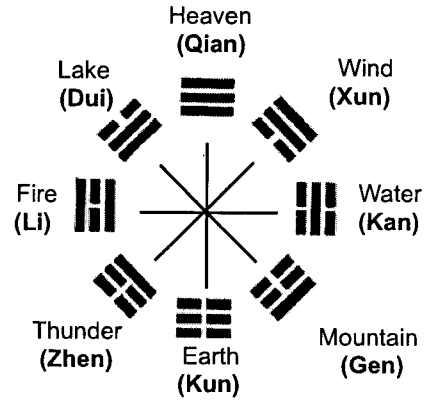


Figure 1.30. The Eight Directions of the Bagua - Plus Up-Heaven and Down-Earth



Figure 1.31. The Four Pillars of Time (Year, Month, Day, and Hour)

THE MESSENGERS OF THE IMMORTALS

- The Magical Officer Who Summons the Missionary Sun
- Fire Spirit Who Calls for Messenger Shen
- The Dark or Profound Altar Who Calls for Messenger Guo
- The Spirits of the Underworld Who Call for Messenger Jiang
- The Spirits of the Underworld also call for Zhang Xiang and Xiu You, the two messengers of the Fu (Talismans)
- The City of Ye calls for the two messengers Wang and Lu

SUMMONING THE CELESTIAL IMMORTALS TO THE ALTAR

- In order to summon the Celestial Immortals to the Altar, say the following incantation:

“In the right season, the Immortals with these various skills can be used to change and influence things occurring within the year, month, and day.

The head Immortals with these various skills receive their assignments and adjust the seasonal times accordingly.

On the same altar we can also summon and call forth the spirits of the Earth.

Today we also call for the Spirits of the Stars and the Spirits of Fire to go to the altar, as we have specific jobs for them to do and commands for them to follow.”

“Quickly quickly come”

- Now, over the Altar incense smoke write the following Magical Thunder Symbol (Figure 1.32).
- End with the following magical incantation:
“An Niu”

The head Immortals possessing these various magical skills, the Celestial Soldiers, and the Spirits of the Earth, now all gather together in the assembly of the temple and chant incantations within the mundane world.

HEAVEN RESPECTS MARSHAL YIN

The next part of *The Thunder Magic Ritual* honors and summons Celestial Marshal Yin. Marshal Yin is in charge of many other Marshal Generals who are responsible for defeating and binding evil spirits (Figure 1.33). The ritual invocation of Marshal Yin is described as follows:

The senior ranking officer Marshal Yin (Star God of the Center Sky) sits in front of the assembly and all of the evil spirits are afraid to approach him. When the five diseases show up and the four poisons suddenly appear, they quickly disperse.



Figure 1.32. The Magical Thunder Symbol used for Summoning the Celestial Immortals to the altar

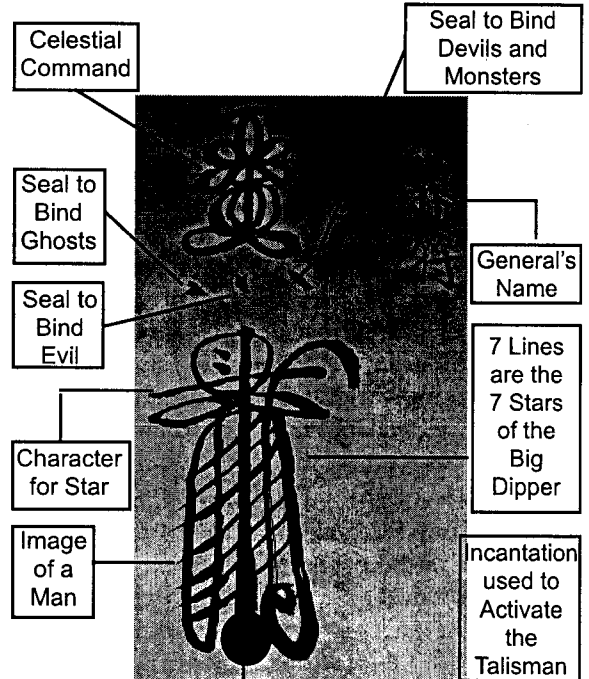


Figure 1.33. General Yin's Talisman: Used for Binding Evil

The Heavenly Court accepts the assembly's sacrifice, and shows their respect to Marshal Yin, who is the officer in charge of the altar arrangement.

On the altar they burn the incense and place the order to call forth the officer in charge of the Earth whose name is Yang Fan. They use the methods of prayer in order to resolve their problems, cure diseases, and to defeat and terrify the evil spirits.

Therefore I place an order to call forth the Officer Yang Fan and also to call for the Missionary Jiang to be my representative. Missionary Jiang awards me with incense and orders the Officer of the Earth (the North Emperor who is the Officer of Corrections) to announce

and summon the Upper Clarity Three Worlds (Shang Qing San Di) Officer in charge of Travel.

The North Emperor stands in front and controls the Heavenly Stars in the Earthly Brightness and also deals with the fierce spirits and the Thunder Gods on the North side of Heaven. His senior assistant, Officer Xie, is endowed with Marshal virtue and light.

The Upper General Marshal Yin, is the vice-general in charge of the Military Immortals. These Military Immortals include: Marshal General Hou, Marshal General Wang (the Magpie General), Golden Tiger Thunderbolt Marshal General Yan, Flying Cloud Inspector Marshal General Li (who kills fierce demons and defeats the evil spirits), Ma Zi Ding (who catches evil spirits and tortures ghosts), and Marshal Luo (who catches evil spirits and tortures demons).

There are 12 people who clean and purify. As soon as they hear my call, they come to assist me in commanding the generals and protecting the altar in the heavenly court. I speak the following incantation:

**“I summon the Heavenly Yang
and Earthly Yin magic
of Marshal General Yin
who kills demons and binds spirits
to remain surrounding and protecting me.**

**You, Marshal General Yin,
are the son of King Zou.
The Jade Emperor helped
with your birth.
When you were born
your mother was tortured.**

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

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

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

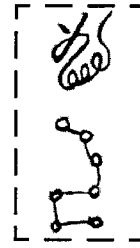


Figure 1.34. The Celestial Dragon and the Seven Stars of the Big Dipper Talisman



Figure 1.35. Marshal Yin's appearance as a child.

**The Daoist master Shen
also sends legal orders to summon
and call forth the officer of the Earth,
the ultimate person who controls
the fierce spirits,
to reach Marshal Yin, the senior general
of marshal virtue and light.
Quickly come to here these two orders.”**

- After saying the previous orders, and secretly chant the following magical incantation seven times:

“An Niu Bi Li Ha Ming Tian Ti Ri”

- While chanting the above incantation, write the following magical talisman of The Celestial Dragon and the Seven Stars of the Big Dipper (Figure 1.34).

Suddenly, an energetic ball of golden light appears. Inside this ball of golden light is a baby. All of the Marshal Generals watch the ball transform into a blinding, glowing golden light.

Immediately a man child is born, having two buns of hair noted on the sides of his head (Figure 1.35). Marshal Yin looks in awe. He observes his appearance and he points to his childhood with his mighty sword.

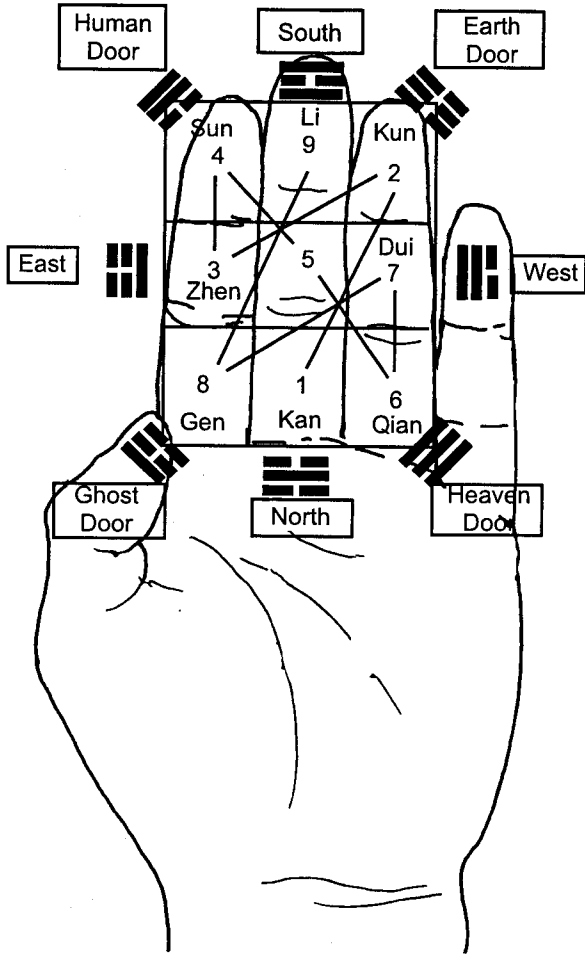


Figure 1.36. The "Nine Purple Star" Hand Seal. In ancient China, the Postnatal Heavenly Bagua pattern of the "Magic Square" was superimposed on the left palm allowing the Daoist mystic the ability to summon and gather the energetic and spiritual powers of the Bagua into his or her body, while extending and emitting the gathered Qi with the right palm.

Suddenly the young child transforms into the shape of a young man, who holds a golden bell in his left hand and a Yellow Leopard-Tail Heavenly Halberd in his right hand. The young man looks as if he is coming towards us.

- In your left hand perform the "Nine Purple Star" Hand Seal pattern (Figure 1.36).
- Then, your left hand lifts upwards and draws the magical Rain Talisman (Figure 1.37) and the Dipper Star Talisman (Figure 1.38) in the

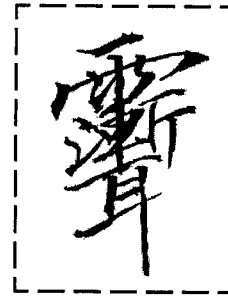


Figure 1.37. The Magical Rain Fu (Talisman)

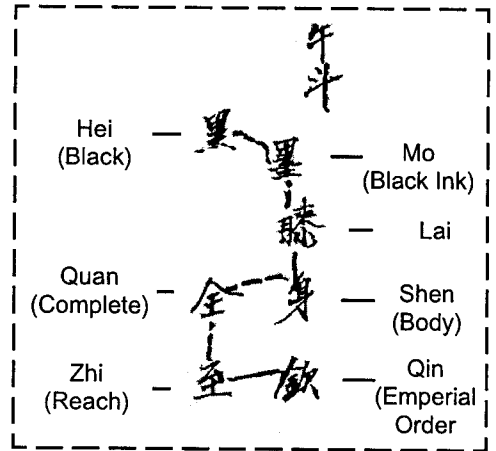


Figure 1.38. The Magical Thunder Symbol of the Big Dipper Star Talisman

air in front of the altar. After drawing both talismans, repeat the following incantation:

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

This senior officer is the immortal master of virtue and respect, who terrifies demons and evil spirits throughout the years.

Under his leadership, the Heavenly Stars of Earth sparkle. All of the officers, vice-generals and celestial soldiers hear that today the stars and the fire-stars are called to the altar.

**Therefore,
you should go to the altar quickly,
do not stop - do not delay.
In front of the altar
I will be waiting for the report
and will give the orders to you quickly”**

- The left hand again performs the “Nine Purple Star” Hand Seal (refer back to Figure 1.36).
 - Next, again write down the Big Dipper Star Talisman symbol with the left Sword Fingers hand posture (refer back to Figure 1.38), however, this time draw it onto your right hand.
 - The left hand, being illuminated and energized by the “Wu” star, now forms the Dipper pattern (Figure 1.39):
 - Qin - Respect
 - Zhi - Admire
 - Quan - Reach
 - Shen - Complete
 - Lai? - ?
 - Mo - Black
 - Hei - Black Ink
- Then cross your waist and chant the following magical incantation:

“An Niu Niu”

The strong military Generals control and lead the spirit soldiers. In the front is the yellow flag, behind the flag is the Yellow Leopard-Tail Halberd and 72 high officials. There are also 24 fierce Spirit Immortals who march in front and lead the procession. These fierce Spirit Immortals assist the generals and protect with yellow axes, killing the demons.

The sound of the golden bell is heard by the “Missionaries in the Five Directions,” who control the poisons and show their terrifying magical power.

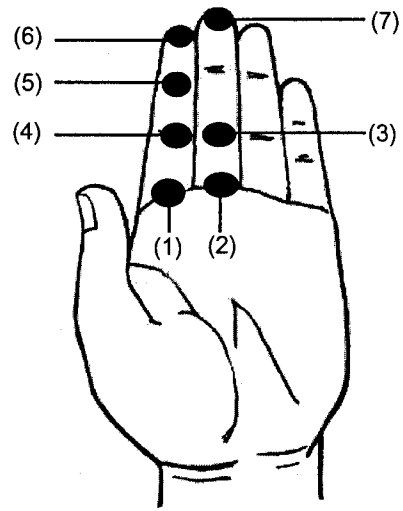


Figure 1.139. The Seven Stars of the Northern Dipper can be accessed through the mystic’s left hand.

- Next, say the following magical incantation:

**“Help me with the Big Dao.
Kill and chop demons.”
“An Niu Niu”**

Marshal General Yin Jiao is a strong brave general who descends from the Heavens and turns the Heavens and Earth upside down, killing demons in order to bring about peace and tranquility. He kills the demons by chopping them with his magical Yellow Leopard-Tail Halberd and saves the dead from being tormented, creating new life.

Marshal General Yin is an officer of harmony, who handles disputes, removes disasters and removes evil dangers. If there are any demons lurking about, they will be quickly caught, seized from all directions.

Wherever you are teaching spiritual truth, there will always be magic, and all that you request will be responded to. No wishes will go unattended.

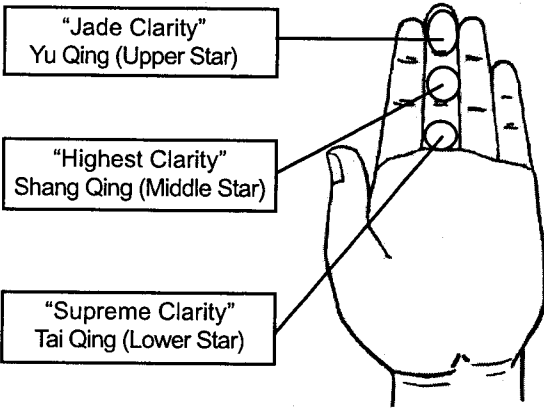


Figure 1.40. Shang Qing (Highest Clarity Hand Seal), also known as the Middle Star: This finger gesture is generally applied at the second joint of the middle finger in order to invoke Highest Clarity Celestial Solders (spirit warriors) and their horses.

- Follow the master (Marshal General Yin), and quickly show your true form (a Daoist man or woman of Honor, Virtue and Power), by immediately forming the Middle Star (Figure 1.40) and saying the following incantation:

“The order of human laws calls forth the Officer of the Earth and the senior officer who controls the demons, the Golden Light (De Wu Guang) of Marshal General Yin. “Marshal Yin hear these three calls” “Quickly come quickly come”

- Then secretly chant the following magical incantation seven times

“An Niu Bi Li Ha Ming Tian Ti Ri Shu”

- Then, use the Thunder Command Block (Figure 1.41) and stretch it towards the altar and draw the following magical Thunder Talisman (Figure 1.42) while speaking the following incantation (Figure 1.43):

“I request to use the talisman to summon Marshal General Yin to the altar.”

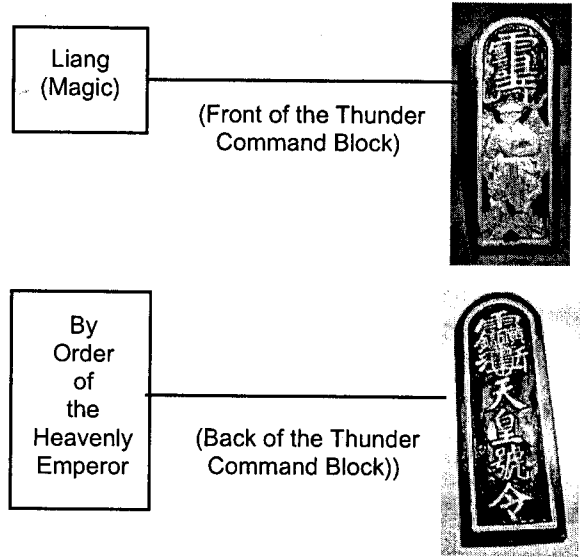


Figure 1.41. The Thunder Command Block (Lei Fu)

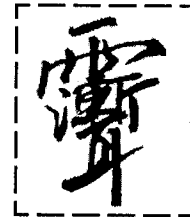


Figure 1.42. “Magical Thunder Talisman”

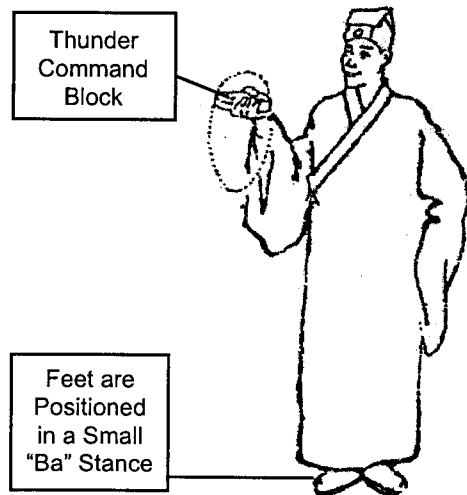


Figure 1.43. Stretch the Thunder Command Block towards the altar, and draw the magical talisman

- The power of thunder stays for a moment, electrifying the air. We immediately offer incense to the immortal generals to show our respect.

**HEAVEN RESPECTS RU ZAI
(MARSHAL KANG)**

The following ritual is used for the purpose of "Binding Disease Spirits." Begin by saying the following incantation:

**"The General of the Heavens
the magic of the Earth
Marshal General Yin
quickly quickly come
and show your physical form."**

- Then turn and face the altar to offer sacrifice to the thunderbolt officer.
- While facing the altar, call forth Missionary Yang Fan Gong Cao and summon him to appear (he is the celestial deity in charge of a East jail or prison). Show respect by presenting incense to him.
- Place the order for him to contact Marshal General Kang.
- Marshal General Kang will quickly descend to the altar in the court. He is the magistrate responsible for binding disease
- Use your right sword-fingers (refer back to Figure 1.14) and draw the following magical symbol several times (Figure 1.44):
- Next, use your left hand to form the "Mount Tai" hand seal (Figure 1.45):
- Then, chant the following incantation:

**"Out of respect to the order
from the Ancestral Emperor of the
Prenatal Heavenly Dao,
Ancestral Emperor of Ten Directions
and Three Worlds
momentarily hear this order
from a long distance**

**In the celestial prisons and mansions,
Your strong counsel is powerful and
aggressive.**



Figure 1.44. "Magical Thunder Talisman"

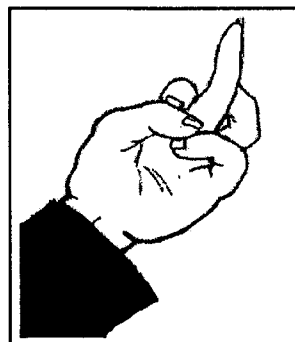


Figure 1.45. The Mount Tai Hand Seal: This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent picking up Mount Tai, lifting it 10,000 Zhuang (miles) in the air, and then slamming it down hard on top of evil spirits and ghosts in order to energetically crush them.

**The whole celestial assembly is
powerful and ready to go**

**You are the grand tutor
of the Emperor's son,
We ask for the protection of the
imperial sorcerer of the Great Gate
and the celestial servants
of the imperial gate**

**Loyal guardians of the Imperial Gate
hear our cry and supplication.
Let your servants hear our order
and our calls.
Let them ride on swift horses
and fly in the clouds.**

**Quickly quickly
considering those orders
as the desire and law
of the Jade Emperor."**



Figure 1.46. The Magical Thunder Talisman

- After placing the above Celestial Order, draw the following magical Thunder Talisman (Figure 1.46).
- Then, secretly chant the following magical incantation:

“An Niu Niu Za Li”

**“The thunderbolt and golden light,
quickly quickly show their physical form.**

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

**Marshal General Kung hears the calls.
He is quickly dispatched
and comes out of the mountain court
to quickly follow the orders of the
Jade Emperor and the Upper Emperor**

Quickly quickly get here fast.

**Place the order of the prison officer
Yang of the East Prison and
the guardians of the Imperial Gate
to bind the diseases**

**Marshal General Kung
hear today’s quick call
and quickly come to the altar court**

- Then quickly and secretly chant the following magical incantation:

“An Niu Niu”



Figure 1.47. Imagine this secret talisman shining as a bright light over Mount Tai

- Then quickly chant the following incantation to the profound spirits:

**“Rein, restrict and bind
fierce spirits and demons”**

- Then chant the following the following magical incantation seven times to control the evil spirits:

“An Niu Niu”

- Then write the following symbol facing East (Figure 1.47), and imagine this secret talisman shining as a bright light over Mount Tai (Tai Shan):
- Next, stomp your left foot and think of Marshal General Kung quickly coming and suddenly appearing in his celestial form
- Chant, write, shine the light, stomp, listen for Marshal Kung, and then chant the following magical incantation again:

“An Niu Niu”

**“Thunderbolt come for spirits.
Quickly quickly show your physical form
The Marshal of Thunder transforms into
a golden light.”**

- Using the tip of the sword-fingers, inhale and draw the golden light energy into your Gall Bladder Palace (also known as the Ancestral Palace or Yellow Court) (Figure 1.48).
- As you absorb this magical energy into your

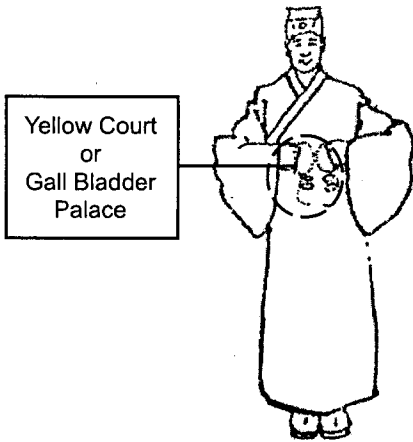


Figure 1.48. The Gall Bladder Palace (also known as the Ancestral Palace or Yellow Court)

Ancestral Palace, say the following magical incantation in order to double your power:

**“An Dan Ne Mo
Zan Dan Ne Mo
Ci Sa Tuo Xi
Dan Duo Po Ke”**

- After chanting the incantation for three or five times, the following magical symbol will appear (Figure 1.49):
- Then chant the following incantation:

**“I am a mortal,
but you are the Son of Propriety.
You are the sincere officer
who moves the Heavens, the Earth
and the ghosts of the Earth.**

**The treasured beauty
the Jade Palace of days and months
bright moons and suns**

**The crowds of good people
come to listen to you.
The harmonious wind blows
and carries the sound of your voice.
The awe inspiring male phoenix
solemnly and seriously comes.**

**Scrape the imperial incense
that reaches the human world.**



Figure 1.49. After three or five times of chanting, this magical symbol will appear



Figure 1.50. Write the above character with your Yin Tang (Third Eye)

**The incense is the way
the human reaches the spirit world.
It causes the spring of the well water to leave
and the pulse of the Earth to clear.**

**The path of the tiger and leopard
is strictly forbidden
It is a profound mysterious passage**

**Well equipped soldiers in the ten caves
make powerful sounds,
shouting loudly and seriously.”**

- Then using your Yin Tang (Third Eye), write the following character above the altar incense smoke: “Mountain - Mountain - Mountain - Show.” “Shi” (show) is the single character positioned underneath the three “Shan” (mountain) characters (Figure 1.50).
- After drawing the talisman with your third eye, loudly chant the following magical incantation:

**“Green mountains,
and green waters exists as before.
They do not discredit
the mundane world,
but hope for peace”**



Figure 1.51. Talisman used to summons the Thunder Immortals for removing disease

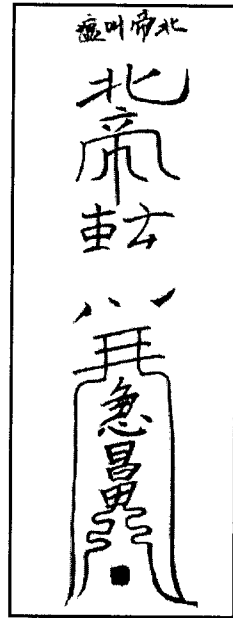


Figure 1.52. Talisman used to summon the Thunder Immortals to separate disease from the North Emperor

- Then the crowd chants:

“Heavenly respect of Sui Ji Fu Gan”

- Then secretly chant the following magical incantation:

“An Hua Suo Ci”

- Then chant the following out loud three times:

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

**The upper clarity descends
and the Supreme Red Emperor
receives and follows the order.
He uses the magic to lead the spirits,
He gathers, separates, and controls fire**

**Three Yangs brings about
five luminosities
Marshal General heard my call
Quickly quickly shows his physical form
Quickly quickly like Jade Clarity”**

The key important thing to remember during this ceremony is that the original dispatch of the written order calls the Jade Clarity immortal to show up in person.

This written order is sent out to call forth the Marshal General of Thunder, requesting him to arrive and stay at the altar. At the altar, he releases the power of his thunder. Therefore we offer the incense to show our respect.

HEAVENLY RESPECTS SUI JI FU GAN

This ritual requires the sacrifice of a chicken and the use of its blood in order to summons the Thunder Immortals. This is a famous ritual that can be used for long distance healing and can also be done when there are no altars available. There are three talismans used in this ritual to summon the Thunder Immortals:

1. Talisman used to summon the Thunder Immortals for removing disease (Figure 1.51).
2. Talisman used to summon the Thunder Immortals to separate disease from the North Emperor (who causes disease) (Figure 1.52).
3. Talisman used to summon and order Marshal Kung to bind the disease (Figure 1.53).

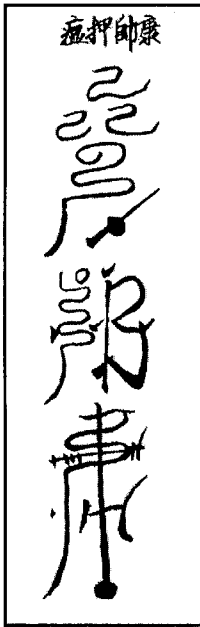


Figure 1.53. Talisman used to summon and order Marshal Kung to bind the disease

- To begin, take a sip of water from the altar goblet and spit a mouthful of water onto the chicken. Then write the following magical talismans over the chicken with the Sword Fingers Hand Seal (Figure 1.54):

1. The first thunder talisman is used for binding ghosts
2. The second thunder talisman is used for thunder ghosts
3. The third thunder talisman is used for chopping ghosts
4. The fourth thunder talisman is used for sacrificing ghosts

- Chant the following incantation out loud while still holding on to the chicken:

**“The physical form of this chicken
looks like a colorful phoenix.
When it makes its sound,
it cackling is heard like a golden bell,
and wakes up the thunder of the heavens,
which responds to its crow
from 10,000 miles away.**

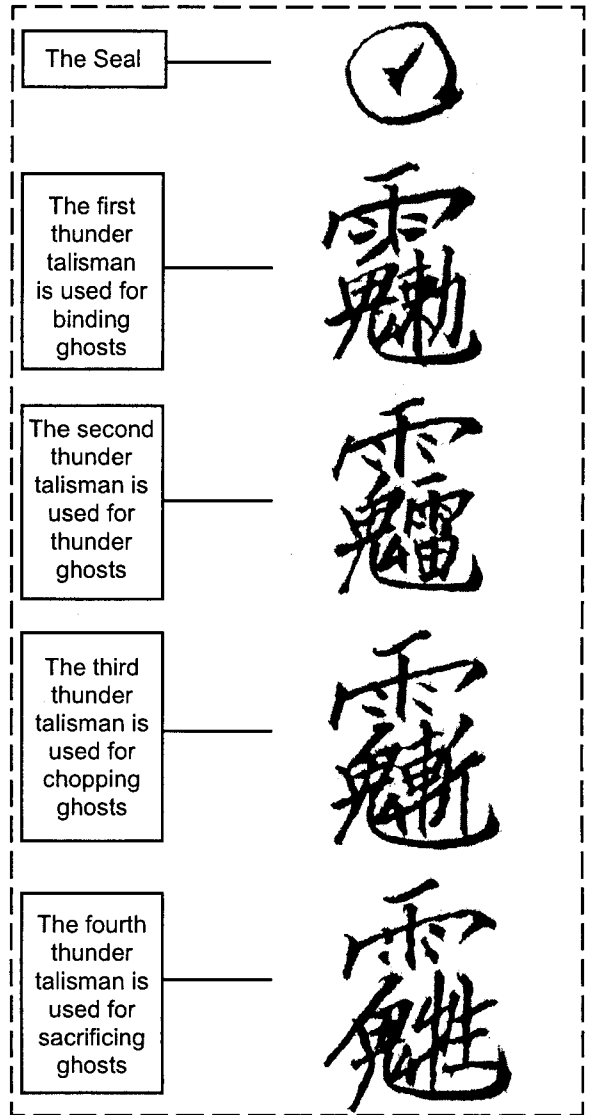


Figure 1.54. Write the above four talismans over the chicken and finish it with a seal

**This startles the people, and even
surprises the Palace of the Sun.
Inside the Tai Yang Palace
it is called the golden bird.**

**In front of the main altar,
the wine on the sacrificial altar
bears witness of my virtue, intention,
integrity and my persistence.**

**My true virtue is happy and excited
to richly persist in following the
natural way of Heaven and the Earth.**

**To follow the good luck of embracing
Heaven and Earth as they coexist
and accept the Five Element Virtues of
Gold, Wood, Water, Fire and Earth, and
empower the Original - Prenatal
personality of the Wu Jing Shen.**

**Absorb these Five Elemental energies to
nurture your true personality and to
cultivate their tremendous powers.”**

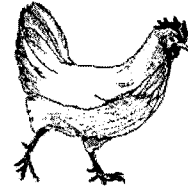


Figure 1.55. The physical form of this chicken looks like a colorful phoenix



Figure 1.56. Mix the wine and blood in the Altar Cup

- After you show your respect in a ceremony and have said the incantation, use your left hand to hold on to the chicken (Figure 1.55). The chicken flaps its wings and a feather that flies off the chickens wings travels towards the Purple Mansion.
- With your right hand, embrace the knife using the Sword Fingers or use the Tiger’s Sword.
- With a solemn and respectful heart use the knife to cut the chickens neck. Use the Dragon knife inherited from the ancestral masters to cut the neck of the chicken. This is not considered to be a cruel slaughter of a living thing. This is an ancient method of the ancestral masters used to sacrifice to the Thunder Gods.
- Take the blood and place it in the altar wine, allowing them to mix together (Figure 1.56).
- Next, offer the wine and blood sacrifice to the thunder immortals to show respect, and say the following incantation:

**“Thunder immortals enjoy your sacrifice
quickly quickly show your magic.”**

- Meanwhile, the crowd should chant the incantation of “Tien Peng” (also known as “The Ceiling of Heaven” or “Heavenly Abode” incantation).
- After the chicken is cut your left hand holds the wine mixed with the chicken’s blood and your right hand holds the Thunder-Block (Figure 1.57). Then chant the following incantation:

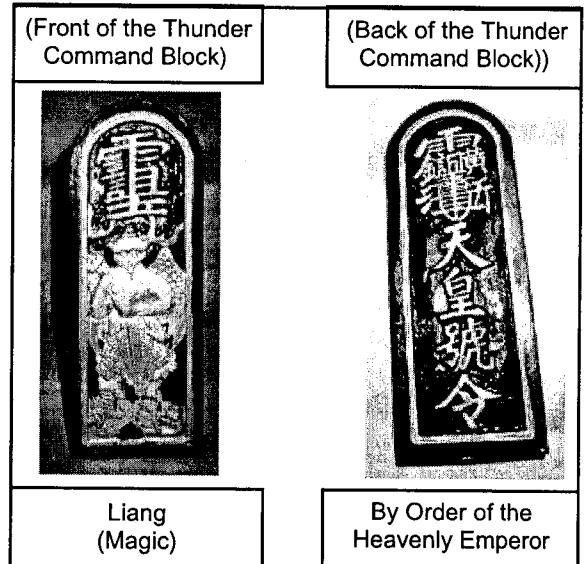


Figure 1.57. The Thunder Command Block (Lei Fu)

**“The blood and wine is what motivates
the power of the Heavenly Generals.
It also brings out the courage
of the celestial soldiers.
After the power is absorbed,
they become so powerful
with the sacrificial blood
that they can pull up trees by the roots,
move the mountains,
and overturn rivers and oceans.**

The Heavenly Marshal Generals
and the Thunder Immortals
receive this sacrifice and the unselfish
Heavenly Marshal Generals consume
(drink) the sacrificial elixir until their
face turns the color of a peach blossom.

The superior spirits show up
and respond, answering
at the Gate of Gold Stone.
They are people of success,
people of contribution.
They read the book of the saints,
practice the Laws of Heaven,
intend to transform the magical
prosperity to the world,
share the power of their different
celestial posts and their assignments
in controlling thunder bolts.

Therefore, we summon you
and order you to assist us
on the left and the right
You are my legs and my brothers
(my right hand man)
you are the one I trust, my close friend.

The mountains do not move,
and the ocean is not exhausted
to bring prosperity to Heaven and Earth.
Heaven and Earth connect
and the Sun and the Moon appear
simultaneously,
shining their brilliant light.
Eye of the wind and rain
is released and gathered from my palm
The thunderbolt is expelled and drawn in

Summon the Celestial Immortals
to stop the evil actions
and chop and kill the demons.
One is killed and one is saved
10,000 magics work and are answered.
This is a very serious thing.
The skill of 10,000 magics works,
one is killed and one is saved.
If the ghosts show their physical forms
they can be forgiven.
The 10,000 magics are a serious thing.
I have blood and wine to perform this.

Therefore I perform this
and swear to the Heavens with one drop
of sacrificial blood wine.

I swear by holding the first drop of blood
wine to the heavens, and the heart of
heaven combine together as one. If the
sky betrays me, then the Sun and the
Moon will lose their brightness.

For the second drop of blood wine, the
Earth combines to have the tranquility
and peace. If the Earth betrays me, then
the grass and the trees will die.

For the third drop of blood wine, the
Thunder Immortals combine together as
one, with the heart of the generals. If the
generals betray me, the fire of the
incense will not have magic or spiritual
worth. And if I betray the generals, then
the method of Dao will not have the
power of the ritual magic.

So I should be extremely sincere
and you should have the intention that
we both desire that our intentions and
wishes meet
and that we both equally cooperate and
form an alliance
to achieve success in removing evil and
increasing virtue."

- Then take the cup of blood wine and face the East and drink.
- Then face the South and drink.
- Face the West and drink.
- Face the North and drink,
- Face the Center and drink.

The chalice of sacrificial blood wine has words written on it. These written words should be read out-loud. Then Marshal General Yang Fang will explain the details and the rules of the words of the inscription written on the chalice.

BINDING EVIL SPIRITS AND DISEASE TO THE DRAGON BOAT CEREMONY

The following Zheng Yi ritual is performed in order to remove diseases and evil plagues.

First, we command that the Dragon Boat be quickly brought here (Figure 1.58). Marshal General Yang Fang has received the order to come to this place with the Dragon Boat, so everything must be cleaned in preparation for his arrival. Everything inside and outside of the altar area is cleansed and purified. Even the house and hallways are carefully cleaned and placed in order.

Aboard the Dragon Boat is a team from the gate of the city. They travel far on the ocean from the celestial island.

In preparation, the mills in the area are peaceful and the officials responsible for purification appear and wish for peace. This is a most auspicious event.

Therefore we pray for peace for those who experience disasters, we pray for peace for those who are in difficult times, and for those who are not experiencing trouble, our hope for them is that they not be bothered by problems.

We paint the front of the building, dismantle and move the rear of the building and physically clean the village, removing the tents and removing the poisons, diseases and plagues just as we have always wished. This is our order.

I can do the incantation to have the immortals help you with your traveling in the clouds.

Drawing toward stillness, we hear the thunder. We can see the thunder of the Heavens hidden somewhere.

- Perform the Fa Qian stepping (also known as Wind and Fire steps) in order to create Wind and Fire (Figure 1.59).
- As you perform the Fa Qian (Wind and Fire) steps, write this symbol with your Yintang (Third Eye) according to the order of the nine cows (or oxen) (Figure 1.60).



Figure 1.58. The Dragon Boat

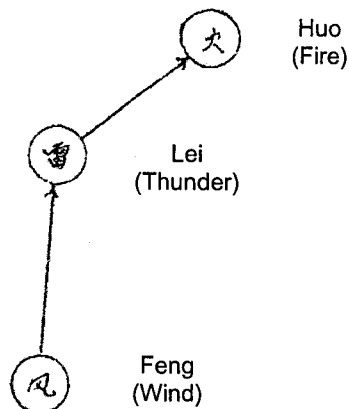


Figure 1.59. "Fa Yi (Wind and Fire) Stepping:" This Three Pace stepping pattern (also known as San Bu Gan) is commonly used in Zheng Yi rituals for summoning the Celestial Martial Generals.

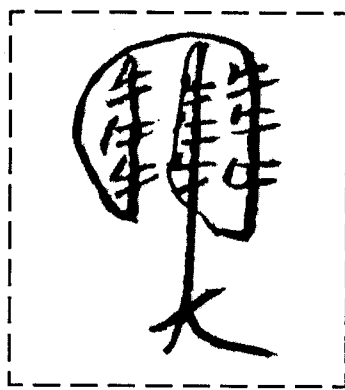


Figure 1.60. The symbol used to control and move the power of Wind and Fire, according to the head of nine cows (ox)



Figure 1.61. Face toward the incense fire and write the above magical symbol in order to control and move the power of Wind and Fire

- Then, face toward the incense fire and write the following magical symbol in order to control and move the power of Wind and Fire (Figure 1.61).
- As you face the Fire to write the magical symbol within the incense smoke, chant the following incantation loudly:

**“The Upper Emperor
Calls Forth the Immortal Kai He”**

This is the immortal who opens the river. He holds the golden hoe in his hand and comes here quickly.

First he opens the East Sea, mixing it with the Western Sea, the fast Southern Sea and the Northern Sea.

He then mixes the North Sea with the Center Sea. The Five Lakes and the Four Seas are 10,000 feet deep.

The white turbulent waves that this action creates ripple outward from the center of the sea. Reaching up to touch the Heavens, these mighty waves greet the Sun.

As you see the mighty waves reach the Sun of Ten Treasures, chant the following incantation:



Figure 1.62. The magical symbol used to control the power and energy of Water

“First, protect the people from disasters.

Second, protect the area and acquire peace.

**Third, protect the expectation of the male,
and the auspiciousness of the female.**

**Fourth, protect the four seasons to
acquire permanent tranquility.**

**Fifth, protect the five grains
and acquire prosperity for the village.**

Sixth, protect the six animals from disaster.

**Seventh, protect the officers
from being greedy.**

**Eighth, protect the eight festivals
and create happiness.**

**Ninth, protect the time so that the wind
of time will not blow forever.**

Tenth, protect the old and the young.”

- Then use the above magical talisman (Figure 1.62) to control the power and energy of Water, and chant loudly the following incantation in order to summons the Five Dragon Kings from the Five Seas (Figure 1.63):

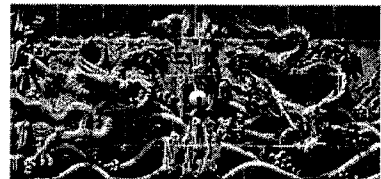


Figure 1.63. The magical Sea Dragons

**"I respectfully invite the Imperial Green Dragon King of the East to raise the waters of the Eastern Sea;
I respectfully invite the Imperial Red Dragon King of the South to raise the waters of the Southern Sea;
I respectfully invite the Imperial White Dragon King of the West to raise the waters of the Western Sea;
I respectfully invite Imperial Black Dragon King of the North to raise the waters of the Northern Sea;
I respectfully invite the Imperial Yellow Dragon King of the Center to raise the waters of the Middle Sea"**

The five directional oceans are now filled with water, so you can now protect the dragon boat as it travels in the oceans.

- Now summon the famous carpenter Lu Ban and chant the following incantation:

**"My body is not a normal body.
Lu Ban of the Three Worlds is my body.
He wears the red bandana with the Sun and the Moon on it.
He wears golden armor to summon the Earth and Heaven.
He carries a golden ax in his hand throughout the three worlds.
He also carries the cord to make the ink line and the tape measure.**

**I own all the celestial trees in the Heavens.
And all of the immortals within the temples of the earth protect me.
The houses of the human world are of my works.
The trees of wood in the mountains are cut by me.
In the far distance you hear my answer and my report;
nearby you hear my voice.
Anyone who dares not to follow my reports and answers will be taken away and this person will be cut without mercy"**

- Then chant the magical incantation:

"An Niu Niu"

"The first line that I draw causes the Heavens to become dark and black.

**"The second line that I draw causes the Sun to lose its brilliance.
The immortals lose their way and come through the evil road towards the demons.
Even if they are worried, they cannot find a solution to their problems.**

**A golden light shines from my body and I obtain the way of the Upper Clarity Purifications
The immortal Lu Ban comes in person and stands behind me, his spiritual power envelops me on the left and right sides of my body.**

**Master Lu Ban appears to help me cultivate my methods of Dao, and to help develop my secret magical form.
Master Lu goes into the immortals' mountain, into the celestial forest to cut down the huge immortal trees using his magical hoe.**

**The wood from these trees is used to create the mast and the sides of the magical dragon boat.
More trees are cut for the floor, the cabin, the oars, and the wind sails of the magical dragon boat.
On the surface of the water, the phoenix at night soars to the clouds.**

Marshal Kuang Fu who binds disease, together with Marshal Yin, the senior officer and guardian of the imperial gate who also drives away and removes evil plagues, lead their soldiers and their troops. They hear my call and quickly come to the altar escorting the Dragon Boat to return to Luo Yang (The ancient capitol of the Henan Province)"

- Next, draw the above talisman (Figure 1.64) towards the direction of the cabin on the Dragon Boat .
- Then draw and place the following magical characters (Figure 1.65) on the center of your chest, by the Middle Dantian and heart area.

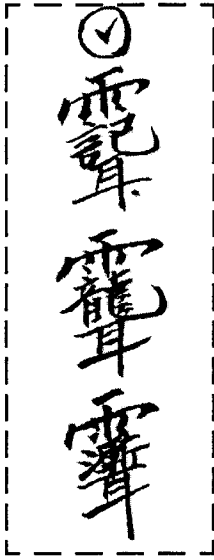


Figure 1.64. Draw the above talisman towards the direction of the cabin on the Dragon Boat

- While holding the golden altar seal with your left hand, draw the Celestial Order Talisman (Figure 1.66) with your right hand and place it inside your coat pocket.
- After drawing the talisman go to the head of the Dragon Boat and proceed with the rest of the ceremony by shouting the following:
“The Imperial Order Comes”
- Then face the head of the boat and draw the ancient Chinese character for a well (Figure 1.67).
- Then turn around, face the back of the boat, and draw the Celestial Order Talisman (Figure 1.68). This is the same character that you drew by your chest.
- Then repeat the following Incantation:

**“The first line draws the river
The second line draws the sea
The third line causes the
Yellow River to reverse
The fourth line invites the
Emperor to the Dragon Boat”**

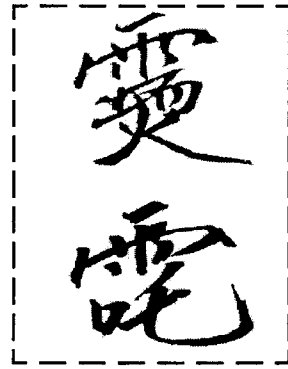


Figure 1.65. Draw and place the above characters on the center of your chest



Figure 1.66. Draw the above Celestial Order Talisman with your right hand and place it inside your coat pocket.

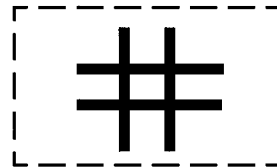


Figure 1.67. Facing the head of the boat and draw the ancient Chinese character for a water well (which looks like a tic tac toe pattern)



Figure 1.68. Face the back of the boat, and draw the Celestial Order Talisman

- Next, sip the water and draw the Celestial Order Talisman in your mind, completing it by forming the Qu Fang (Drive Away -Retain) Hand Seal.
- Then sip the water again and hide the energetic form of the Celestial Order within your sleeve pocket. End this part of the ceremony by forming the Golden Dragon Hand Seal (Figure 1.69).
- Next, speak the following word into the center of the water well: "Shen."
- Then step forward towards the left side of the Dragon Boat and draw the "Shen" (Great Yang-Metal) Earthly Branch character (Figure 1.70).
- Next draw the "Zi," (Little Yang-Water) Earthly Branch character (Figure 1.71), which instantly transforms the surrounding area of the Dragon Boat into water.
- Immediately move forward and chant the "Jie Chuan" incantation, as follows:

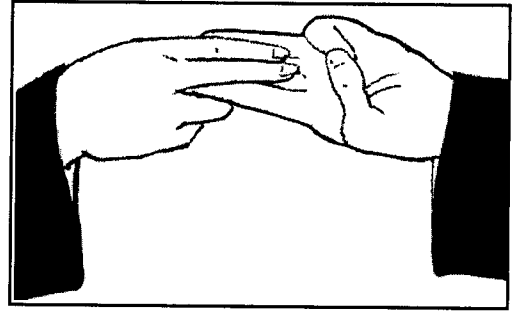


Figure 1.69. Golden Dragon Double Hand Seal: This is a two-handed Hand Seal is used for Worship. It energetically represents the fusion of the combined energies of Yin and Yang

**"My boat is not a normal boat
It is constructed by the Yuan Emperor.
The carpenter Lu Ban is very skillful
He uses the celestial trees to construct
this boat**

**As the boat breaks the water
Yuan Bo is at the helm and steers the boat
Shi Sun Xian plays the drum
Mo, also known as Liu Yuan Da, plays the
flute
and Xiao plays the Xiao (reed).
The twenty-four Li Jia Xian men
row the boat.**

**Wang Jue and his partner stand guard
on both sides of the boat.**

**If someone asks "when and where will
this boat return."
I will answer "it will never return"**

- As the twenty-four men begin to row the boat perform the following three talismans underneath your left elbow (Figure 1.72):

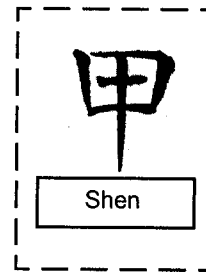


Figure 1.70. Step forward towards the left side of the Dragon Boat and draw the "Shen" (Great Yang-Metal) Earthly Branch character

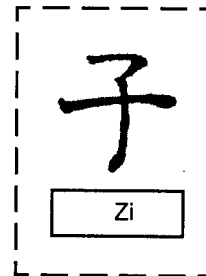


Figure 1.71. Draw the "Zi," (Little Yang-Water) Earthly Branch character, which immediately transforms the area surrounding of the Dragon Boat into water

- Then use the "Eyes of the Heaven" (your Yintang or Third Eye) to draw the following two talismans (Figure 1.73) to release the power of the wind.
- Use the left sword finger and make an "X" waist level in front of the Lower Dantian (Figure 1.74):

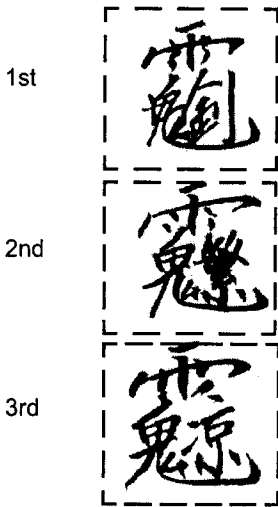


Figure 1.72. Draw the above three magical talismans underneath your left elbow

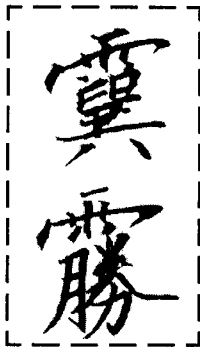


Figure 1.73. Draw the above two magical talismans in order to release the power of the wind.

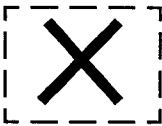


Figure 1.74. Draw an "X" waist level in front of the Lower Dantian

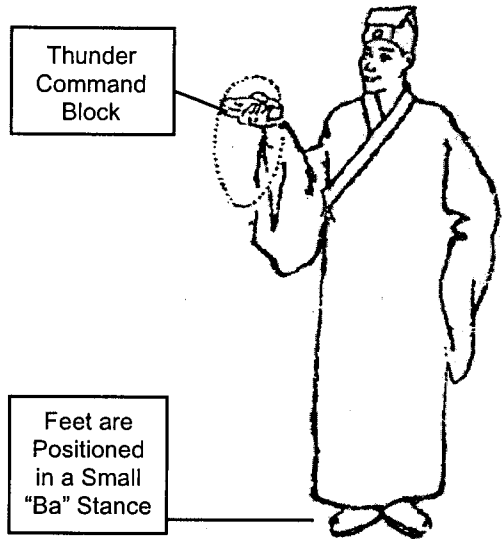


Figure 1.75. Stretch the Thunder Command Block towards the altar, and draw the magical talisman

A huge immortal carrying an ax, descends from the Heavens and quickly opens a channel flowing towards the ocean. All of the Imperial Dragon Kings of the Four Seas and all of the officials in charge of the river waters gather together.

Everywhere inside the city you can hear the crowds cheering. All the diseases of the Heavens and the Earth enter into the Dragon Boat:

- *The diseases of years and months enter into the Dragon Boat.*
- *The diseases of dates and times enter into the Dragon Boat.*
- *The diseases of the cows and bulls enter into the Dragon Boat.*
- *The diseases of the pigs enter into the Dragon Boat.*
- *The diseases of the chickens, geese and ducks get on Dragon Boat.*
- *The diseases of dysentery get on the Dragon Boat.*
- *The diseases of the moon get on the Dragon Boat.*
- *The poisonous gases get on the Dragon Boat.*
- *Diseases of epidemics get on the Dragon Boat.*
- *One thousand disasters and 10,000 troubles get on the Dragon Boat.*
- *A myriad of poisonous gases get on the Dragon Boat.*

- Then using your right hand to hold the Thunder Block, point it upwards towards the altar (Figure 1.75), and say the following:

“Shang Di calls for the immortal who opens the river”

- Now chant the following magical incantation:

**“We bind and seal these diseases
onto the Dragon Boat
and send the Dragon Boat out to the sea.
This is the order
given by the Jade Emperor”**

“An Po Li Fu Li Po Ci”

The Celestial Soldiers enter into a small boat to escort the Dragon Boat.

- Then cut the rope (Behind your left elbow use your right sword finger and chop four times symbolizing the release of the boat) and release the Dragon Boat to the power of the Wind, which carries the boat away, into the sea.
- Kick the water’s edge with your right foot. With your left sword finger hand posture form the Si Wen pattern.
- Then blow the wind to seal and send them off.
- Next, the Daoist Abbot rings the imperial bell and chants the “Tian Peng” (the Ceiling of the Heaven) incantation. This celestial incantation is spoken to all the articles, books, and incantations of the Demon King of the Three Worlds. It is spoken to the Great Emperors of the Five Directions and chanted to the immortals of the earth as well.
- The Daoist Abbot follows behind and with both hands forming the “Chen Wen Cun” Hand Seals.

Two dragons, one on each side of the boat, escort the Dragon Boat. In front of the boat are the official immortals who rule the rivers and the waters. Behind the boat are two Marshal Generals: Marshal Kao and Marshal E (Yi) who makes sure that the boat doesn’t return.

- Form the “Qian He Lou Hai” (Outreaching River -Universal Sea) Hand Seal in front of your body and behind your body.

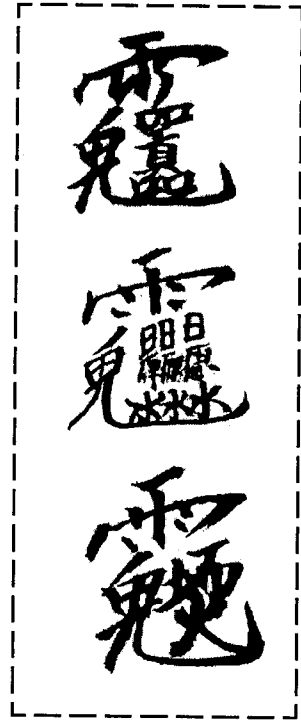


Figure 1.76. Draw the above three magical Thunder talismans

Get to the place where you can see the boat leaving and hear the crowd chanting “Song Wen Shi.” As the Dragon Boat drifts out of sight, everyone is to become quiet. Make no noise and quietly withdraw.

- Your left hand holds the Thunder Command Block to the middle of the chest and your right hand forms the hand sword posture.
- Next, draw the above three magical talismans (Figure 1.76):
- After writing the three talismans, immediately draw four vertical lines from left to right followed by six horizontal lines starting from top and working towards bottom (this represents the gate that closes in order to avoid the return of the dragon boat) so ghosts and demons cannot pass, the wind cannot go over it and the ant cannot crawl under it (Figure 1.77):

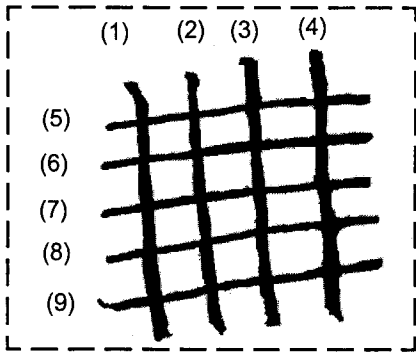


Figure 1.77. Create a gate that closes, in order to avoid the return of the Dragon Boat

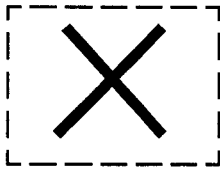


Figure 1.78. Both hands form an "X" in front of your body

- Both hands form an "X" in front of your body (Figure 1.78), and at the same time chant the following incantation:

**"On the top I cut through 33 Heavens
on the bottom I cut through 81 Earths"**

- Then form the "Qu Cun" (Leave and Keep) hand seal at the naval
- After you finish forming the Qu Cun hand seal, release your fingers, drop your hands and turn around and form the Mount Tai Double hand seal (Figure 1.79):
- In order to make sure the Mt. Tai is separated, take three steps backwards. Then say the following incantation:

**"The first step 1,000 lights
Second step 10,000 brightness
Third step returns to the road to Heaven
The road is for the human beings
but there is no door for the demons"**

- Then form the White Crane Hand Seal (Figure 1.80) and throw it to the ground:

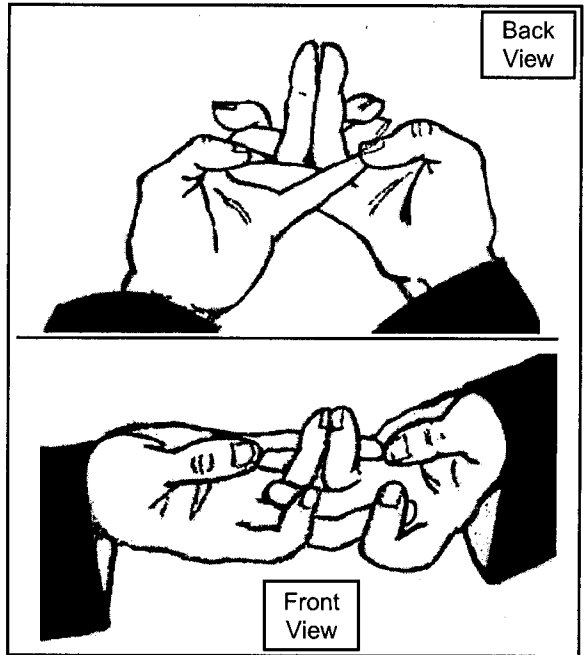


Figure 1.79. The Mount Tai Double Hand Seal: This two-handed Hand Seal is used for Attacking and Defending. This double Hand Seal represents the energetic power of a huge and imposing mountain. It is used as an energetic barrier to block, cover, squash, and stop (or cut off) the pathway or movement of people, animals, or evil spirits

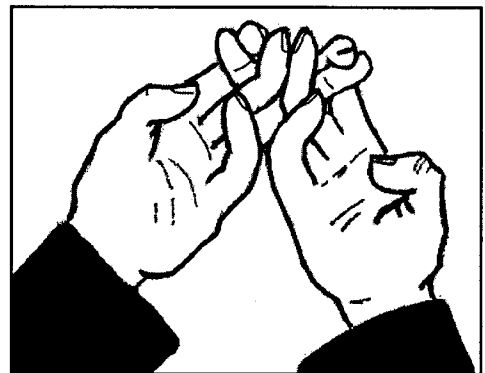


Figure 1.80. The White Crane Double Hand Seal: This is a two-handed Hand Seal that is used for Worship. It represents the immortal crane and is energetically used to cross the spiritual waters of the afterlife, riding on the back of the crane

- Then form the “Qu Cun” Hand Seal and invite the White Crane to return to the altar.
- Place the left “Thunder Block” Hand Seal (Figure 1.81) over your heart, and the right “Five Blacks” Hand Seal (Figure 1.82) over your stomach and yellow court area to block the “way to the grains.”

Standing at the crossroads of life, you now have the truth in front of you and the light behind you.

RETURNING BACK FROM THE RITUAL

When returning from the river, those disciples who are walking in front of you will open the doors to the temple. Therefore, upon entering, remove your hat, take off your Daoist robe, and place them on the altar. Do not remove the hat or robe from the altar.

Remember to be very quiet as you enter the meditation chamber (in order to keep it energetically auspicious and to maintain good luck). Then form the “Shen Kou” (Body-Mouth) Hand Seal.

- Bow (kowitz) to pay respects to the Masters of Ceremony before you leave.

This secret ceremony is worth 1,000 talents of gold. On the way to release the Dragon Boat onto the river do not become distracted; do not pick flowers or play with the willow branches or you’ll send the disease back to your home. Take a bath to keep your body pure and clean.

After you have sent the disease away and returned back home, do not go straight into the house. First show your appreciation by inviting someone else in. “Tie your horse on the lower gate of the mountain” (e.g., be humble and show your respect).

In your movements tightly press to the extreme. Be like a fox climbing a tree with its tail ascended in the heavens.

Both hands hold the ball, the left foot kicks back, and you sit under the altar of the North Dipper of the Seven Stars. Observe the magical power of the Seven Stars and feel them cover your Daoist body.

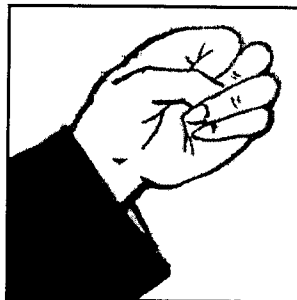


Figure 1.81. The Left Thunder Block Single Hand Seal: This Single Hand Seal is used for Attacking and Defending. It represents the power of Heavenly Thunder and is energetically used to terrify, attack and kill evil spirits

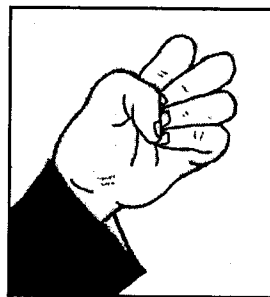


Figure 1.82. The Five Blacks Single Hand Seal: This Single Hand Seal is used for Attacking and Defending. It is used to energetically represent the final seal (black cover), meaning to place a powerful energetic cover over a pit once it is closed

Silently click your teeth.

Sit quietly and do not play.

Forget about yourself, and place your thoughts on pure things.

Close your eyes and meditate, bury your spirit in divine light.

Within this golden light, a flashing red cloud appears.

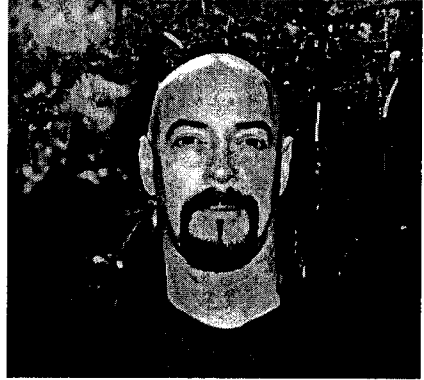
After the meditation, both eyes blink like golden light flashing.

The brilliance of the light fills the temple and the altar.

In 1940, I copied this ancient book written from my teacher He Chan Ran.

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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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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