

FIGURE 1.1. The Pace of Yü. Also called the Steps of Yü. From the *T'ai-shang chu-kuo chiu-min tsung-chen pi-yao* (The Great One's True Secret Essentials of Helping the Nation and Saving the People). The pattern on the right—called the Steps of the Celestial Ladder—is used to lift the dancer up to the sky. The pattern at the foot of the illustration traces the configuration of the Northern Bushel (the Big Dipper)—a pattern used to take the dancer to the Northern Bushel stars. In the pattern at top left—the spiral—the dancer starts at the outermost part of the circle and spirals progressively toward the center—traveling to the North Pole Star and the Northern Bushel stars. The inscription (center) reads, Method of Walking the Earth's Pattern and Flying Through the Celestial Net.

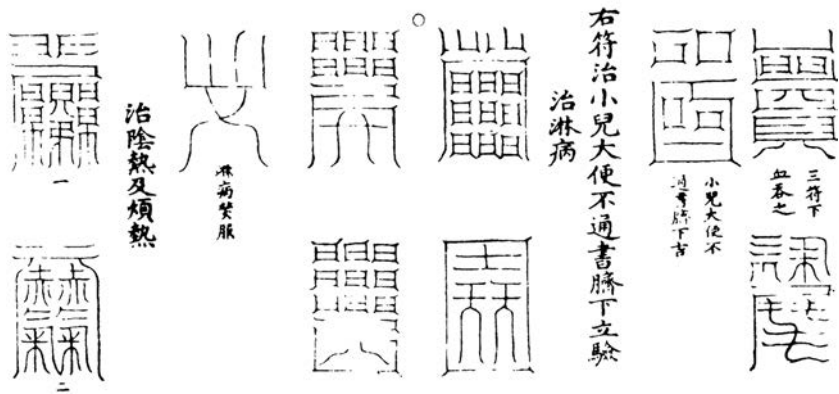


FIGURE 3.1. An example of a Ling-pao talisman of healing, from the *T'ai-shang tung-hsüan ling-pao su-ling chen-fu* (The Great One's True Basic Spirit Talismans of the Mysterious Cavern). The group of talismans on the right is for curing children's intestinal problems and constipation; the middle group is for curing gonorrhoea; the group on the left is for curing fevers. Used by the Celestial Teachers.

像琚彭尸上

像瓚彭尸中

像璫彭尸下



FIGURE 4.1. The three monsters in the body, from *Yi-men ch'ang-sheng pi-shu* (Chen Hsi-yi's Secret Methods of Longevity). These pictures are based on descriptions of the three monsters described in the Shang-ch'ing texts. *Left to right*: The monster of the upper cavity, of the middle cavity, and of the lower cavity. The cavities are situated at the three gates along the spinal column.



FIGURE 4.2. Shang-ch'ing adept visualizing the pattern of the Northern Bushel stars, from the *Wu-shang hsüan-yüan san-t'ien yü-t'ang ta-fa* (The Incomparable Mysterious, Original Great Methods of the Jade Hall of the Three Celestial Realms). *Right*: Visualizing the Northern Bushel enveloping the body. *Center*: Keeping the Northern Bushel inside the mouth. *Left*: Climbing the Celestial Ladder to the Northern Bushel constellation.

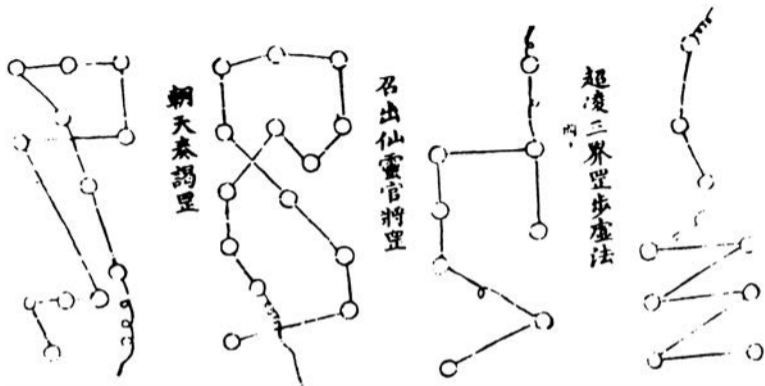


FIGURE 4.3. Dances of flight, from the *Wu-shang Hsüan-yüan san-t'ien yü-t'ang ta-fa* (The Incomparable Mysterious, Original Methods of the Jade Hall of the Three Celestial Realms). *Left*: Audience with the celestial spirits, going beyond the world of spirits and celestial guards. *Center*: The subtle gait for journeying in the three realms (Jade Pure, Great Pure, and High Pure). *Right*: Walking on the wind.



FIGURE 5.1. Wei Po-yang with apprentice, alchemical cauldron, and dog.



FIGURE 5.2. The alchemical furnace and cauldrons, from the *Hsiu-chen li-chien miao-t'u* (The Subtle Illustrations of Experiences on Cultivating the Real). At top is a furnace with a cauldron and sword on top. The two animals, a phoenix and a dragon, are copulating. From their union, the Golden Elixir emerges. The lower sketch shows examples of two furnaces. Between the furnaces are three alchemical substances (left to right): mercury, the elixir, and lead.

普照圖

三藏之窟
窟中有妙
妙者齊觀
是為普照



FIGURE 5.3. The furnace and cauldron in the body of the internal alchemist, from *Nei-wai-kung t'u-shuo* (Illustrations of Internal and External Methods of Cultivation), collected by Hsiao T'ien-shih. The drawing is titled "Picture of Light Radiating in All Directions." The three-legged cauldron symbolizes both the furnace and cauldron of the lower tan-t'ien; the crescent moon is the middle tan-t'ien; and the disk on the head is the ni-wan (mud ball) cavity. The practitioner is holding the orbs of the Red Raven and the Jade Rabbit, which are the essence of yang and yin, respectively. The writing (top), translated, reads, "Cavities: the openings of the three cavities; inside the cavities are subtleties; when the subtle cavities are visible, this is called light radiating in all directions."



FIGURE 6.1. Ch'iu Ch'ang-ch'un, one of the Seven Masters of the Complete Reality School. Picture courtesy of the White Cloud Monastery in Beijing.



FIGURE 6.2. Chang San-feng, patriarch of the Wu-tang-shan sect and originator of t'ai-chi ch'uan. The caption reads, "Chang the Immortal, who understands the subtleties and reveals the mysteries."



八卦符

FIGURE 7.1. Kun-lun talismans of protection. These talismans are called pa-k'ua talismans. They invoke the power of the pa-k'ua—the trigrams surrounding the *t'ai-chi* (the yin-yang symbol) in the two talismans. The talisman on the right is the kind used to protect a house, and the one on the left is used to ward off destructive forces.

○中上仙藏形大將軍一人姓周名武字文剛
身長九十二丈赤憤大冠單衣手執朱陽之
節帶劍從兵三千萬眾乘三五赤炁浮雲下
入某身中進益其身

赤憤黃袍車緣朱履

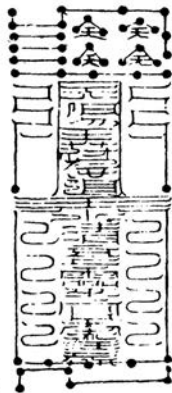


FIGURE 7.2. Celestial Teachers talisman invoking warrior deities, from the *T'ai-shang san-wu cheng-i meng-wei lu* (The Central Orthodox Register of Talismans of the Great One, the Three (Primal Ones), and the Five (Emperors)). The warriors are described as commanding thirty million celestial soldiers. The talisman invokes them to enter the body of the individual to protect him.

三部 羅翠將上無武真天玄上太

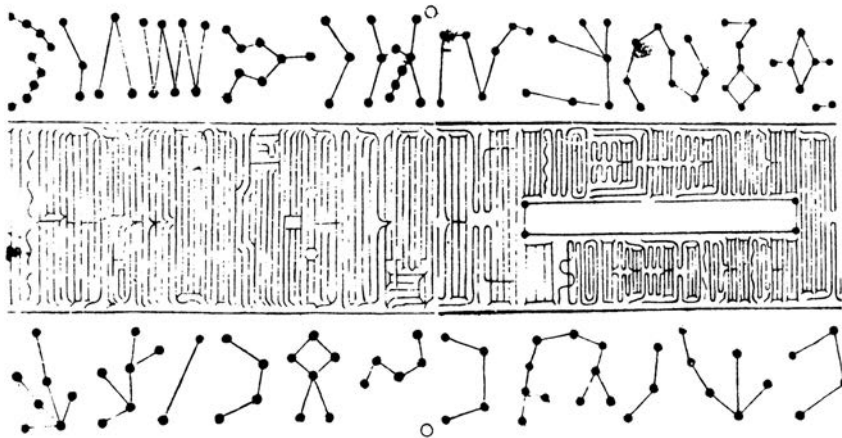


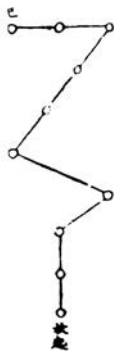
FIGURE 7.3. Talisman used to endow a sword with the power to pierce and ward off evil spirits, from the *T'ai-shang hsüan-t'ien chen-wu wu-shang chang-chün lu* (The Register of Talismans of the Great One of the Mysterious Heaven, the Incomparable General). The talismanic script is depicted in the center of the illustration. The patterns at top and bottom are symbols of the constellations, used to invoke the power of the celestial armies.



束縛魔靈罡



兩手子亥至申寅白坎至巳立

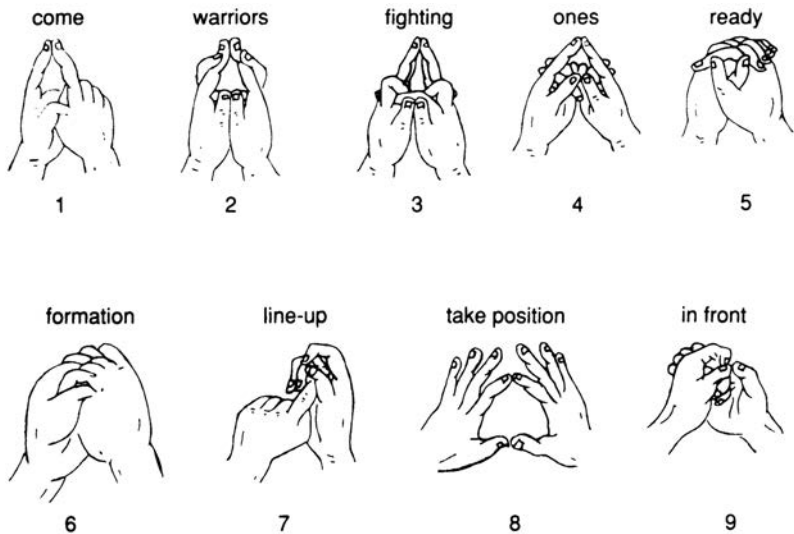


鬼精滅爽罡



兩手子至午挑發白震起步至乾

FIGURE 7.4. Ling-pao talismans and dances of power for fighting evil spirits and malevolent ghosts, from *Ling-pao wu-liang tu-jen shang-ching ta-fa* (The Limitless Highest Scripture and Great Method of Deliverance). The talisman and pattern of steps to the right of center are used to destroy malevolent spirits and ghosts; the set to the left of center is used to capture and bind them. In both dances of power, the practitioner begins the steps of the dance from the bottom of the star pattern.



FIGURES 7.5. and 7.6. Mudras (hand gestures) used to destroy evil spirits, as described on page 110.



FIGURE 7.7. Kun-lun talisman of exorcism. The talisman invokes the power of the thunder spirit and the patron deity of exorcism. The triangular symbol with a horizontal line at its apex (*bottom right*) is used to enhance the power of the talisman.

符痛頭



此符治頭痛
化飲之

符便通



此符大小便不
通化飲之

符眼赤



此符治赤眼化
洗飲之

符痛眼



此符化清淨洗
亦可

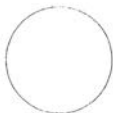
FIGURE 7.8. Kun-lun talismans of healing. From left to right: talisman for curing headaches, talisman for curing constipation and bladder problems, talisman for curing eye infections, talisman for curing pain in the eyes.

伏義氏像



FIGURE 8.1. Fu Hsi, patron of the divinational arts of China.

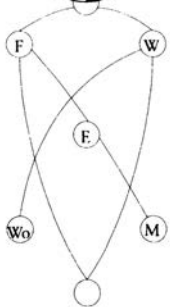
Wu-chi



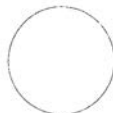
T'ai-chi



F fire
W water
E earth
Wo wood
M metal



From ch'ien
emerges male.



From k'un
emerges female.

all myriad
things



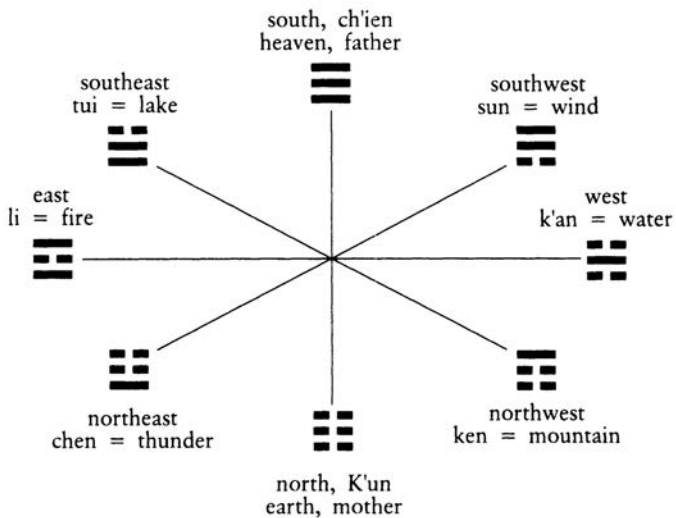
modern form
of t'ai-chi
symbol



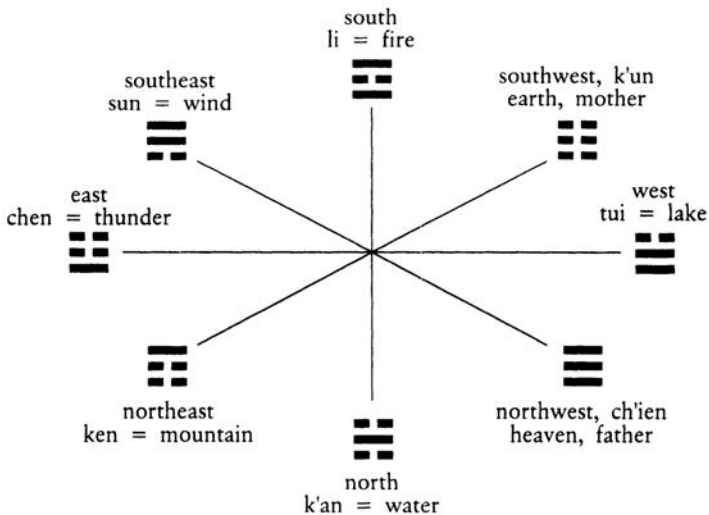
FIGURE 8.2. The Wu-chi Diagram. A modern rendition of the t'ai-chi symbol is shown at the bottom for comparison with the older form—the circle next to the top of the diagram. See page 124 for further explanation.

TABLE 8.1. The creation of the pa-k'ua from the interaction of yang and yin. In Taoism, the process by which movement and stillness, yang and yin, interact to create the pa-k'ua from wu-chi (the Tao) is called the Sacred Path.

Wu-chi	{ in movement generates yang in wang-chi in stillness generates yin in wang-chi
Wang-chi	{ in movement generates yang in t'ai-chi in stillness generates yin in t'ai-chi
T'ai-chi	{ in movement generates the ancient yang in stillness generates the ancient yin
Ancient yang	in movement generates the greater yang
Ancient yin	in stillness generates the greater yin
Ancient yang	in stillness generates the lesser yin
Ancient yin	in movement generates the lesser yang
Greater yang	in movement generates ch'ien
Greater yin	in stillness generates k'un
Greater yang	in stillness generates tui
Greater yin	in movement generates ken
Lesser yang	in stillness generates k'an
Lesser yin	in movement generates li
Lesser yang	in movement generates chen
Lesser yin	in stillness generates sun



The Earlier Heaven Pa-k'ua



The Later Heaven Pa-k'ua

FIGURE 8.3. The Earlier Heaven and Later Heaven pa-k'ua compared.

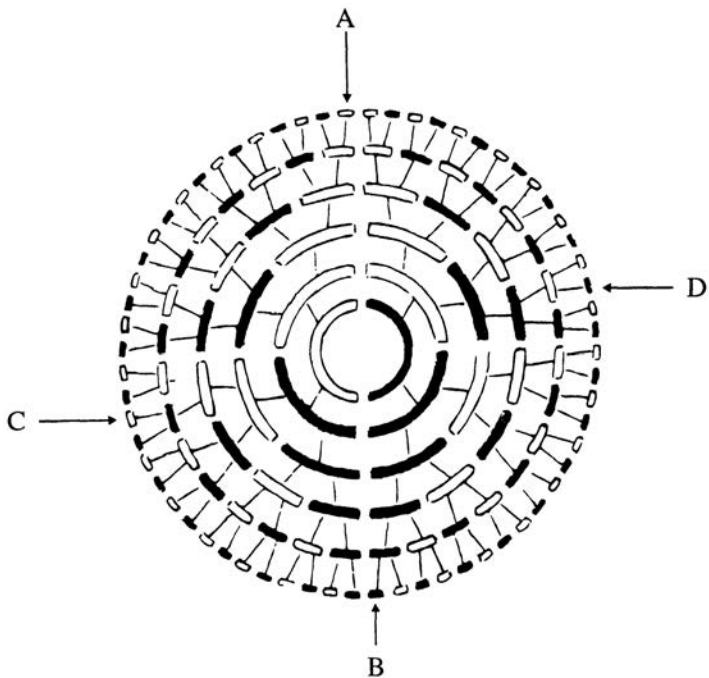


FIGURE 8.4. Derivation of the sixty-four hexagrams from the t'ai-chi. White bars indicate yang components and dark bars indicate yin components. Each yin and yang component divides to give another pair of yin and yang. Thus, the yin and yang in t'ai-chi (the innermost ring) divide to give the four directions (second ring from center). Moving outward, the next ring is formed by the result of eight from each of the four directions dividing into two parts, and so on from eight to sixteen, from sixteen to thirty-two, and from thirty-two to sixty-four. The six rings form the six components of the hexagrams. To find out the composition of a hexagram, trace a line from a component in the outermost ring toward the center. For example, the hexagram ch'ien (heaven) is made of six yang components. You can identify the ch'ien hexagram by tracing the line from position A to the center. You will see that this line connects all the yang components. Similarly, try this with the hexagram k'un (earth), which is made of six yin components at position B. Notice that k'un is directly opposite to ch'ien. The hexagram li (fire), which is yang/yin/ yang/yang/yin/ yang, can be found at position C, and k'an (water), which is yin/yang/yin/yin/yang/yin, can be found at Position D.

TABLE 8.2. The Ten Celestial Stems and Twelve Terrestrial Branches paired to yield the sixty years of the Sexagenary Cycle.

<i>Stem-Branch</i>	<i>Stem-Branch</i>	<i>Stem-Branch</i>	<i>Stem-Branch</i>	<i>Stem-Branch</i>
chia-tzu	ping-tzu	wu-tzu	keng-tzu	jen-tzu
i-ch'ou	ting-ch'ou	chi-ch'ou	hsin-ch'ou	kuei-ch'ou
ping-yin	wu-yin	keng-yin	jen-yin	chia-yin
ting-mao	chi-mao	hsin-mao	kuei-mao	i-mao
wu-ch'en	keng-ch'en	jen-ch'en	chia-ch'en	ping-ch'en
chi-ssu	hsin-ssu	kuei-ssu	i-ssu	ting-ssu
keng-wu	jen-wu	chia-wu	ping-wu	wu-wu
hsin-wei	kuei-wei	i-wei	ting-wei	chi-wei
jen-shen	chia-shen	ping-shen	wu-shen	keng-shen
kuei-yu	i-yu	ting-yu	chi-yu	hsin-yu
chia-hsü	ping-hsü	wu-hsü	keng-hsü	jen-hsü
i-hai	ting-hai	chi-hai	hsin-hai	kuei-hai

personality Workings of Heaven ssu	parents wu	luck Principal Star, Destructor of Enemies wei	home and personal property hsin
sibling relationship ch'en			profession and career sun yu
marital relationship mao			subordinates hsü
children yin	wealth ch'ou	illness and health tzu	movement ← factor of and mobility destiny Warrior ← star Star hai ↑ name of celestial palace

FIGURE 8.5. Celestial palaces, factors of destiny, and principal stars in a sample astrological chart of Tzu-wei Tu-su celestial divination. More than one star can occupy a celestial palace. In the example, both the Principal Star and a star named Destructor of Enemies are in the celestial palace wei.

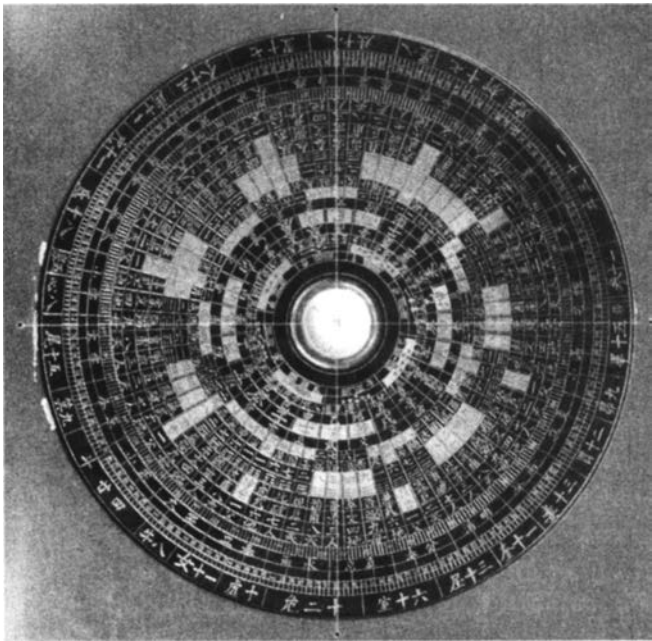
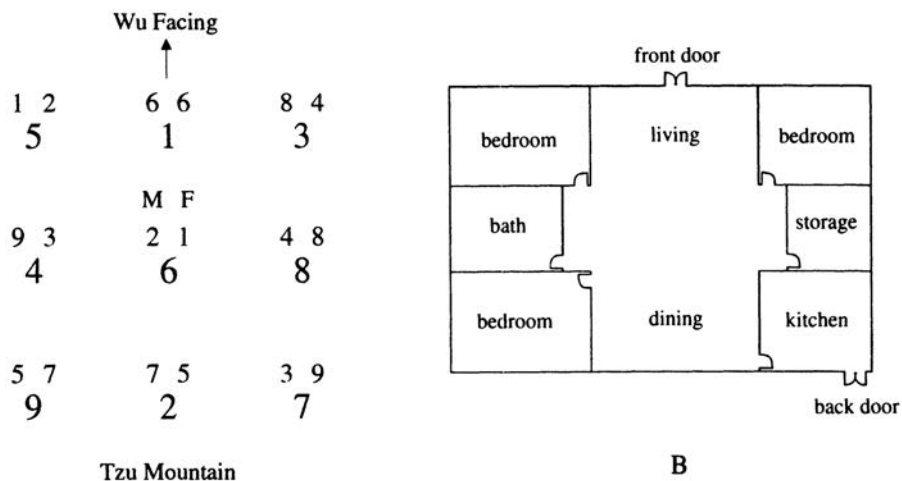


FIGURE 8.6. Geomantic compass used by feng-shui practitioners.



A

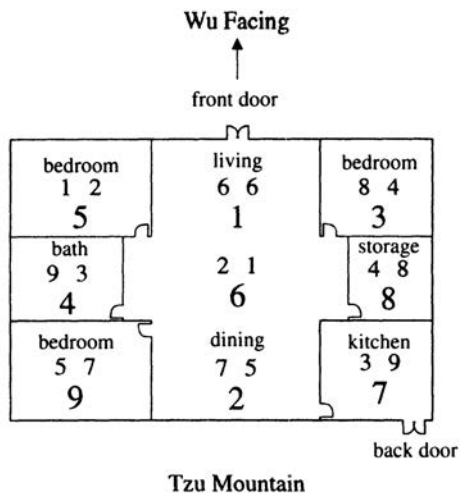


FIGURE 8.7. Sample geomantic chart superimposed on the floor plan of a building. See text for explanation.



太上老君

FIGURE 9.1. T'ai-shang Lao-chün, the highest deity in the Taoist religion.



FIGURE 9.2. The Three Pure Ones on an altar of a temple affiliated with the Hsien-t'ien Tao sect. In the center is the Jade Pure (Yü-ch'ing). To the right is Great Pure (T'ai-ch'ing), and to the left is the High Pure (Shang-ch'ing).



FIGURE 9.3. The Jade Emperor (Yü-ti). On his right is his subordinate, Wen-chang Ti-chün.



FIGURE 9.4. The Mother Empress of the West (Hsi Wang-mu). Her attendant is holding a tray of immortal peaches.



FIGURE 9.5. Statue of the Mother of the Bushel of Stars (Tou-mu) at the White Cloud Monastery, Beijing.

FIGURE 9.6. The Celestial Lord of the Great Beginning (T'ai-i T'ien-tsun). Painting from the Hsüan Yüan Hsüeh Institute of Hong Kong.





FIGURE 9.7. Immortal Lü Tung-pin.



FIGURE 9.8. The spirits of rain, wind, and thunder. The Mother of Thunder is to the left, the Rain Lord in the center, and the Count of the Wind to the right.



FIGURE 9.9. Photograph taken at a ceremony sending a petition to the deities. Taken at White Cloud Monastery, Beijing.

以兩手如鉤向前兼雙腳
心十二次再收足端坐



終

FIGURE 13.1. Taoist calisthenics: “Stretch the arms outward and grab both feet. Count to twelve, then draw the legs in, and stand up—from the *Chi-feng Sui* (Red Phoenix Calisthenics), a text of the Hsi-yi sect (Yi-men), founded by the followers of Chen Hsi-yi.

庚桑熊攀戲

閉氣攬拳如熊身
側起左右擺腳安
前投立定使氣兩
脇傍骨節皆響能
安腰力能除腹脹
或三五次止亦能
舒筋骨而安神養
血也



FIGURE 13.2. Taoist calisthenics: “Stop the breath and hold the fists like a bear. Rotate left and right, keeping the feet steady. Straighten the chest to let the breath move both ways. Hold on tightly and you will hear the joints and bones crack. Repeat this three or five times. This technique exercises the bones and tendons, quiets the spirit, and cultivates energy in the blood”—from the *Chi-feng Sui* (Red Phoenix Calisthenics), the Bear Posture of Keng-sang.

Icon of Deity

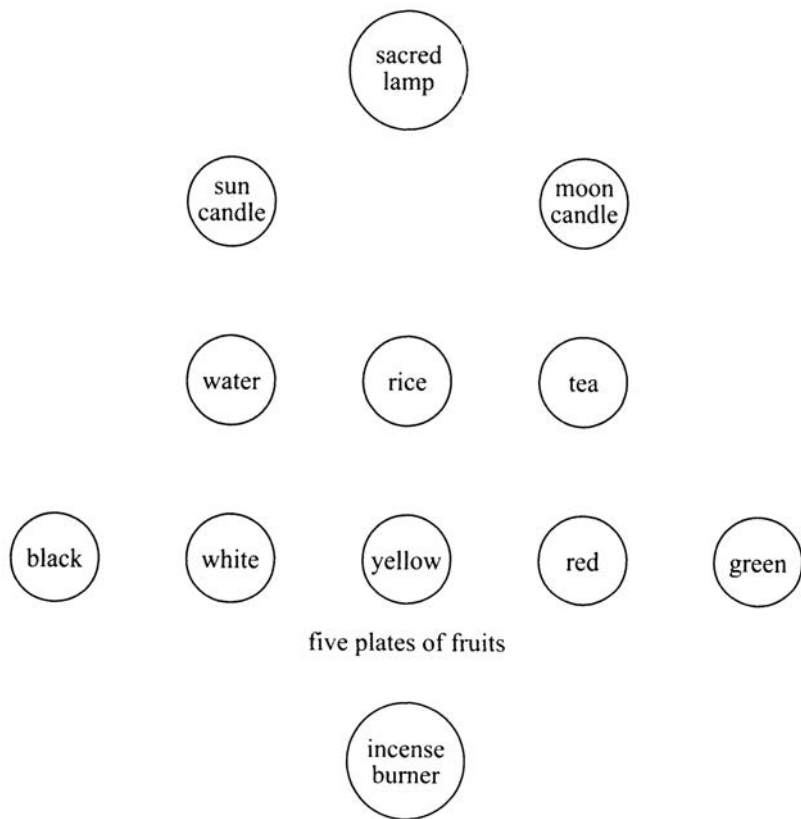


FIGURE 14.1. A Taoist Altar. Basic arrangement of a typical Taoist altar of the Hsien-t'ien Tao and affiliated sects. The five fruits represent the five elements.

第十卷下 序符五寶書上大

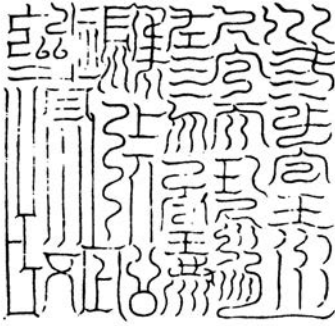


中央戊己靈寶符命
夏商教中文
出此符書

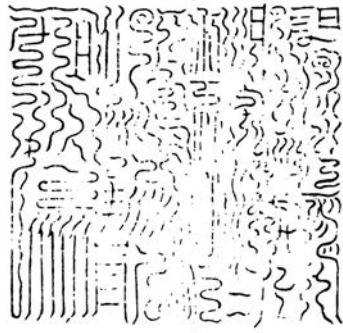


南方靈寶符命
夏商教西文
出此符書

一十卷下 序符五寶書上大



北方靈寶符命
夏商教北文
出此符書



西方靈寶符命
夏商教西文
出此符書

FIGURE 14.2. Ling-pao talisman of protection used by the Celestial Teachers sect, from the *T'ai-shang ling-pao wu-fu ching* (The Highest Revelation of the Five Talismans of the Sacred Spirit). The talisman in the upper right protects the user from malevolent spirits from the south; the one lower right, from the west; the one upper left, from the center; and the one lower left, from the north.



FIGURE 14.3. Kun-lun talisman of healing. This talisman invokes the power of the Jade Emperor. The triangle with horizontal line that appears at the bottom of the talisman is a symbol used to enhance the talisman's power.



FIGURE 14.4. Kun-lun talismans. The talisman on the right invokes the Celestial Lord of the Lunar Yin for protection. The talisman at center invokes a legendary sorcerer and magician of the Shang dynasty, Kiang Tzu-ya, to transform malevolent forces into benevolent ones. The talisman at left invokes the T'ai-shang Lao-chün, the patriarch of Taoism, to chase away a baleful star named the Dog Star. In Chinese astronomy, a solar eclipse is referred to as “the Sky Dog eating the sun” and this talisman also invokes protection from evil spirits during an eclipse.