

Soul Dualism in Eastern Mysticism: Three Hun 三魂 and Seven Po 七魄

Study Outline

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INTRODUCTION TO SOUL RETRIEVAL, THEORY AND PRACTICE

◆ PART I ◆

The following is a supplemental study outline to complement the video lecture, “**Soul Dualism in Eastern Mysticism**” (June 2026), which will provide the background context for INTRODUCTION TO SOUL RETRIEVAL, THEORY AND PRACTICE, a course on the Han Chinese folk practice of healing soul fragmentation.



A. Taoist Belief in Soul Dualism: Hún-Pò 魂魄 Discourse

- i. Hún-Pò 魂魄, considered one word, means soul.
 1. In many Eastern traditional folk practices, aspects of Hún-Pò 魂魄 soul can enter people’s dreams, can astral travel, or spirit journey to other realms, is directly linked to the physical health of the body and mind, and is what survives after physical death of the body.
 2. However, the word consists of dual concepts: Hún 魂 and Pò 魄, resonant with the Chinese philosophy that everything in nature exists through a dynamic, interdependent relationship of complementary opposites, yin and yang.
 3. Thus, the nature of soul itself is a whole made up of two complementary yet oppositional parts.
 4. Good health of mind and body is the result of the yin and yang aspect of soul in harmonic balance.

5. Illnesses of the mind or body are the result of that yin and yang out of balance, debilitated, or fragmented.
- ii. Records of belief in Hún-Pò 魂魄 soul dualism date back to the Zhou dynasty, such as the 6th century BC reference in the *Zuo Zhuan* 左傳, describing the Pò 魄 yin aspect of a dualistic nature of soul at conception, which gives rise to the Hún 魂 yang aspect of the soul.
- iii. The Songs of Chu 楚辭 from the Warring States period, preserving Zhou dynasty thought, vividly describes Wu shamanistic practices such as astral spirit travels, soul retrievals, spirit journeys, and spirit summonings.
- iv. In the Book of Rites 禮記, Hún 魂 is associated with ascent, Heaven, and yang, while Pò 魄 is associated with descent, Earth or the underworld, and yin.
- v. A healthy body was when Hún-Pò 魂魄, the yin and the yang within, were in balance.
- vi. Notes the Taoist alchemist, physician, and pharmacologist Ge Hong 葛洪 (283 – 343 AD): “If Hun 魂 or Po 魄 soul is fragmented from the body for too long, the body will get sicker and may die prematurely.”¹
- vii. A Western Han dynasty (206 BC – 9 AD) text, *Luxuriant Dew of the Spring and Autumn Annals*, oft referenced by the alchemist Ge Hong, notes that “One’s legacy and Hún-Pò 魂魄 soul are timeless and formless, originating from the numinous void, eternal in the ether.”²
- viii. Another Western Han text, the *The Yellow River Hermit’s Commentaries on Lao Tzu* 老子河上公章句 (Lǎozǐ héshàng gong zhāng jù), a keystone text in the *Taoist Canons*, notes: “We must carry our Hún 魂 and Pò 魄 all our lives, to support and sustain it, to tend to it just as one offers sacrifices to gods and ancestors, and therefore we must tend to and nourish Hún-Pò 魂魄.”³
- ix. An Eastern Han dynasty (25 AD – 220 AD) text, *The White Tiger Convocation: Discourse on the Five Classics* is a compilation of scholarly discussions that took place at the Bai Hu Tong 白虎通, or White Tiger Convocation, some time between 79 and 92 AD. When discussing soul, the following were asserted:
 1. The Hún-Pò 魂魄 soul is itself like a body, and has a form that changes in accordance with but beyond the physical body.⁴
 2. Emotions cause changes to the Hún-Pò 魂魄 soul aspects.⁵

¹ From the *Baopuzi* 抱朴子·論仙篇: 「魂魄分去則人病，盡去則人死。」

² From *Luxuriant Dew of the Spring and Autumn Annals* 春秋繁露, Section “三代改制質文,” a text on political science, morality, and ritual magic attributed to Zhongshu 董仲舒: “聲名魂魄施於虛，極壽無疆。” The phrase “極壽無疆 (jí shòu wú jiāng)” is also now a Chinese idiom that means eternal existence. (Notes Zhongshu, political science, morality, and ritual magic are the three legs of a stable cauldron. *Luxuriant Dew* combines political strategy and geopolitics with codes of ethical conduct and mysticism.)

³ 「載營魄，營魄，魂魄也。人載魂魄之上得以生，當愛養之。」《老子河上公章句》《道經》《能為》

⁴ From Bai Hu Tong 白虎通德論，《卷八》《情性》: 「魂魄者，何謂也？魂猶佗佗也，行不休於外也。」

⁵ From Bai Hu Tong 白虎通德論，《卷八》《情性》: 「主於情。」

3. Po 魄 is the force that dominates and drives human nature.⁶
- x. *Lunheng* 論衡, a text first published around 80 AD, is a compilation of essays on the sciences, mythology, philosophy, and literature. In one of its volumes, an essay recounts a discussion between Zhao Jingzi 趙景子, a minister and Zichan 子產, a philosopher, during the Spring and Autumn period, 518 BC.⁷
1. Zichan explains how human life begins with the *Po* soul, and that is sentience. Our consciousness arises from the *Po*. Emotions, feelings, and sentiments come from the *Po*.
 2. Hún-Pò 魂魄 is enlivened by the gods 神明.
 3. After the physical body dies, the Hún-Pò 魂魄 lives on, and in fact, notes Zichan, can come to possess great powers.
- xi. Per Han dynasty cosmology, human life begins with formation of the *Po* aspect of soul. Once the *Po* is formed, which is one's inner yin, thereafter the Hun aspect is formed, one's inner yang. Cultivation practices can help to refine and strengthen one's Hún-Pò 魂魄.⁸
- xii. Prior to the 1st century AD, references to Hún-Pò 魂魄 was as one unit or whole system of the soul counterpart to one's physical body, but implicit in the single term is that there are two yin-yang parts to one's soul, thus the belief in soul dualism.
1. *Zuo Zhuan* 左傳 (585 BC): "At the conception of human life, *Po* is formed initially, the yin aspect of soul, and then from *Po* arises the yang aspect of soul called Hun." (人生始化曰魄，既生魄，陽曰魂)
 2. *Book of Rites* 禮記 (475 – 221 BC): "Hun *qi* returns to Heaven, the form (*xing*) of *Po* returns to the Earth." (魂氣歸於天，形魄歸於地)
 3. *Zhuangzi* 莊子 (300 BC): "Human life, situated between Heaven and Earth (i.e., the Underworld), is like a white foal glimpsed through a crevice, fleeting. Rushing forth or endeavoring with great efforts, flowing gently or sinking into stillness, all will Return. In one transformation, we are born; in another, we die. We mourn this; humanity grieves this condition. Nevertheless, it is inevitable that the Hún-Pò 魂魄 soul takes flight, and when it does the body follows, in its Great Return." (人生天地之間，若白駒之過郤，忽然而已。注然勃然，莫不出焉；油然漻然，莫不入焉。已化而生，又化而死，生物哀之，人類悲之。解其天弮，墮其天袞，紛乎宛乎，魂魄將往，乃身從之，乃大歸乎). The Great Return (大歸, *Dà Guī*) meant one's final destination, or return to Source.
 4. *Huangdi Neijing* 黃帝內經 (100 BC): "That which arrives with Shen 神 spirit is Hun 魂; that which departs with Jing 精 is Po 魄." (隨神往來者謂之魂；並精而出入者

⁶ From Bai Hu Tong 白虎通德論, 《卷八》《情性》: 「魄者，迫然著人主於性也。」

⁷ From *Lunheng* 論衡, 《死偽》: 「人生始化曰魄，既生魄，陽曰魂。用物精多，則魂魄彊，是以有精爽至於神明。疋夫疋婦彊死，其魂魄猶能憑依人以為淫厲」, circa Eastern Han dynasty.

⁸ From *Lunheng* 論衡, 《死偽》: 「人生始化曰魄，既生魄，陽曰魂。用物精多，則魂魄彊。」 Also, quoting from *Lunheng*, "Sorrow burdens the Shen and darkens the Hun-Po." 「愁精神而幽魂魄。」

謂之魄).⁹ *Note:* In Chinese, the dualistic concept of Jing Shen 精神 means states of consciousness.

5. *Huainanzi* 淮南子 (139 BC), from Discourse on Jing Shen 精神訓: “Hún-Pò 魂魄 dwell in the abode (the body), and Jing Shen 精神 guards its core. Neither death nor life alters this, hence it is called the arrival of the Supreme Shen 至神” (魂魄處其宅，而精神守其根，死生無變於己，故曰至神).
- xiii. The previously referenced text, the Book of Rites (Liji 禮記), from the Warring States era (475 – 221 BC), describes various funerary rites and rituals performed once a soul has departed its body, and also, for ancestral veneration. Offerings are given to ancestors to ask for their blessings, and their Po 魄 aspect of spirit remains here on earth, imbued with powers that can be called upon to help the living. In that text, you’ll also find ceremonies for purifying and blessing the Hún-Pò 魂魄, integrating Hún-Pò 魂魄 aspects of soul so that a person, a married couple, or a family lineage can be prosperous and healthy.
 1. One’s genius, intelligence, and wisdom were also associated with the health and vibrancy of your Hún-Pò 魂魄. Those suffering from emotional challenges, or what today we’d call behavioral health issues, are described as having frail, weakened, or fragmented Hún-Pò 魂魄.
 2. Hún-Pò 魂魄 is also described as morale. A kingdom or nation can have strong, healthy Hún-Pò or weakened Hún-Pò. When a nation’s Hún-Pò is out of balance, that’s when the empire falls, when there’s a collapse of social order.
- xiv. Passages from Liu Xiang’s *Shuo Yuan* 說苑 (*Garden of Persuasions*) from the Western Han dynasty, around 206 BC – 9 AD, suggest that Hún-Pò 魂魄 can refer to the spirit of a culture or time, zeitgeist, or a genius loci. Just like the Hún-Pò 魂魄 health of a person can be ascertained, the Hún-Pò 魂魄 health of a society or civilization can be ascertained, and as it fragments, so, too, does that kingdom.
- xv. Ge Hong likens the Hún-Pò 魂魄 within sentient beings to the Jing-Qi within all matter: “Mountains and rivers, grasses and trees, even wells, hearths, and ponds, all possess a vital essence Jing-Qi 精氣. Within the human body, likewise resides the Hún-Pò 魂魄.”¹⁰
- xvi. The Hun 魂 and Po 魄 nourish the five main internal organs (per Traditional Chinese Medicine), with the following dominions:¹¹
 1. WOOD | The **Hun** 魂 regulates the **liver**, and therefore a symptom of Hun fragmentation is liver dysfunction

⁹ See also: From Sùwèn 素問 in the *Huangdi Neijing* (Yellow Emperor’s Inner Canon), dated to the Warring States period and early Han dynasty: “In the heart resides the *shen* 神, in the lungs the *po* 魄, in the liver the *hun* 魂, in the spleen the *yi* 意 (our willpower), and the kidneys store the essence of our will, *jing zhi* 精志.” -- 展望五氣 《素問》

¹⁰ From Ge Hong’s *Baopuzi*, Inner Chapters 內篇, in “Subtle Meanings 微旨”: 「山川草木，井竈洿池，猶皆有精氣；人身之中，亦有魂魄。」

¹¹ As cited from the *The Yellow River Hermit’s Commentaries on Lao Tzu* 老子河上公章句 (Lǎozǐ héshàng gong zhāng jù).

2. METAL | The **Po** 魄 regulates the **lungs**, and therefore a symptom of Po fragmentation is impact to one's respiratory health, immune system, or nervous system
 3. FIRE | **Shen** 神 regulates the **heart**, but also is instrumental in the regulation of the other four organs (where Hun, Po, Jing, and Zhi reside); thus, per Taoist alchemy, cultivation of Shen prolongs heart health and therefore promotes longevity; supernatural cultivation of heart health can then lead to immortality
 4. WATER | **Jing** 精 (essence of our vitality) regulates the **kidneys**
 5. EARTH | **Zhi** 志 (willpower; determination) is regulated through the **abdomen** (stomach and spleen)¹²
- xvii. The Shangqing also espouse that at night, the three Hun and seven Po aspects of soul can “wander” out of the body, if the sleeping area is not energetically fortified, with barriers of protection.
1. This belief originates from the *Huangdi Neijing* 黃帝內經 (475 BC – 9 AD) in the *Ling Shu Jing* 靈樞經: Rest deeply within quiet sanctuaries to commune with the divine; shut doors and seal windows so the Hún-Pò 魂魄 won't scatter (深居靜處，佔神往來，閉戶塞牖，魂魄不散).
 2. The context for that line from *Huangdi Neijing* is professional guidance to the healer or physician: You must ensure your own sound mental and spiritual state before endeavoring treat or heal another. While I've translated “佔神往來” as “to commune with the divine,” it is that *and* it is *also* requiring the healer to be self-aware, to be aware of your state of consciousness.
 3. Thus, according to *Huangdi Neijing*, to heal others, the healer must first have a balanced Hún-Pò 魂魄.
 4. Later folk practices loosely interpreted those lines to be more literal with respect to a supernatural meaning, which is to say sleep or rest with windows and doors shut, so as not to let aspects of your soul loosen and escape.
- xviii. Ge Hong describes a Taiyi Elixir that can be used in soul retrieval.¹³ Preparation of the Taiyi Elixir begins with medicinal pills, utilizing the Five Stones and involves sealing the vessel with the Six-One Clay.

¹² As cited from the *The Yellow River Hermit's Commentaries on Lao Tzu* 老子河上公章句 (Lǎozǐ héshàng gong zhāng jù), a keystone text in the *Taoist Canons*, often treated as scripture. “河上” translates directly to “Great River,” but it is a reference to the banks of the Yellow River, per the *Book of Songs*. It is also an implied reference to the god or spirit of the Yellow River, 河上公 (hé shàng gōng). Authorship is attributed to Hé Shàng Gōng, a legendary hermit and Huang-Lao Taoist mystic during the Warring States period (475 – 221 BC). According to legend, he attained immortality, and is therefore referred to as a god/spirit. While common lore dates this text to 400 BC, modern scholars believe it was more likely to have been written (not by Hé Shàng Gōng) during the Han dynasty (206 BC – 220 AD). The text consists of commentaries on the Tao Te Ching (purportedly) by the Yellow River Hermit.

¹³ From Ge Hong's *Baopuzi*, Inner Chapters 內篇, in “The Golden Elixir 金丹”: 「又太乙招魂魄丹法，所用五石，及封之以六一泥，皆似九丹也，長於起卒死三日以還者，折齒內一丸，與硫黃丸，俱以水送之，令入喉即活，皆言見使者持節召之。」

1. “Six-in-One Clay 六一泥”¹⁴ is an alchemical term for a type of clay mixed from six (or in some texts seven) different types of materials into one. The Six-in-One Clay was a form of sealant, considered highly proprietary, and thus kept secret by alchemists.¹⁵ Various spirit mediums and Taoist lineages today purport to have mastered that secret recipe, but reliability of such claims will vary.
2. The Six-in-One Clay was a type of sealant for sealing alchemical vessels critical to the outer alchemical firing processes. As a metaphor in Hun-Po soul theory, likewise the practitioner, in accordance with inner alchemical processes, must develop a counterpart to a “Six-in-One” sealant to fully seal the body so the development and cultivation of the Hun-Po cannot escape the vessel (i.e., the body).
3. Ge Hong notes that the methodology for crafting the Taiyi Elixir follows that of the Nine Elixirs 九丹.¹⁶
4. Ge Hong claims that this Taiyi Elixir can revive the dead, so long as it is administered within three days of death.
5. The elixir methodology summons a celestial messenger who helps to summon the soul back to its body.
6. These elixirs are also aids to help the alchemist perceive the Three Hun Seven Po and ultimately, refine the soul such that immortality is achieved.

xix. **Spiritual Connection Between Hún-Pò 魂魄 Spirit Sickness and Mystics**

1. A commonly accounted occurrence among shamans (or spirit-medium) is an early experience of soul fragmentation, the soul fragment wandering to another realm, but becoming empowered there, and so when it returns to the shaman’s body, the shaman is spiritually initiated into the role of a shaman (or spirit-medium). Curing that soul fragmentation becomes a spiritual initiation that prepares one to then become empowered to heal others’ soul fragmentation.

¹⁴ Also known as Divine Clay, or Sacred Clay of the Gods 神泥 (shén ní). The namesake for Six-in-One Clay bears numerological implications: One corresponds with Heaven 天數 and Six corresponds with Earth 地數.

¹⁵ Ge Hong’s *Baopuzi*, in its chapter “Golden Elixir 金丹,” the ingredients are: realgar water 雄黃, alum water, Rong salt (戎鹽 or 大青鹽), brine salt, alum 礬石, oyster, red halloysite 赤石脂, talcite 滑石, and lead powder 胡粉/鉛粉. The four substances of alum, Rong salt, brine alkaline 鹵城, and arsenolite were fired for 20 days, then oyster shell 牡蠣, red halloysite, and talc were pounded together 10,000 times. Blend with 100-day aged vinegar 醋/華池 until a mud-like consistency is formed, suitable as a sealant. In the *Yellow Emperor’s Classic of the Nine Cauldron Divine Elixir* 黃帝九鼎神丹經 (Huángdì jiǔdǐng shén dān jīng), the six ingredients are seven (7) in total: alum 礬石, Rong salt 戎鹽 or halite from the northwest, brine alkaline 鹵城, arsenolite or realgar stone 礬石, East Sea left-facing oyster shells 東海左顧牡蠣, red halloysite 赤石脂, and talc 滑石. There’s also speculations of secret formulas for the Six-in-One Clay that includes arsenic pyrite 毒砂, earthworm soil, mica 雲母, bentonite or sweet earth 甘土.

¹⁶ According to Taoist lore, the Nine Elixirs are nine alchemical solutions that grant immortality. They represent a system of nine progressively more powerful elixirs, named as: 丹華 (dān huá), 神符 (shén fú), 神丹 (shén dān), 還丹 (hái dān), 餌丹 (ěr dān), 煉丹 (liàn dān), 柔丹 (róu dān), 伏丹 (fú dān), and 塞丹 (sāi dān) [the ninth is alternatively cited as 寒丹 (hán dān)]. Mastery of all Nine Elixirs is the highest attainment in Taoist alchemy. In Ge Hong’s *Baopuzi*, he cites the Canon of the Yellow Emperor’s Nine Cauldron Divine Elixirs (黃帝九鼎神丹經, Huángdì jiǔdǐng shén dān jīng) as the original source of this knowledge.

2. Among traditions from the Mǐnyuè 閩越, it was believed that people born with an unusual sensitivity to unseen realms— those we might call psychics or mediums— often exhibit signs of soul fragmentation from an early age. Successfully calling of one's soul home becomes a kind of spiritual initiation, preparing that person to later help heal fragmentation in others. It's the idea that the gods throw you into the deep end of the pool, and if you manage to swim to shore, you've proven yourself worthy.
 3. Psychics and mediums are also thought to be born with some sort of abnormal, shall we say extraordinary growth to their Hun.
 4. But as extraordinary as a neurodivergent Hun might be, it causes the totality of your soul system to be out of balance, and then, in an effort to rectify itself, you end up with hyperactive Po elements, which results in emotional imbalances, hypersensitivity, and becomes the root cause for the folk belief that psychics, mediums, ghost seers, dreamworkers, and such have more challenging fates in life.
 5. Incidentally, we also see these types of people more susceptible to diseases of the liver and lungs. And when we say liver or lungs, we're also referring to the Chinese medicine perspective, the liver *system* and the lung *system*, which is to say for the liver, by extension, also the endocrine system, your metabolism, and reproductive system.
 6. Some folk traditions held that spirit mediums and psychics were born with unusually active Hun aspects, creating a lifelong imbalance that required continual cultivation and spiritual hygiene.
- xx. Hun-Po theory also served as a psychospiritual framework for understanding what we might today place under the umbrella of behavioral health.
1. Substance use disorder, chronic depression, ADHD, certain presentations of autism, for example, were explained as fragmentation of one aspect of your Hun-Po.
 2. Rituals, guidance from a Taoist priest, shaman, or spirit medium, and even herbal tonics in accordance with Traditional Chinese Medicine principles were used to treat that soul fragmentation. Which types of folk healing modalities were utilized would be dependent on what aspect of the Hun-Po was determined to be affected.
 3. In other words, prior to the emergence of clinical psychology and neurological frameworks, unusual behaviors, altered states of consciousness, exceptional cognitive traits, emotional disturbances, and any departure from social norms or atypical neurological patterns would be explained through the lens of Hun-Po soul theory.
- xxi. **Neurodivergence through the Lens of Hún-Pò 魂魄 Theory**
1. Per Hún-Pò 魂魄 soul theory, some of us are born with an out-of-the-ordinary soul configuration. The Hun-Po we were born with diverges from the statistical norm.
 2. That divergence might be an uncommon proportion or distribution of energy within the Hun-Po, or an innate imbalance between the Hun and Po.
 - a. For example, there might be a hyperactive or abnormal, extraordinary growth to the Hun, causing an imbalance, which in turn causes the Po to be volatile in response to the abnormal Hun.

- b. The result is above-average intuition, imagination, visionary states, or symbolic thinking abilities, but then it also results in instability in the Po, making one more prone to addictive or compulsive behavioral patterns, depression, anxiety, nervous system imbalance, etc.
 - c. Heightened sensitivity from the Hun may result in increased vulnerability to overstimulation in the Po.
 - d. Heightened imagination and symbolic thinking due to the nature of your Hun might result in challenges with staying grounded in consensus reality, which is governed by the Po.
3. What we might refer to as ADHD today, under this cultural construct, would be characterized as hyperactive or wandering Hun.
 4. Autism is explained as an extraordinary makeup of Hun-Po that's unique to that individual, which is going to result in someone quite non-conforming to mainstream society.

B. Ten Aspects of Soul: The Three Hun and Seven Po (三魂七魄, Sān Hún Qī Pò)

- i. Concept of Three Hun and Seven Po 三魂七魄 first appears in Ge Hong's *Baopuzi* (Jin dynasty, 300 – 343 AD), which described alchemical cultivation techniques for visualizing one's three aspects of Hun and seven aspects of Po.¹⁷
- ii. Subsequent Taoist lineages then further developed Ge Hong's concept of Three Hun and Seven Po, mapping out correspondences to other metaphysical systems, attributing names and assigned functions, and specialized methodologies for soul retrieval, depending on which aspect of Hún-Pò 魂魄 soul is determined to be fragmented.
- iii. You also see references to Three Hun and Seven Po in classical literature, such as the 16th century Ming dynasty novels *Journey to the West* (西遊記, Xī Yóu Jì) and *Investiture of the Gods* (封神演義, Fēng Shén Yǎn Yì).
- iv. **To See One's Own Hun-Po.** There is no one single universally applicable method for this. Rather, you'll find numerous approaches, all with the same objective of being able to see your own Hun-Po visualized, and then to learn how to control and regulate them through your willpower and intention. For instance, in the *Yunji Qiqian* (*Seven Tablets*), a method is outlined where you lie down flat on your back, close your eyes and go through several breathwork and qi gong exercises, and then visualize a dragon and a tiger,

¹⁷ From Ge Hong's *Baopuzi*, Inner Chapters 內篇, in "True Reality 地真": 「師言欲長生，當勤服大藥，欲得通神，當金水分形。形分則自見其身中之三魂七魄，而天靈地祇，皆可接見，山川之神，皆可使役也。」 ("The Master said: 'If you seek longevity, you must diligently ingest the Great Medicine (大藥, dàyào). If you seek to attain communion with the spirits and to attain numinous powers, then one must divide form through Metal and Water (金水分形, jīn shuǐ fēn xíng). When the form is divided, you will naturally behold within your own body the Three Hun and Seven Po 三魂七魄; thereafter, the celestial numinous spirits and the earthly spirits 天靈地祇 may be invoked, and the gods of the mountains and rivers heeding your command.'"). The collective concept that there are three Hun and seven Po that make up the soul was first recorded in Ge Hong's *Baopuzi* 抱朴子.

respectively signifying the directional gatekeepers of East and West, Hun and Po. The following is a folk approach based on Ge Hong's *Baopuzi*.

1. First, ensure that the space you will be performing this ritual has been thoroughly consecrated and is actively warded.¹⁸ Set out four incense burners aligned with the four directions and light them, in the order of: East, South, West, and then finally North if in the northern hemisphere.¹⁹
2. When ready, situate yourself, standing or seated, in front of a mirror in which you can see your full body.
3. Close all windows and doors and ensure that the ritual space is fully enclosed and contained. If there are vents, then as an added measure, cover them with cloth or a rug.
4. Light a candle, which should be the only source of light in the darkened room.
5. The following three-line incantation is derived from Ge Hong's writings in *Baopuzi*²⁰:

金水分形	jīn shuǐ fēn xíng	Dark and light divide, forms now flowing free
三魂七魄	sān hún qī pò	From Earth the seven, and Heaven the three
眾神顯靈	zhòng shén xiǎn líng	Spirits bright, these ten I now do see.
6. Situate yourself comfortably in front of the mirror and gaze into your reflection. The mirror should be large enough that you can see the full length of your body. Repeat recitations of the three-line incantation as many times as needed to alter your state of consciousness. Your recitations should follow a steady, rhythmic beat, following a strict and even meter, like a metronome.
7. What is visualized thereafter will vary from individual to individual, and what you see as visualizations of your ten aspects of soul is what you need to see to best harness control over your Hun-Po and cultivate its strength.

¹⁸ My personal preferred practice is to sit at the center of the enclosed space prior to the ritual, light incense, and recite the Om Mani Padme Hum mantra 108 times, then “smoke-cleanse” all eight corners of the space with the incense. I also fast from sunrise to sundown, and then perform this ritual after sundown. You can eat a hearty, healthy breakfast before the hour of sunrise. Then after the ritual has been complete, have an evening meal if needed.

¹⁹ Note that if located in the southern hemisphere, you'd go in the reverse: East, then North, West, and then South. The intent here is to follow the arc of the sun rising in the east, through its zenith point at high noon, to sunset.

²⁰ “To attain communion, knowledge and understanding of the spirits, first perform the “金水分形 jīn shuǐ fēn xíng” ritual (alchemical process of *solve et coagula* between Metal and Water). When the ritual is successful, you will clearly perceive your Three Hun and Seven Po 三魂七魄 as they are with your body, and thereafter, both the celestial and terrestrial (subterranean/underworld) spirits you encounter, and the spirits of mountains and rivers, shall heed your commands.” From Ge Hong's *Baopuzi*, Inner Chapters 內篇, in “True Reality 地真”: 「欲得通神，當金水分形。形分則自見其身中之三魂七魄，而天靈地祇，皆可接見，山川之神，皆可使役也。」 Here, “金水分形 jīn shuǐ fēn xíng,” which literally translates to “separating Metal and Water into their distinct and separate forms,” is a symbolic reference to Metal and Water of the Wu Xing. Metal corresponds with white and light, luminosity; whereas Water corresponds with darkness and opaqueness; together they represent a polarity of light and dark, white and black. Hence, the poetic translation to “dark and light” (dark preceding light in the English version for its lyrical flow) instead of the more literal “Metal and Water.”

8. If you don't see anything the first time you try, take heart and don't give up. Try again another time. For many, it may take several tries before you're able to flip that switch in your psychic mind.
9. The objective for seeing or visualizing your Hun-Po in this way is to be able to control and regulate them. It's premised on the Taoist doctrine of needing to know a thing's "True Names and True Forms" before you can control them, meaning this visualization technique permits you to see the ten aspects of your Hun-Po's "True Forms" and thus be able to govern them.
10. Once you are able to visualize them, in the future to call upon them, you visualize them again to call out to that aspect of soul, and through these sorts of visualization and energy cultivation techniques focused on that one aspect of soul, you're able to heal and strengthen that aspect of soul.
11. In Taoist canon, the Hun-Po is often described as 3 and 7 inner lords or spirits that appear in specific forms (personified as gods, appearing as animal spirits, as colored orbs, shapes, etc.) that are metaphorical representations of that aspect of your soul. Taoist alchemists and masters will often write about their realizations, how their Three Hun and Seven Po manifested to them, and subsequently, lineages form around that revelation.
12. Not everyone will visualize their ten aspects of soul in the same location of the body. They also don't remain stationary, and where you see them is symbolically significant of their characteristics. Every aspect of how they present to you is symbolically significant. Take copious notes logging what you see, preserving as much detail as possible, and then take your time ruminating on the significance of every detail.
 - v. **The Three Hun** provide the source of inspiration, imagination, psychic knowing, higher consciousness, and your destiny.
 - vi. **The Seven Po** is the drive to sustain life; it's what keeps us grounded and bound to the earthly, mortal realm. Po encompasses our adaptive drives (self-preservation, being territorial, our attachments, our appetite, emotional reactivity, fight or flight response).
 - vii. While Hun is associated with the inner yang aspect and Po with the inner yin, Hun is not pure yang, and Po is not pure yin. There are elements of yin in the Hun, and elements of yang in the Po. The exact makeup of yin and yang in each is what determines the person's karma, innate disposition, sexuality, mindset, personality, behavioral patterns, etc.

C. The Three Hun Aspects of Soul 三魂, Sān Hún

- i. The Hun is the yang aspect within, though it isn't *pure* yang; there are still elements of yin in the Hun.
- ii. The Hun is magnetized to go East and corresponds with the Wu Xing element Wood.²¹ Wood strengthens the three Hun.

²¹ As noted in *The Great Meaning and Principles of the Five Elements* 五行大義 (580 - 610 AD), an alchemical treatise by the Taoist scholar Xiao Ji 蕭吉 during the Sui dynasty, integrating Han dynasty sutras and common wisdom: “又一解雲、魂在東方、取震數三。魄居西方、取兌數七。三魂、七魄、合而為十、應天五行、地五行、兩

- iii. The Hun part of our soul is where karma is embedded, and therefore upon death, it is the Hun that reincarnates, ascends to heaven, or descends to hell.
- iv. Hun is the source for our connection to the ethereal realms, our creativity, divine genius, and vision. It fuels our dreams, intuition, imagination, and psychic abilities.
- v. Becoming *too* attached to the material, corporeal, and physical sensory world could be a sign of detached Hun, because Hun is what gives us mental and spiritual balance.
- vi. Hun is associated with the Wu Xing element Wood, and governs free flow of *qi* life force, emotional balance, foresight (desires of future outcomes) and having vision/foresight.
- vii. Thus, when the Hun aspect of soul has been fragmented, the most common symptoms that it is the Hun that has wandered are troubles with any of the aspects of life corresponding to Wood.
- viii. **Three Ethereal Souls**: The three Hun aspects are:²² (1) 胎光 (tāi guāng), (2) 爽靈 (shì líng), (3) 幽精 (yōu jīng)
 - 1. **胎光 (Tāi Guāng): Embryonic Light, or Primordial Astral Light**
 - i. Divine seed you were born with
 - ii. 天命 Heavenly mandate (i.e., higher calling; soul purpose)
 - iii. Primordial spark of life within you
 - iv. Prenatal vitality
 - v. Pre-Celestial aspect of consciousness 先天
 - vi. Luminous spirit essence within you present at conception
 - 2. **爽靈 (Shì Líng): Spiritual Intelligence**
 - i. Spiritual awareness
 - ii. Intelligence
 - iii. Spiritual potential
 - iv. Superconscious
 - v. The soul's transcendent dimension

五合爲十、共成人也。五是天五氣、地五味也。” (The Hun aspect of soul corresponds with the East, and therefore as East in the Lo Shu magic square corresponds with the number 3, there are 3 Hun. The Po aspect of soul corresponds with the West, and therefore as West in the Lo Shu corresponds with the number 7, there are 7 Po. 3 + 7 = 10, corresponding to the 5 elements of Heaven + the 5 elements of Earth = 10, creating a complete person. That is the 5 *qi* of Heaven and the 5 sensations of Earth.)

²² This listing of names for the three Hun and seven Po is oft cited in canonical Taoist texts. The most commonly cited source for it is from Scroll 54 of the *Yunji Qiqian* 雲笈七籤 (1016 AD), *Seven Tablets of Sacred Writings*, compiled by the scholar-official Zhang Junfang 張君房 for Emperor Zhenzong of Song. The *Yunji Qiqian* is essentially a 11th century Taoist grimoire, containing a wealth of resources on Fu talisman crafting, exorcisms, and methods of both inner alchemy and outer alchemy. For those interested in I Ching mysticism, there's a lot on that topic in *Seven Tablets*. In terms of the *Yunji Qiqian's* importance to esoteric Taoism, I might liken it to what the *Zohar* is to Kabbalah.

- vi. How perceptive the soul is
- vii. Cultivation of knowledge and wisdom
- 3. **幽精 (Yōu Jīng): Hidden *Jing* Essence**
 - i. Dream states
 - ii. Subconscious drives
 - iii. The unconscious
 - iv. The potential that one is to unlock
 - v. The unseen; the shadow self that is the key to one's innate talents, gifts, and power potential
- ix. Alternatively, in the Golden Cinnabar 金丹道教²³ tradition, the three Hun are called:
 - 1. 元神 (yuán shén) or **Primordial Spirit**, embryonic shen (divine seed within)
 - 2. 陽神 (yáng shén) or **Yang Spirit**, one's spiritual intelligence
 - 3. 陰神 (yīn shén) or **Yin Spirit**, one's hidden essence
- x. **Fragmentation of Hun** might be evident in someone who is severely lacking in sentimentality, lacking intuition-feeling, empathy, and seems to have a fractured conscience.
 - 1. Interestingly, scientific and medical evidence suggests that liver function *is* associated with emotions, intuitions, and feelings.
 - 2. The liver regulates neurotransmitters such as serotonin and dopamine, and so if there is liver impairment (or in this case, the spiritual counterpart of Hun fragmentation), it could lead to neurotransmitter imbalances, which then leads to anxiety, irritability, and mood swings.
 - 3. Neuropsychiatric symptoms such as emotional instability can be a sign of liver dysfunction.
- xi. The Three Corpse Spirits (三屍, Sān Shī).
 - 1. *Also*: The Three Vermin (三蟲, Sān Chóng)

²³ The sect is also known as the Cinnabar & Cauldron 丹鼎派 sect of Taoist mysticism. This sect is not a closed lineage, but rather a general descriptive for practitioners who adhere to the inner and outer alchemical practices of the tradition. 丹鼎派 (Dān Dǐng Pài) and 金丹道教 (Jīn Dān Dào Jiào) are often used interchangeably in reference to a system of alchemical practices, holistic energy healing practices, and refinement of Jing Qi Shen 精氣神. The School of Immortals or Masters of Transcendents 神仙家 (Shén Xiān Jiā) is a loose heterodox tradition of mystics, healers, alchemists, diviners, and occultists that emerged during the Warring States period and early Han. Way of the Immortals, or Way of the Transcendents 方仙道 (Fāng Xiān Dào) was their system of ritual and occult practices, encompassing astrology, divination, feng shui, exorcisms, spirit mediumship, Fu talisman crafting, alchemy, dream-working, and forms of Qi cultivation. A practitioner of the Way of the Immortals were called a Methods Master 方士 (fang shi).

2. In Ge Hong's *Baopuzi*, he writes: "Within the body resides the Three Corpse (Spirits). They do not have physical form, and are categorized as Hun 魂, spirits 靈, ghosts 鬼, Shen 神."²⁴
3. The Three Vermin are debilitating spirits that reside within the upper, central, and lower dantian.
 - a. The Vermin in the upper dantian corresponds with vanity.
 - b. The Vermin in the central dantian corresponds with indulgence.
 - c. The Vermin in the lower dantian corresponds with desire.
4. In Taoist folk belief, the Three Vermin record your transgressions and on the day of Geng Shen 庚申日, while you're deep in slumber they leave the body and report your faults in these three areas to the God of Destiny 命神.
 - a. Geng 庚 is the 7th heavenly stem in the Chinese lunisolar calendar, corresponding with Yang Metal 陽金.
 - b. Shen 申 is the 9th earthly branch associated with Metal and Monkey.
 - c. In a 60-day calendar cycle, Geng Shen 庚申 is Day 57.
 - d. Hearing the Three Vermin's reports, the God of Destiny will shorten your life span accordingly, in penance for the transgressions.
 - e. Thus arose ritual practices found in Chinese Taoism and Japanese Shugendo (syncretized esoteric Buddhism and Shinto) called Keeping Vigil on Gengshen Night (庚申守夜, Gēng Shēn Shǒu Yè). The objective is to stay awake all night so that the Three Vermin are unable to leave the body and report to the God of Destiny.
 - i. Ritual practices include all-night meditation, ritual purification, or communal and group religious observances. The rationale was by staying awake all night, the Three Vermin would be unable to leave the body (these inner spirits can only leave the body when the conscious mind is asleep). Thus, they would miss their 60-day check-in with the God of Destiny.
 - ii. Other methodologies employed for keeping the Three Vermin from reporting to the God of Destiny: Bigu 闕谷, or ritual fasting, and Fuqi 服氣, or specialized breathwork, is a form of breathing that visualizes drawing in *qi* from Heaven and Earth to further fortify one's own *qi* life force.
 - iii. There are also Fu talisman spell-crafting methods 符咒 for placating the Three Vermin or even permanently severing them from the body, in effect vanquishing the Three Vermin entirely.
 - iv. Different lineages will have varying names assigned to the Three Vermin (or Three Corpse Spirits), and rituals or Fu talismans specifically naming

²⁴ From Ge Hong's *Baopuzi*, Inner Chapters 內篇, in "Subtle Meaning 微旨": 「又言身中有三屍，三屍之為物，雖無形而實魂靈鬼神之屬也。」

the Vermin you're most worried about are used to nullify their adverse effects.

v. *Note:* The Day of Geng Shen 庚申 occurs every 60 days.

5. Per belief in the Three Vermins, practitioners seeking to cultivate longevity would be advised to curb their vanity, indulgences, and desires, so that the Three Vermins have but good things to say about you to the God of Destiny.
 6. What relation is borne between the Three Hun 三魂 and the Three Vermins 三蟲 varies. Popular portrayal is of the Three Vermins as polar antagonists to the Three Hun, and therefore the Three Vermins have the ability to weaken and debilitate the Three Hun if not kept in check.
- xii. Hun is associated with the inner divine genius, karma, and your predisposition for virtuous conduct, so Hun fragmentation inhibits and blocks Theta state.
1. Theta state is a theoretical brainwave of slow-frequency, relaxed, calming electrical activity.
 2. It is associated with deep relaxation, meditative states, trance-like experiences, highly productive creativity, high accuracy of intuition, and mystical experiences.
 3. Deep repetitive or rhythmic activities such as drumming, chanting, and deep breathing induces Theta state.

D. The Seven Po Aspects of Soul 七魄, Qī Pò

- i. The Po is the yin aspect within, though it isn't *pure* yin; there are still elements of yang in Po.
- ii. The Po is magnetized to go West and corresponds with the Wu Xing element Metal. Metal strengthens the seven Po.
- iii. Note also that Jing 精 corresponds with Water, and what has Jing has Po 魄 concealed within (i.e., 故精者、魄藏之).²⁵
- iv. **Seven Corporeal Souls:** The seven Po aspects are: (1) 屍狗 (shī gǒu), (2) 伏矢 (fú shǐ), (3) 雀陰 (què yīn), (4) 吞賊 (tūn zéi), (5) 非毒 (fēi dú), (6) 除穢 (chú huì), (7) 臭肺 (chòu fèi).²⁶ These are the more instinctual, mortal dimensions of soul and are what regulate everyday life activities of the soul.²⁷

²⁵ From the *Wen Shi Zhen Jing* 文始真經 also known as the *Guanyinzi* 關尹子, Chapter 4, the Four Fu (Talismans) 四符. The text dates back to the Zhou dynasty or, more likely, the Warring States period (475 – 221 BC). The legendary gatekeeper of the Western Pass received the teachings of Lao Tzu and, upon attaining enlightenment, writes his interpretation of the Tao Te Ching, and that becomes the *Wen Shi Zhen Jing*, which consists of nine chapters, each delving into aspects of Taoist philosophy and esoteric or mystical practices.

²⁶ The names of the Seven Po are sourced from the *Yunji Qiqian* 雲笈七籤 (1016 AD), *Seven Tablets of Sacred Writings*. However, the text itself doesn't give direct explanations of each Po's functions. Interpretations came later, and differ amongst folk practitioners and Taoist lineages.

²⁷ Noting: “七魄控制著人的生活活動” (Qī pò kòng zhì zhù rén de shēnghuó huódòng.)

1. 屍狗 (shī gǒu), “**Corpse Dog**,” THE SCAVENGER
 - a. Referring to one’s animal instincts and survival drives; primal reflexes; scavenger instinct; this is the urge to stay alive, protect yourself, find food, avoid danger, and endure. Self-preservation and surviving.
 - b. *Fundamental Force*: Survival Instincts, but also, a sentient being’s Resilience.
2. 伏矢 (fú shǐ), “**Crouching Arrow**,” HIDDEN WRATH
 - a. Referring to one’s latent aggressions, suppressed emotional impulses; projectiles waiting silently to be released; associated with anger and impulsive action; rage, fury, wrath, vengeance, vindictiveness, spite; resentment, hostility; bitterness; can also be self-defense and standing up for yourself.
 - b. *Fundamental Force*: Aggressive Impulses, but also, our sense of Justice and Fortitude
3. 雀陰 (què yīn), “**Yin Sparrow**,” THE HEDONIST
 - a. Referring to sexuality, fertility, reproductive instinct, erotic desires, and hormonal drives.
 - b. *Fundamental Force*: Sexuality, but also, Legacies and Multiplicity.
4. 吞賊 (tūn zéi), “**Devouring Thief**,” THE DEVOURER
 - a. Referring to one’s drive to consume and exploit others, energy depletion, addictions, addictive appetite, cravings, stealing the vitality of others; vampiric and predatory tendencies.
 - b. *Fundamental Force*: Consumption, but also, Sustenance.
5. 非毒 (fēi dú), “**Corrupted Poisons**,” THE CORRUPTER
 - a. Referring to pollution of the self; toxic traits, energy waste and pollution, destructive or intrusive thoughts, such as resentment, envy, jealousy, obsession; one’s corruptibility; wasting external resources.
 - b. *Fundamental Force*: Corruption; Toxicity, but also, developing Immunity.
6. 除穢 (chú huì), “**Expulsion of Filth**,” THE SIN EATER
 - a. Wasting away of oneself; or decay, purification, and bodily elimination. Refers to one’s relationship with impurity, decomposition, and mortality; relates to bodily processes of waste and decay; demonic tethers; catharsis (emotional releases; discharge; what we let out; *also*: purging, cleansing, mechanism for transformation; how we eliminate our impurities).
 - b. *Fundamental Force*: Decay, but also, Purification.
7. 臭肺 (chòu fèi), “**Foul Lungs**,” MORTALITY
 - a. Can show up as nihilistic tendencies or likened to Thanatos and Freud’s death drive (self-sabotage, attraction toward destructive situations; risk-

taking behavior; fantasies of exceptionalism). Can develop in a person as either an urgency to seize every day (*carpe diem*), or it can develop into a *corrupted* desire for immortality (as opposed the transcendent spiritual pursuit of it).

b. *Fundamental Force*: Suffering, but also, Catharsis.

- v. The seven Po are said to correspond with seven emotions: Mirth/Harmony (喜, xǐ), Wrath (怒, nù), Grief (哀, āi), Fear, Intimidation; Dread (懼, jù), Love (愛, ài), Hate (惡, è), and Desire (欲, yù).

指喜	zhǐ xǐ	Joy
怒	nù	Anger
哀	āi	Sorrow
畏	wèi	Fear
愛	ài	Love
惡	è	Malevolence
欲	yù	Desire

- vi. Modern practices among spirit mediums draw correspondences between the seven Po and the central meridian of seven chakras. While historically there are no correlations here, as a symbolic visualization practice, it can prove effective with respect to contemporary soul healing methodologies.

<i>Po aspect of Soul</i>		<i>Chakra correspondence</i>		
天冲魄	tiān chōng pò	頂輪	dǐng lún	Crown chakra
靈慧魄	líng huì pò	眉心輪	méixīn lún	Third Eye chakra
氣魄	qì pò	喉輪	hóu lún	Throat chakra
力魄	lì pò	心輪	xīn lún shàng	Heart chakra
中樞魄	zhōngshū pò	臍輪	qí lún	Solar plexus chakra
精魄	jīng pò	生殖輪	sheng zhí lún	Sacral chakra
英魄	yīng pò	海底輪	hǎi dǐ lún	Root chakra

- vii. The Po part of the soul is reabsorbed by the unseen forces or Tao of our physical world (perhaps akin to dark energy or dark matter).
- viii. It is the Po aspect of soul that can retain “supernatural” powers, which is how our ancestors can help us from beyond the grave. The extent of these powers to help the living or move physical and natural forces depends on how that aspect of Po was cultivated and developed while that person was living, and then, as an ancestor, how the living remember and honor the legacy of that ancestor. Veneration feeds power to the ancestor spirit.
- ix. Po corresponds to the Wu Xing element Metal. Po is associated with physical sensations, instinct, and the physical body being well grounded in the material world. Po is also associated with our lungs, which govern respiration and inhale and exhale of *qi* life force, so when there is fragmentation of Po aspects, there will be disruptions to internal and external world balance.

- x. Fragmentation of Po can lead to vulnerability to illness. Extreme immune function deficiencies can be a symptom of fragmented Po.
 - 1. Grief and sorrow can cause fragmentation of the Po aspects of soul. Lacking a will to live, withdrawing from loved ones, apathy, or disconnections between the spiritual self and physical self can be symptoms of fragmented Po.
 - 2. In modern folk healing practices, substance use disorders, anxiety disorders, bipolar disorder, insomnia, eating disorders, PTSD, and addictions are attributed to fragmented Po.
 - 3. These folk soul retrieval and shamanic practices for healing fragmentation often bear a striking parallel to modern Cognitive Behavioral Therapy.

E. Preventive Spiritual Healthcare

- i. According to the Shangqing 上清 lineage of Taoist magical practice, circa 288 AD, recitations of the *Huáng Tíng Jīng* 黃庭經, *Golden Hall Sutra* can harmonize the three Hun and refine the seven Po aspects of one's soul.²⁸
- ii. The *Yunji Qiqian* 雲笈七籤 (1016 AD), *Seven Tablets of Sacred Writings*, provides a sutra titled “Method of Body-Spirit Immortality (存身神法, cún shēn shén fǎ)” that is used as a form of preventive soul healing ritual to maintain the health of the Hún-Pò 魂魄. It's also used to self-heal soul fragmentation and/or to call the soul back home. The practitioner is to wear white and face east while reciting the sutra. See an [abridged English variation of the original Chinese sutra recitation, “Incantation for Mastery of All Inner Spirits” from a 1029 AD version of Yunji Qiqian](#). The video description box has the full text of the incantation.
- iii. **Fu Talismans**. Another folk practice is to place a Fu talisman under the bed, affixed to the bottom of the mattress, to prevent soul fragmentation at night during sleep. In subsequent modules of this Soul Retrieval course, we'll look at how Fu talismans are crafted and used for these purposes. They'll commonly feature stylized script for phrases such as “安三魂, 定七魄” (Ān sān hún, dìng qī pò) meaning “Placate the Three Hun, Stabilize the Seven Po,” or “左三魂歸在身, 右七魄歸在體” (Zuǒ sān hún guī zài shēn, yòu qī pò guī zài tǐ), “The three Hun of the left, return to the self; the seven Po of the right, return to the body.” See this example of an [Essence Protector Fu Talisman](#). See also [Protective Talismans for the Chinese Natal Year, Ben Ming Nian 本命年](#), which is used specifically to protect the vulnerability of your Hun-Po during your natal year.
- iv. **Keeping Windows and Doors Closed During Sleep**. There's a folk superstition that open doors or windows while you're sleeping runs the risk of enabling soul fragmentation.

²⁸ See “Golden Hall Sutra 黃庭經 [Huáng Tíng Jīng]” for the text, attributed to the Taoist priestess and founder of Shangqing, Wei Huacun 魏華存 (252 – 334 AD). See also texts such as the 太上除三屍九蟲保生經 (circa Tang dynasty, 618 AD - 907 AD), a Taoist text on inner alchemy that describes how to purify and refine the soul to attain immortality.

- v. **Preventive Care for the Hun**. Qi gong or energy practices similar to modern core strengthening exercises help to bolster both the health of the liver system and the spiritual health of your Hun, e.g., dragon-style movements or spinal rotations.
- vi. **Preventive Care for the Po**. For preventive health to preserve wellness of the Po, breathwork exercises, chest opening qi gong techniques, correcting standing and sitting posture, connecting to nature, meditation practices to calm the nervous system, and making sure there is healthy flow of Qi throughout the home via feng shui practices help to preserve Po health.
- vii. **Sacred Six Syllable Mantra**. Chanting “Om Mani Padme Hum” or crafting Fu talismans that integrate a stylized sigil featuring the six characters are used as a form of healing soul fragmentation and calling fragmented parts of the soul home to its body. *See*: “[The Mantra That Placates Spirits: Asian Folk Magic Basics](#)” and “[Om Mani Padme Hum: Sound Healing & Spiritual Protection](#).”
- viii. **Lesser Mandala of Heaven**. For general preventive spiritual healthcare, implement a routine practice of the microcosmic orbit breathwork exercise. *See*: “[A Taoist Secret to Cultivating Personal Power: Inner Alchemy Basics](#)” and [the supplemental written materials](#).