

Secret Book of the Three Sovereigns & Seal of the Nine Immortal Realms

VIDEO TRANSCRIPT

What is the Secret Book of the Three Sovereigns 三皇內文遺秘? Is it a recovered fragment from the lost legendary grimoire, the Book of the Three Sovereigns 三皇文? The latter half of this video will be a walk-through of the Secret Book's tutorial on the Seal of the Nine Immortal Realms 九老仙部印圖, a Fu talisman and spirit map for channeling Taiyi 太一 and unlocking untold powers from within.

In 646 AD, Emperor Taizong of the Tang dynasty 唐太宗 ordered the banning and book burning of a Taoist grimoire called the Sān Huáng Jīng 三皇經, the Book of the Three Sovereigns.

This video lecture is:

- (1) about that legendary book,
- (2) a walk-through of a magical seal believed to be from that banned secret book, or at the very least, definitely from the Taoist Canons circa 960 to 1279 AD, and
- (3) a foundational introduction to Taoist grimoire traditions and Chinese occultism, showcased by walking you through a seal charging ritual from that secret book.

《三皇經》文字既不可傳，又語妖妄

“The *Book of the Three Sovereigns* cannot be allowed to exist. It is demonic and fraudulent, filled with nonsense. Reading this book is heresy.”

So. Where were we. 600 AD: This secret Book of the Three Sovereigns is banned and the emperor orders every single last copy of this book to be destroyed. According to lore, 300 years prior, during the Three Kingdoms Era (220 – 280 AD), a fellow by the name Bó Hé 帛和 finds this text buried inside a stone wall atop a remote mountain known to shelter Taoist magicians and mystics.

Then, around 300 AD, Bao Liang 鮑靚 receives this text painted on silk, also atop a remote mountain.

Bao Liang was a master astrologer, alchemist, and magus of the He Luo methods 河圖洛書, which in English is better known as the Lo Shu magic square and the formulas of magical ritual associated with the He Tu and Lo Shu diagrams. Bao Liang later transmitted the text to his son-in-law and disciple Gé Hóng 葛洪 (283 – 343 AD). This is the Three Kingdoms Era of Chinese history.



Bao Gu 鮑姑

Bao Liang 鮑靚

Bao Gu 鲍姑 Gé Hóng's wife and Bao Liang's daughter, was famous in her own right. She was one of the first woman physicians in the history of Chinese medicine, and historians believe much of her medical and pharmaceutical scholarship was integrated into Gé Hóng's work.

Gé Hóng is one of the most revered occultists and philosopher of the Yin and Yang School (阴阳家) of thought. He was a mystic healer, Taoist alchemist, and the inspiration for several different lineaged magical traditions that claim descendancy from Gé Hóng.

Many of his pharmaceutical texts would later inspire modern medicine, and one even led a Chinese chemist to win a Nobel Prize using Ge Hong's formula to treat malaria.



Ge Hong 葛洪

Sidebar: The Yin and Yang School espoused that all aspects of the universe are created from the Wu Xing five alchemical phases of change, and each phase has yin and yang counterparts. The yin and yang binary is both opposing polarities and a pair perpetually seeking unity of the opposites. The I Ching Book of Changes is the seminal text on the mathematics and philosophy of Yin and Yang theory.

In a different telling of the legend, it was Zhèng Yǐn 鄭隱 who received the text and passed it on to Gé Hóng. We don't know a whole lot about Zhèng Yǐn, other than that he was the head of a lineage of Taoist mysticism called Jīn Dān Pài 金丹派, which Gé Hóng and his grandfather (or great uncle) Gé Xuán 葛玄 (164 – 244 AD) were part of. Jīn Dān 金丹 is often translated as Golden Elixir. The Jīn 金 is also a reference to the Thunder Rites.

Sidebar: The English occultist and ceremonial magician Aleister Crowley proclaimed himself to be the reincarnation of Gé Xuán. See "The Chinese Writings of Ko Yuen" written by Aleister Crowley, published around 1919. Ko Yuen is the Wade-Giles spelling for Gé Xuán.

太安 (西晉): In December of 302 to January 303 AD, the region of Zheng Yin's temple was under attack, so he took all his secret texts and disciples northeast never to be seen or heard from again.

The one and only secret text – allegedly – that was left behind was this secret and forbidden Book of the Three Sovereigns, delivered to Ge Hong. I would guess intentionally. If you think about it.

Gé Cháofǔ 葛巢甫, the grandson or grandnephew of Ge Hong, during the 4th and 5th centuries, was also recorded as having inherited the Book of the Three Sovereigns.

Later during the Song (960 – 1279 AD) and Yuan (1279 – 1368 AD) dynasties there would be a revival of the Jīn Dān Pài lineage, claiming its powers as directly descended or inherited from Cáo

Guó Jiù 曹國舅, one of the Eight Immortals, oft associated with a modality of Taoist magic and sorcery called Thunder Rites, or thunder magic. Lei Fa.

Now why did the Tang dynasty emperor order all copies of this book to be found and destroyed? The imperial court came to know of its existence when a copy of the text was found among the personal effects of a captive prisoner by the name Liú Shào Lüè 劉紹略.

It was believed that the words of the text were enchanted, and whosoever recited those words could bring the downfall of an emperor and/or become emperor themselves. And so possessing copies of this Book became a crime.

The Tang imperial court declared that such a text absolutely under no circumstances can be distributed, disseminated, or in any way allowed to exist “不可傳.” And also that the content of the Sān Huáng Jīng was demonic, fraudulent 妖, and just absolute preposterous nonsense 妄. This term yāo wàng 妖妄 means heresy. It also implies witchcraft, like the bad kind.

It was believed that not all copies of the Three Sovereigns were destroyed, and one in particular was kept safe by a certain Madame Wei 魏夫人.

Before we go further, don't get too excited by this video, full disclosure, no one is handing you a copy of the Sān Huáng Jīng today, because to the best of our collective public knowledge, the true full text of the Book of the Three Emperors has been lost. You won't be able to find it anywhere. Publicly.

Even if you somehow impossibly managed to get your hands on a copy, when they say “whosoever recites the words of the sutra will attain great power,” similar to the Guan Yinzi we talked about in a previous video, first, you need to figure out how to read the text.

It's not about just reading it from cover to cover, word for word. It's a puzzle.

During Ge Hong's time, the Jin dynasty 晋代 (266 – 420 AD), Sān Huáng Jīng was regarded by Taoist alchemists as a powerful, forbidden grimoire on talismanic magic 神符, specifically the type of Fu sigils empowered by invoking gods and celestial spirits.

Sidebar, short version: There are many ways to energetically “charge” or empower a sigil. The hardest but most potent way is to channel the powers and blessings of a god or immortal, ascended masters. Other ways are like personal qi that you transfer into the object, or you harvest the qi from various things and channel their qi into the Fu talisman.

There are now several different and often competing claims that certain portions of the Taoist Canons 道藏 are from the Book of the Three Sovereigns.

One is the Inner Classics of the Secrets of the Three Emperors, which consists of three articles, or three fragments we believe we have from the original Sutra of the Three Emperors:

- The first, Tiān Huáng Wén 天皇文. This is in reference to Heaven, the celestial realm. The sky.
- Second, Dì Huáng Wén 地皇文. This is in reference to Earth, the lands, physical place, but also setting, state of mind, status, context, the ground. Dì includes the underworld.
- And third, Rén Huáng Wén 人皇文. This is in reference to humanity, people.

This next line comes from the opening passage of this Secret Book, or grimoire:

內隱陰陽六化之功，使修行之人，不遭外患。
Nèi yǐn yīn yáng liù huà zhī gōng, shǐ xiū xíng zhī rén, bù zāo wài huàn.

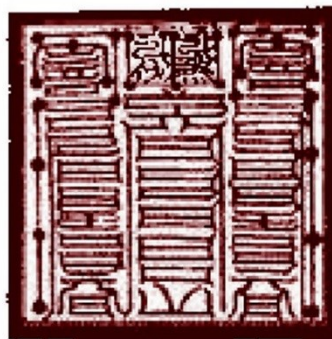
The six inner powers achieved, that you will attain from practicing the yin and yang methods of inner alchemy, meaning the occult arts, are the hidden knowledge for you to retrieve from within this Book of the Three Sovereigns. This reference to six powers, six Mysteries are repeated throughout the text. Those who study this book to cultivate such powers will never suffer from external strife, never be hurt by calamity ever again, never be weakened or defeated by external forces. You shall possess the powers to conquer all.

The revival of the Golden Elixir tradition, the Jīn Dān Pài (金丹派) Taoist lineage in the Song dynasty (960 – 1279 AD), coincides coincidentally to this resurfaced text, the Secret Book of the Three Sovereigns, with claims that it's a fragment of that legendary text the Book of the Three Emperors.

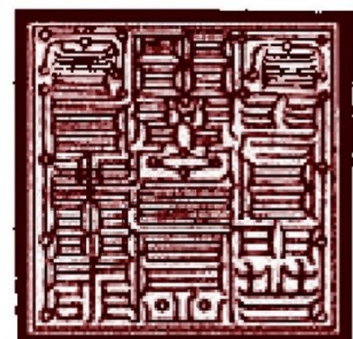
In the Secret Book of the Three Sovereigns, there are also these three talismanic seals, or Fu sigils that have been preserved and passed down, and the bane of many a Taoist mystic's existence as they endeavor to crack the code and figure out how exactly to utilize these three seals.



九老仙部印圖
jiǔ lǎo xiān bù yìn tú
Seal of the Nine Immortal Realms



小越章印圖
xiǎo yuè zhāng yìn tú
Lesser Seal of the Underworld God



太清黃神印圖
tài qīng huáng shén yìn tú
Greater Seal of Supreme Clarity

That first Fu talisman to the above right is the Greater Seal of Supreme Clarity, invoking the Yellow Emperor as a god, or the immortal, ascended master spirit of the Yellow Emperor.

And the second is the Lesser Seal of God of the Underworld.



Huáng Shén 黃神 and Yuè Zhāng 越章 together indicate something quite significant. The four characters together form a Seal from the Han dynasty (202 BC – 220 AD), well-known in Taoist magical circles as a powerful protection seal, typically cast about 4 寸 x 4 寸 in dimension. Hexagrams would then be rendered on the back side of the carved Seal to specify the type of protection needed.

There are references to this Huáng Shén Yuè Zhāng Seal in the Ge Hong 葛洪's Baopuzi 抱朴子. These seals, yìn tú 印圖, are forms of Taoist spirit maps, Líng Tú 靈圖, which we covered in a previous video lecture.

For this video discussion, I want to focus on that third spirit map, the Seal of the Nine Immortal Realms. Carried by the ordinary person, the Seal of the Nine Immortal Realms can prolong life, ward off evil spirits, and amplify your talents, innate gifts, allowing them to manifest so that you shall achieve your Higher Purpose, and reach your own greatest potential.

But wait! There's more! The text goes on to claim that this Seal of the Nine Immortal Realms can:

bring great blessings to you when you are 臨大危難，必有善生
faced with great danger...

helps placate infants crying at night or children 治小兒夜啼驚風
who can't fall asleep...

I swear I'm not making any of this up. I'm reading straight from the text.

Cure various illnesses in adults... 及大人諸般疾患

If you burn the Fu talisman and mix the ash 並燒灰，用乳香湯調下，立效
with frankincense into an elixir to drink, its
magical potency will take effect immediately.

Please do not do that! This is all for educational and entertainment purposes only.

There's quite a bit about how this talisman 催生下死胎，佩之安胎。
helps to safeguard pregnancies and oversee 婦人無子，佩之有孕。
the healthy delivery of babies.

It will break curses, so if you believe someone 解呪詛冤枉
has cursed you, then this powerful talisman
will break that curse.



Jiě 解: That's hexagram 40 of the I Ching Book of Change. Thunder
over Water. Its meaning: to untie the knot, to release the tension.

Might be useful to pause the video here, turn to your copy of I Ching,
The Oracle, and read page 602.

Who are the Nine Immortals? The exact wording is "老仙," directly
translating to "old immortal" or "elder immortal." [Which begs the
question... at what age would you consider an immortal to be "old"?)

Though "老" (lao) can also mean original, primordial, or to simply note that these immortals are
master immortals, extremely powerful and highly revered, even by the other gods and spirits of
Heaven. "部" (bù) means realms, departments, parts or divisions, sections. These are the Nine
Immortal Ministers, each leading a specified Ministry. Per lore from the Caverns and Temple of
the Nine Elder Immortals 九老仙府 at Mount Emei 峨眉山, their names are:

- 天英、天任、天柱、天心、天禽、天輔、天冲、天芮、天蓬
- Tianying, Tianren, Tianzhu, Tianxin, Tianqin, Tianfu, Tianchong, Tianrui, Tianpeng
- In other words, the Nine Realms are: 英 (Ying), 任 (Ren), 柱 (Zhu), 心 (Xin), 禽 (Qin), 輔 (Fu), 冲 (Chong), 芮 (Rui), and 蓬 (Peng)

They represent the Ministry of Taiyi. In Taoist traditions that express Taiyi as Doumu, the Big
Dipper Mother and Supreme Mother, the Nine Immortals are her sons.

If this Seal of the Nine Immortal Realms sounds intriguing, then pull up pen and paper because it's
time to take notes. Step by step, passage by passage, we are going to translate and interpret what
this grimoire says about crafting this superpower talisman that breaks curses, prolongs life, helps
you find your Higher Purpose, reach your own greatest potential, cultivate your talents, ward off
evil, and can even keep babies happy and healthy.

But know that this grimoire gives its reader a stern warning upfront. If you receive the powers and
arcane knowledge this Seal endows and you are enriched by it, then you must remain humble and
kind. Do not take the divine gift for granted. The tone of the exact wording is quite... let's just say
there is no way I would breach or break this vow.

得之崇敬，慎勿輕慢。

Upon receipt of honors and achievement, - meaning, the spell worked and you're the beneficiary
of great auspices from Heaven, do not yourself become impudent or arrogant. Oh, and part of the
incantation for the ritual does have you formally avowing before the supreme god of heaven that
you agree to this. That you agree to be kind, and humble, and good. That phrase in Chinese, more

specifically implies that if someone has shown you respect, then you are now oathbound to not show them disrespect. Do not bite the hand that feeds you, so to speak.

A walk-through of the Nine Immortal Realms, as instructed in the grimoire, is illustrative of historically documented Fu talisman crafting methods and principles from a lineaged Taoist tradition that is of public record, which we can access together. Perhaps this walkthrough can offer some inspiration on how you might want to approach your own talisman and sigil crafting process. Also, if you've been following the sequence of videos on Taoist mysticism that I've been sharing here, then hopefully by now you're seeing the trail of breadcrumbs I've been leaving for you.

1	2	3	4	5	6	7	8	9	10
申	乙	丙	丁	戊	己	庚	辛	壬	癸
甲	乙	丙	丁	戊	己	庚	辛	壬	癸

The master practitioner (that's you) must cultivate for 10 days prior to the day of ritual. In ancient China, one week was 10 days, so essentially this is saying for the week prior to ritual. Example: If you're going to be performing the Seal empowerment ritual on the Day of Jia 甲, then the preparatory cultivation process needs to begin on the Day of Jia prior. This reference is going to come up again later with respect to timing of the ritual.

Cultivate, xíng, or xíng chú 主廚, which on its face, seems to be a cooking in the kitchen reference, is a coded notation for inner alchemy. We know it's inner alchemy because of the title of the chapter itself: Nèi, for inner. That and also xíng chú is a common reference for a Taoist ritual. The term "行廚" (xíng chú) has a special meaning in Taoist occultism, however. It refers to religious and alchemical practices for cultivating immortality, or spiritual transcendence.

If you don't perform the cultivation rituals for 10 days prior to this, warns the text, the god of heaven, Taiyi, will not appear. That god of heaven Tiān shén, is an epithet, an honorific title for the god Taiyi.

However, just to be clear, so you understand the context and subtext, "Tiān shén 天神" technically translates to the spirits of Heaven, or the gods of Heaven, and can be either singular or plural. I can use this term "Tiān shén" to mean the Supreme Sovereign God of Heaven, but I can also use that same exact term unchanged "Tiān shén" to mean *all* or many or multiple gods and spirits of Tiān 天 – meaning, Heaven. And so implied here in the subtext is, presuming you are a Taoist master occultist who has cultivated a particular relationship with a patron deity in Heaven, this line of ritual instruction would be inclusive of referencing your patron deity in Heaven. With the crafting of the Seal of the Nine Immortal Realms endowing you with the powers of the Nine Primordial Immortals and their respective celestial Ministries, this would include an inference to the Lady of the Nine Heavens, Jiu Tian Xuan Nu.

All this is to say that for the 10 days before the day you've designated for the Seal empowerment ritual, you'll want to practice abstinence, minimize your incurrance of bad karma, optimize your incurrance of good karma, embody beneficence, be mindful that your thoughts and actions are positive, helpful to others, and without malice or vice.

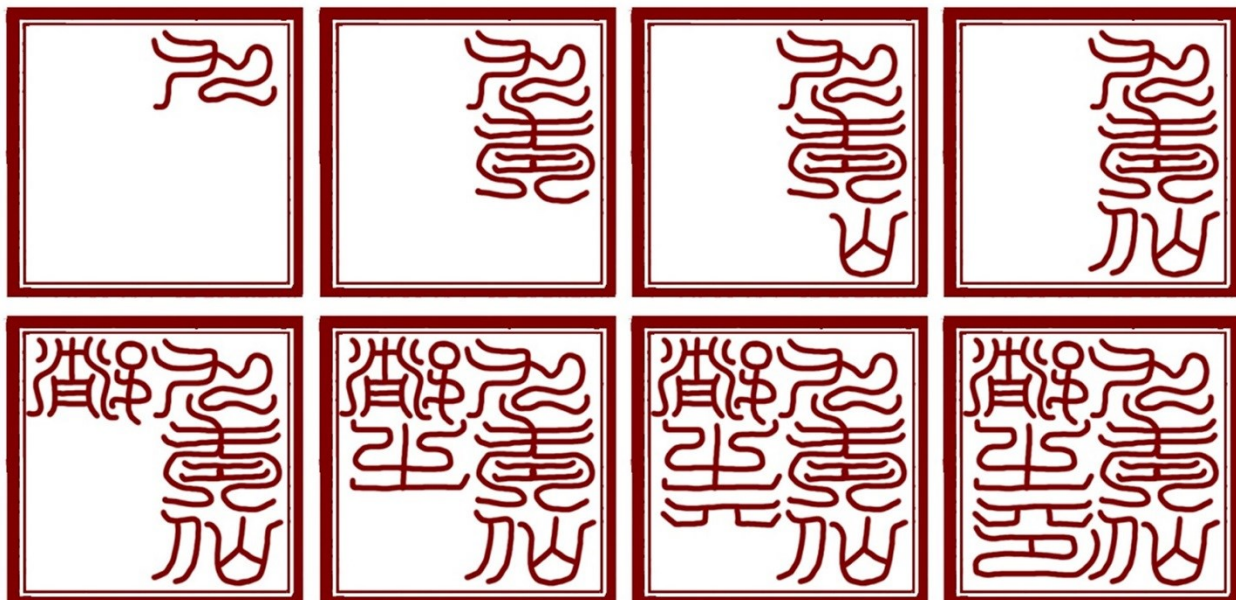
In full, the passage reads: "If the master 師 (that's you, fyi) does not utilize diligent efforts to perform the necessary preparatory work for 10 days prior, then the God of Heaven will not honor the petition." Even in the original language it's vague. It's almost like the Book presumes you already know what the necessary preparatory work is, and is only reminding you to do it to diligently.

In the absence of specificity, I would say curate your own approach to diligent preparatory work. But be honest with yourself. Don't cut corners. Don't make it easy on yourself. Put in that good faith effort to prove to Taiyi, the God of Heaven that you are sincere.

Now let's continue with the instructions from the grimoire.

The Seal is going to be drawn in the shape of a square. The square must be 3 cùn 寸 and 2 fēn 分 . During the Three Kingdoms Era and into the Western Jin, 1 fēn equaled about 2.42 centimeters. During the Eastern Jin era, 1 fēn equaled about 2.45 centimeters. I'm going to go with the Western Jin but you do you. So if 1 cùn during the era of when this Sutra was purportedly received and painted on silk equals present day 2.42 centimeters, and 1 cùn equals 10 fēn, then that means 3 cùn and 2 fēn, 3.2 cùn, equals 7.744 centimeters. That's 3.049 inches for those of us in the United States.

The seal is to be rendered and cast in eight parts:



Now let's get into the ritual instructions for crafting this Seal of the Nine Immortal Realms from the Sutra of the Three Emperors [or Sovereigns].

用雷震棗木心 Yòng léi zhèn zǎo mù xīn.

Use wood from the inner heart or trunk of a lightning-struck jujube tree.

The importance of red dates, jujubes, to traditional Chinese medicine, almost any form of traditional Eastern medicine, cannot be overstated. They're anti-fungal, anti-bacterial, and anti-ulcer, rich with vitamins and amino acids, and is a vital ingredient in lots of medicinal formulas. Interestingly, in sanātana dharma (Sanskrit: सनातन धर्म), the jujube tree is associated with Vishnu the Supreme. Thursday is dedicated to the supreme god Vishnu. In the West, you'll also hear about how Thursday corresponds with Thor, the god of thunder, which also corresponds with Jupiter, which in Eastern traditions corresponds with Wood and Thunder, and the circles connecting the dots keep going round and round...

Now, as for thunder-struck jujube wood, that's totally a thing in Taoist mysticism and Eastern occult traditions. In so many of these Taoist grimoires you're going to see references to thunder-struck jujube wood, Léijí zǎo mù 雷擊棗木.

Jujube trees are sacred, and jujube wood is believed to hold great divine powers, especially when painted with red cinnabar ink or the blood of a rooster.

Mythology goes that spirits dwell in trees, or there is a powerful spirit possessed within each tree, especially sacred trees like the jujube. When god up high has determined that a tree spirit now deserves to ascend to heaven, lightning strikes the tree through which the tree spirit goes up to heaven. In doing so, however, lots of magical divine heavenly juju is left behind in the jujube tree. That's why lightning-struck jujube wood is the penultimate of magical tools, or ingredients, per Taoist occultism.

[And no, no we are not going to make a stupid pun joke on good juju and jujube trees. That's such low hanging fruit...]

Now, if you're wondering how on earth are you going to source authentic lightning-struck jujube wood, I've got a practical, more accessible modern-day equivalent. An electric wood burner. Hear me out! Lightning is basically electricity. I'm generating an electrical circuit with my electric wood burner and using that charge to heat up and break into the wood when I carve the Seal image into the wood. Is it a perfect equivalent? I mean.. If you think vegan butter or apple sauce is the same as fatty animal *butter* butter when baking cookies, then sure. So it's not the same. But it'll work.

This seal is to be enchanted on the fifth day of the fifth lunar month. Highlighted in yellow is what's telling us it's the fifth lunar month. Typically, that corresponds to June sometimes May of the Gregorian calendar. And now highlighted yellow on screen is the part of the passage telling us it's

the fifth day, more specifically the fifth solar degree after the new moon. In terms of moon phase, that's just about almost the first quarter waxing moon. In the year this video is uploaded, the fifth day of the fifth lunar month would be June 10, 2024.

For reference, here's the Gregorian calendar date for the fifth day of the fifth lunar month for the next 15 years. But please do not rely on this screenshot and do double-check my work. I cross-referenced the tables really quickly and skimmed, so there's a high chance of human error. Go to the link you see on screen for the official conversion tables from the Observatory and check the dates for yourself.

If you really want to be hard-core, then these are the one day each year you must do this Seal empowerment ritual. Oh, and obviously the zodiac sign for the year matters, right? So 2024 is the Year of the Dragon, considered the most auspicious for this kind of a Seal crafting. Better mark that day or else if you want another Dragon-empowered Nine Immortals seal, you're gonna have to wait until 2036.

And needless to say, basic principles of astrology matter, right? So based on your Ba Zi, or natal astrology, you might want to pick a year with Ba Zi natal astrology that's in harmony with yours, and not in opposition. Or in western astrological lingo, in domicile or in exaltation, and avoid detriment and fall.

Now, even the ancient writers of this grimoire knew how insane this is, and so they offer a few alternatives.

Or, reads the text, an alternative approach in terms of timing for casting this sigil is the spring season on the day of Jiǎ Zǐ 甲子日.

If not spring then you can also cast this Seal in the summer season, notes the grimoire, on the day of Bǐng Wǔ 丙午. So. To recap...

Once a year, on the 5th day of the 5th lunar month of the lunar-solar calendar, or...

On a spring day on the Day of Jiǎ Zǐ 甲子. Or alternatively, on a summer day on the Day of Bǐng Wǔ 丙午.

The first character of the pair signifying the Day is called the Heavenly Stem. The second character of the pairing is the Earthly Branch. Together, they signify a particular alchemical force in the atmosphere per the alignment of the sun and moon on that day of the solar and lunar cycles. The creative force of Wood amplifies the creative force for the season Spring. The creative force of Fire amplifies the creative force of the season Summer.

In the year I'm posting this video, 2024, that means Spring season, April 30, 2024 is the auspicious day for this ritual. Because that's the one day in the spring of 2024 that we see designated as Jiǎ

Zǐ 甲子. And in in the Summer season, the auspicious date is August 10, 2024 because that's the one day we see designated as Bǐng Wǔ 丙午.

Attachment 1 [to this transcript] shows the 60-point cycle of the lunar-solar calendar and below we're magnifying the first 18 of the 60, in this case the unit of measure is days, to locate the heavenly stem (Jiǎ 甲) and earthly branch (Zǐ 子) pairing of Jiǎ Zǐ 甲子.

1	2	3	4	5	6
甲 子	乙 丑	丙 寅	丁 卯	戊 辰	己 巳
Jia Zi	Yi Chou	Bing Yin	Ding Mao	Wu Chen	Ji Si
Wood Rat	Wood Ox	Fire Tiger	Fire Rabbit	Earth Dragon	Earth Snake
2024 Apr. 30	2024 May 1	2024 May 2	2024 May 3	2024 May 4	2024 May 5

Sidebar: The 60-point cycle of heavenly stem and earthly branch pairings [you see in Attachment 1] is the basis of Bā Zì 八字 Chinese astrology, often called the Four Pillars of Destiny. The 10-day week corresponds with the 10 solar degrees in a decan. There are three 10-day cycles in each earthly branch, coinciding with 12 zodiac signs. There are a total of six 60-point cycles in a calendar year (one revolution of the sun, called the Yellow Path, *Huang Tao*) making up the 360 degree cycle.

Previously we noted that in 2024, one of the days this year in spring that Jiǎ Zǐ 甲子 falls on is April 30, 2024. And so it goes that May 1st coincides with Yǐ Chǒu 乙丑. May 2nd with Bǐng Yín 丙寅. May 3rd with Dīng Mǎo 丁卯. And May 4th with Wù Chén 戊辰.

Fast forward down to that alternate date given in the grimoire, Day of Bǐng Wǔ 丙午 is June 11. But remember, for Bing Wu it has to be a summer day. June 11 is before the summer solstice. For a summer day, it has to fall after the summer solstice. Continuing from June 11 of calendar year 2024, though, Dīng Wèi 丁未 coincides with June 12. Wù Shēn 戊申 is June 13. And Jǐ Yǒu 己酉 is June 14.

It continues cycling until August 10, a summer day that finally coincides with Bǐng Wǔ 丙午.

Does the hour that the empowerment ritual is performed matter? If we're going to get technical and precise, then yes, yes it does.

[Attachment 2 features] a table of the ascendant hour correspondences. If you already know Western astrology, then this Eastern equivalent makes sense to you. Let's focus on mainland China time because this gets interesting. Notice the ascendant hours that correspond with the earthly branches designating the auspicious dates: Zǐ in the Spring and Wǔ in the Summer.

Beijing CST	U.S. EST	UTC-GMT	地支	Zodiac Sign	Wu Xing
23:00 - 00:59	10:00 - 1:59	15:00 - 6:59	子 Zǐ	Rat	Water
11:00 - 12:59	22:00 - 3:59	03:00 - 4:59	午 Wǔ	Horse	Fire

If you opt for the spring ritual date, the fixed elemental correspondence is Water, which is innately *yin*, and so per ascendant hour correspondences, the hour of ritual is 11:00 pm to midnight.

If you opt for the summer ritual date, the fixed elemental correspondence is Fire, which is innately *yang*, and so the ascendant hour of ritual is 11:00 am to 12:00 high noon.

All that was to demonstrate that, at least according to Taoist grimoiric traditions, astrology and the timing of ritual matters. And matters a lot.

A practitioner is going to make sure every aspect of timing, right down to the ascendant hour correspondences, is in lock step with every other metaphysical correspondence arising from the ritual instructions.

But moving on to the next passage--

Start by preparing three dishes of offerings for the god you will be invoking. We'll get to which god in a moment so put a pin in that. Oh but wait, in preparation for the ritual, you'll have needed to make a type of fried biscuit, cookie or some sort of sweet fry bread as another offering, so four offerings in total.

The bread/cookie/biscuit (maybe cake?) plus three offerings need to be food fit for human consumption because you're going to be eating it after the ritual. The ritual is going to bless the offerings, which you will then eat, and as you eat it, you're taking in the powers and consuming the blessings of the invoked god.

The text does not specify exactly what three dishes of food offerings you need, so go with what makes sense for you.

Some thoughts on what three dishes of food offerings to pair with the bread/cookie/cake offering:

- Three wines—a fruit wine, a rice wine, and a grain or flower wine, alcohols, fermented drinks.
- Or go with a triplicity of meats and vegetables.
- For a vegetarian option: a fruit, a vegetable, and a grain offering.

The “main course” is going to be the bread, or for the purposes of ritual offerings, oftentimes practitioners will go sweet, for spiced cookies, biscuits, pastries, something like that. "以煎餅" (yǐ jiān bing) reads the text, meaning that "jiān bing" is the “main course” food offering for the invoked god. Jiān bing can be either a sweet or savory crêpe or pancake that often contains a choice

selection of fillings. Or it could be even more generic than that, and simply refer to a dough that has been pan-fried in fats to produce a delectable cookie- or cake- like treat.

Inspired by an ancient Chinese cookie recipe, I opt for wheat flour, cane sugar, lard, cinnamon and cardamom, with a pinch of salt. Chill the dough until it's firm enough to mold into ornate knotted and braided shapes. Brush egg yolk on top and sprinkle with white sesame seeds. But again, "jiān bing" can refer generally to a fry bread, often one without leavener, other than perhaps egg. So work with what you have.

EDIT: Another interpretation is that there are a total of three food offerings, the first being the bread/cookie/biscuit fry bread (煎餅, jiān bing) plus two more, which are named as “柏湯, bǎi tāng” and “鹽豉, yán shì,” which are as follows:

煎餅	jiān bing	Wheat flour based flat bread that can be sweet or savory, fried in fats
柏湯	bǎi tāng	A traditional medicinal healing soup. Cypress leaves, dried ginger, and mugwort leaves are steeped to brew a tea
鹽豉	yán shì	Fermented soybean tempeh, similar to a tofu, that is pan-fried

The instructions continue, telling us to first consecrate the ritual space with incense. What type of incense?

Here, the instruction isn't so much a specific type of incense as it is selecting a type of incense that you've designated for a specific purpose, which in this case is incense you use for *bài shàng* 拜上. Meaning, what incense do you reserve for the highest and most honorable level of veneration to the gods. This has got to be your most precious incense, not your everyday one. The incense you only take out and light when you are venerating the highest status of gods. Agarwood 沉香 incense is a good choice, and a very traditional one for the Tang and Song dynasties.

So you've consecrated your ritual space with the most precious incense you have. You've thoughtfully chosen your three offerings. And you've also prepared and baked ornate cookie or biscuit offerings for the god. The next step is to perform a preliminary divination. This divination is to confirm whether or not the god you will be invoking has accepted your offerings and whether the space has been set correctly, to the god's liking. Typically, divination moon blocks would be used here.

Fun fact. This is the same instructions, word for word, for a ritual found in the Yellow Emperor's Nine Cauldrons Red Cinnabar Sutra “黃帝九鼎神丹經訣” (I mean I gave a literal translation; it's not a very pretty or poetic one). The Sutra involves the Yellow Emperor and Jiu Tian Xuan Nu, the Mystery Lady of the Nine Heavens. If you've been watching my videos in succession and you are not connecting the dots yet, then I have failed...

Dào jūn huáng tiān tàiyī. 道君皇天太一. That's the next line in the grimoire. The god invoked for this ritual is Taiyi the creation god, the Great Oneness, the Great Unity, the Divine Monad. "Tàiyī 太一" signifies the Big Dipper in the north, but it is also the Emperor of Heaven. Taiyi signifies the Tao as a creation god creating this universe. This is the god bringing order out of chaos.

"Huáng Tiān 皇天" is an honorific title for the celestial kingdom, for all the gods and celestial spirits of Heaven. Here, it is also a reference to the Nine Primordial Immortals or Jiǔ Lǎo Xiān "九老仙" and their nine respective Ministries, Bù "部". This is the namesake of the Seal: Jiǔ Lǎo Xiān Bù Yìn Tú 九老仙部印圖.

"Dào Jūn 道君" would be, well, you, the practitioner who is crafting this Seal, a Seal to be imbued with god-like powers. It's not clear whether you need to recite this line as part of an incantation, but personally, I would. The recitation of this line helps me to align my exalted higher state of mind with Heaven and Taiyi.

Per Taoist creation myth, the Tao is the dark and the light, and this Tao gives birth to Taiyi, who uses the Great Ladle in the North, also known as the Big Dipper, the seven stars, to ladle creative life force out into the universe which in turn creates the universe through a spiral dance. That spiral dance of the seven stars is how the eight trigrams or eight fundamental building blocks of the physical world were produced.

The Tao 道, comprised of the binary of yin and yang, creates the Supreme One, Taiyi, and then it is Taiyi who creates our universe by ladling out life force in a spiral motion with the Big Dipper, tending to this cosmic soup that becomes the physical world. In other words, Taiyi can be likened to a Demiurge.

Taiyi gets syncretized with the deified Yellow Emperor, and thus the Yellow Celestial 黃神 (Huangshen) refers to both Taiyi and the deified Yellow Emperor Huangdi. Taiyi is both representative of the Tao 道 and also born out of the Tao.

The gender expression of Taiyi is fluid. Some conceptualize Taiyi as a heavenly father, but Taiyi is also known by the name Doumu 斗母, The Great Dipper Mother, and one of her titles is Taiyi Yuanjun 太一元君. The Nine Immortals, which are also seven plus two less visible stars of the Big Dipper, are her nine sons, known collectively as the Nine Sovereign Celestials 九皇神.

Next is this line: shǐ zhě 使者. It's a bit like saying, the spirit messenger now speaks. What comes next are the words from the messenger. The intermediary. The prophet speaks. Oh and you. You're the prophet.

The seven lines that follow are the incantation for empowering the eight elements of the Seal. What you recite and as you recite these words, they are not your words, but are the words of Huáng Tiān, the gods of Heaven, who collectively speak for Taiyi, the great god invoked for empowering your talisman, and these words are now being spoken through you, the Dào Jūn, or

you, the Taoist practitioner in a heightened state of consciousness, one who is now speaking the words of Heaven.

Notice the seven lines of incantations, each blocked off in segments in the original grimoire. You trace the lines of the Seal you've already drawn, and as you re-trace the lines and recite the incantation for that line, you're infusing this seal with the god's power that you're channeling as the god's messenger. Then the final and eighth segment you trace has no incantation because it's the closing, it's you sealing it shut as you trace that final segment of the Seal image.

My recommendation: carve first with that electric wood-burner, maintaining your concentration on carving with an electric wood-burner in hand, then "trace" over the carving with a Taoist ritual tool such as your calligraphy brush or a peach wood dagger. You could even trace the carving with actual red cinnabar ink, and it's during the tracing that you will be reciting the seven-line incantation. That way when carving, you have more bandwidth to focus on not hurting yourself while you wield sharp tools. And when charging the actual Seal, you have enough bandwidth to focus on channeling divine force. Trying to carve curved lines in a specific sequential order with an electric wood burner might take too much of your focus away from the incantation, which is a critical step to the ritual.

Let's review the incantation. First, we'll set the font to a modern present day printed type that's easier to read.

1	mǒu jīn pèi chí bǎo yìn	某今佩持寶印，
2	yuàn nèi wú jí bìng	願內無疾病，
3	wài duàn zhū xiān	外斷諸祆，
4	jiù hù tiān rén	救護天人，
5	chú jīng què è	除精卻惡，
6	suǒ qiú zì rán	所求自然，
7	yǔ dào hé tóng.	與道合同。

Trace over the final segment of the Seal image to lock in the powers that be.

The audio of the incantation you just heard is the hubby James, a native speaker who can do the precise standardized pronunciation. (My pronunciation might be likened to listening to English spoken with a thick southern drawl. So I thought it might be better if you hear James's pronunciation.)

What did all that mean? Let's translate and interpret.

- 1 IT IS HEREBY AFFIRMED that the one who comes forth with the intent to carry this precious treasure of a Seal
- 2 is one who is pure of heart, coming before the gods with pure mind.

- 3 And so by the power of Taiyi, all baneful spirits are henceforth blocked, severed from attachment to the one who possesses this Seal.
- 4 This Seal shall save and safeguard at all times, and through this Seal the Celestials are never far.
- 5 Henceforth this Seal endows the power to impede and circumvent the wicked, defeat all malice and cure the maladies of this world.
- 6 What the heart and mind seek shall be attained. What brings joy, health, and abundance will manifest in perpetuum.
- 7 THIS AGREEMENT IS HEREBY ACCEPTED between the sovereign of Heaven and the sovereign who carries this Seal, as blessed by the sovereign of Earth.

Can you recite in English? Honestly, I'm not sure. I think so? In any event I've provided the translations to recite, in case you opt for that route.

Now place an additional three joss sticks, or incense sticks upright into your incense urn. Per common ritual protocol, clap three times. The purpose for clapping three times is to restore the balance of energy in the space, so it returns to the mundane, and is no longer occupied by the Three Sovereign spirit forces. Ritual clapping is found in many East Asian ceremonial traditions involving the invocation of gods and spirits, such as in Shinto.

Zài bài 再拜. That's an ancient Chinese formal way of saying goodbye. Here, you bow twice.

Zòu huán 奏還. Gains achieved. Ordinary state of consciousness returned.

When you're done, it's time to eat the three offerings and the cookie biscuit you made. The food is now imbued with the blessings and celestial spirit of the supreme sovereign god of heaven.

Whosoever eats these food offerings after the ritual is going to be blessed with lots of good, like really, really good jujū. So. Eat up!

To close, there's one line at the start of the Three Emperors grimoire that I really like, and I really want to share.

使者只依科所傳，勿令人輕慢。

zhǐ yī kē suǒ chuán,
wù lìng rén qīng màn.

Just follow the instructions as received, and mind not the arrogance of others.

Chuán 傳 has a particular connotation here. It means as you have received it, as taught or passed to you. As transmitted from one to another.

[Attachments 1 & 2 are separate downloadable files.]