

# **The Three and the One**

by

**Brian K. Runau**

“Your relationship with the universe is not static; it is a dynamic one. You are either moving toward the Source or away from it. What will you do for your growth today?”

Master Chang Don San Kuan

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## Introduction

There is an ancient work that has been left for us from Daoism titled “The Great Peace.” I will use knowledge from this work and draw some parallels from the Torah, the first five books of the western Bible.

The Great Peace speaks of everything being cyclical, always an ebb and flow, a going away and coming around to the energy in the universe. This work speaks of a time before where people on earth lived in balance and harmony. Where we were at peace and lived together supporting one another in our daily lives without all the problems we see around us today.

During this age of Great Peace, wise men became aware that the cycle was coming around and moving as it will. They knew this era of Great Peace was coming to an end. If you read within the world’s religious cultures many of them were aware of this coming change. The Buddhists embodied their wisdom into a single person, the Dali Lama,

and he has reincarnated time and again and they always find him. The Dead Sea Scrolls were left for us to find, a Daoist had a group of monks known as the Shangqing sect and they write of preserving the wisdom for a later age. The work is known as the Shangqing Revelations and predicts that the wisdom was hidden, but will be revealed when the time is right for the cycle to begin to return to another era of Great Peace.

“The Great Peace scripture the *Tai-ping jing*” text is credited as being the earliest scripture of the Taoist religious movement. The popular belief is it was written over a period of time by several hands. It contains most of the elements of later Daoism, including chapters on meditation and immortality. Its central message is that heaven is sending a Heavenly Master (T'ien-shih) to restore (emotional) peace in the world.

The concept of tai-ping has an ancient history and is found in several of the classics. The rulers of high antiquity, the only ones whoever established great peace, governed through wu-wei, and satisfied three basic needs of the people: food, union of the sexes, and clothing. The scripture reveals that the great peace will return to the earth in the near future, but some conditions must be fulfilled: a return to the essential (yuanqi)

through exercises of spiritual concentration (shou-yi, "retaining the One") and other methods to obtain longevity, as well as the practice of morality and good government.

This basic insight makes the *Tai-ping jing* "a religious book which teaches a doctrine of salvation" (Kaltenmark, 1979: 24). Strangely for a Western reader, this book must be transmitted to a prince of high virtue. For this purpose, heaven periodically sends sages (sheng-jen), or sage teachers (sheng-shih), to earth to transmit its teachings to the ruler."

Kaltenmark, Max. "The Ideology of the T'ai-p'ing ching." In *Facets of Taoism: Essays in Chinese Religion*, edited by Holmes Welch and Anna Seidel, PP New Haven Conn.: Yale University Press. 1979.

Taoist scholar Michel Strickmann states, "Yang Hsi (330-386 CE, the second patriarch of the Shangqing faith) preceptors were members of a band of 24 perfected immortals, whose mission had been announced in the *Annals of the Sage Who is to come*." Footnote 150 gives us a quote from these annals, "The Sage declares: "And I shall delegate certain ones to descend and give instruction to those who are so destined and who devoutly maintain their zealous study to achieve immortality. I shall send Ma Ming, Chang, Ling, Yin Sheng, Wang

Po, Mo Ti, Ssu-ma Chi-chu, and from the Cavern-terrace of the Heaven of Pure Vacuity [n. 94 above], seven perfected and eight elders. There will be twenty-four in all, some of whose names shall be hidden, and others manifest. When they have altered their original clan-names and by-names it will be hard indeed to determine their real identities. Yet you only have to continue zealous and devoutly resolute, and you shall yourself of a certainty come to behold them. Once you have seen them, they will decline to you their full identities."

Strickmann, Michel. *On the Alchemy of T'ao Hung-ching. Facets of Taoism: Essays in Chinese Religion.* Yale University Press. 1979, pg. 174-175.

The world was living in peace and harmony and there was a change where we began to move away from this Great Peace. Think of the story from Genesis of Adam & Eve; when they were in the Garden of Eden they lived in Great Peace. There was this balance and harmony to their lives. When they became self aware they fell from grace and the Garden of Eden ended.

When we live in balance and harmony within ourselves, Great Peace exists within and without. When we do not live in balance and harmony within, Great Peace cannot exist within and without. When

we live in balance and harmony we live in the Garden of Eden, when we do not live in balance and harmony we no longer exist in the Garden of Eden.

These are all metaphors for a state of being that each of us can achieve for ourselves. When we are in balance and harmony within, we are the co-creator of our own existence with the God of our understanding. When we have thoughts from the state of balance and harmony, we write in the Akashic records as it is meant to be written. We write in the book from love for ourselves and others.

I am sharing this story in hopes that the experiences I had, and the wisdom I was taught, is knowledge that will help you in your journey within. The techniques and practices I was taught and use changed my life. Simply stated, this is a treatise on how you can use your free will to create balance and harmony in your life. Not around you, although that is a by-product, but specifically within yourself.

There are simple tools and techniques that you may use to guide yourself on the journey within. There is a universal tool that has existed since the beginning of time, which I call the Compass. You can utilize the Compass to align yourself with the energy of the universe. In so doing, you can live in greater balance and harmony with the microcosm and the macrocosm, within and without.

As I journeyed within, my experience of self-discovery led me to remember this ancient tool and how to use it. My goal is to share some of the details of what led me to begin my journey, but more importantly, what the Compass is, where it comes from, and how you may use it to help yourself on your journey. This is that story.

This time around for me it began one spring. I'd accepted a job from a company, and when I went to work the first day, I had a huge energetic reaction. I wouldn't label it as good or bad -- just a noticeable energetic reaction to the people and the place. I went home and told my wife I'd made a mistake in accepting this position and didn't know how I'd missed it, but I did. Looking back, I now know I was supposed to miss it and that this was something I had planned to experience.

In my youth I abused drugs and alcohol. I was good at it. Don't get me wrong: despite some obstacles, I managed to graduate from college and start on a good career path. At the time, I was a District Sales Manager for a well-respected company and earning a good income.

I had given up drugs many years earlier, but I was still an active drinker. On this first day at work, I remember saying to myself, if I am going to make it through this job experience, I need all my wits

about me. I quit drinking, cold turkey, and began to meditate. This single choice changed my life for the better in ways that even now in 2013 I don't fully understand, but am extremely grateful for.

The progression of that experience from then to now is another story, but I have something to share that I discovered along the way and believe can be helpful to you on your journey within.

When I began meditating, my goal was to not have any thoughts, to just be in that moment without thought. Sounds easy, but it's not. I would always write down the impressions or visuals I had during my meditation. In the beginning during many of my sessions, I kept hearing the phrase "balance and harmony." I had no idea what it meant; only that it was a constant theme.

One day when I was traveling on business, I finished my lunch and happened to walk into a bookstore in Merrillville, IN, that was in a strip mall near where I had lunch. I walked back into the religion/philosophy section and there on a shelf in the Asian section was a black book with red lettering. The title was *The Book of Balance and Harmony*. An ancient Taoist text, the translation from the Chinese was by Thomas Cleary.

Needless to say, I bought the book. Over the years I've read it many times and, like all good pieces of wisdom, every time I read it I learn something new. I was recently asked to go back through it and really work each phrase to gain a complete understanding of what the book is sharing.

In the late summer/early fall of this year, I woke up one morning and found this piece hand written on my desk in my office. I had no memory of writing it; I must have gotten up in the night, written it, and gone back to bed with no memory of having done so. I did not really understand what it meant at the time, but now I understand that the universe was telling me what I was going to experience. I was going to be undertaking this journey of self-discovery.

## **Source**

In the beginning we are born as one with the Source. Pure!

As we grow and experience life, we begin to become disconnected from the Source. This level of disconnection from the Source is relative to how impure our bodies become, how many fears we develop in this life, and the unfinished business we have from our past lives.

As we continue to age and we work to unravel the mysteries of the fears of our current life and the mysteries of the fears of our past lives, we begin to move back toward the Source. We never truly become disconnected from the Source, but we create so much interference that we no longer hear the messages being sent to us. As we begin to move back to the Source, we get a sense of reconnection, because we start to sense the messages again, in ever-increasing numbers.

Those of us who don't acknowledge and attempt to work through our "mysteries," don't experience this reconnection. In fact, many of us continue to move farther away from the Source. We never stay the same distance from the Source: we either move toward it or we move away from it. The choice is ours.

It is never too late to begin to move toward the Source. It is always there, waiting for us.

To begin movement back toward the Source, you must acknowledge your own position in the universe.

Now you must demonstrate a willingness to do the work to become "pure" again.

These experiences led me on a journey that compelled me to delve into Daoism by reading and researching translations of ancient documents, to such a degree that the librarians at my local interlibrary loan desk began referring to me as the “Dao guy.” I was also led on a two-week trip to China, where at one point we were 18- ½ hours southwest of Beijing, standing in a plowed field where farmers were working. I went on to study Judaism, Buddhism, Hinduism, the Bible, and some ancient mystic Christian texts -- nothing modern, always translations of ancient writings.

But this story is not about me and my experiences. It is the story of what I was led to remember, the Compass.

# Chapter I

## Change Yourself, Change the World

Have you ever thought about making the world a better place? Ever thought about all the stuff being done now to try and improve it, and why the world seems to be going in the wrong direction? Ever wonder why it's not working? Are we lost in the mechanics of the details instead of pulling back and taking a big-picture, long-range view? I think we are.

Change yourself, change the world. Each of us has a choice to use the free will given to us by the God of our understanding to create the experience we are having in this moment. No one can change it for us, but we can change it for ourselves. Is this not the basis of free will and the power of creation? To be clear here, I am not talking about getting "stuff;" I am talking about creating a place within each individual where we are at balance and harmony within ourselves on a microcosmic level, and in so doing we are at peace with the world around us on a macrocosmic level.

The only way the world will move toward this more peaceful state is if each of us takes complete individual responsibility for our creation. I have accepted the fact that the world is the way it is because each of us does what he or she knows. We do what we know based on our experiences. Some of us look at others in judgment and say, how could they do that? We all do what we do because we don't know any better. If we knew any better, we would use our free will to choose differently.

The core problem seems to be that we don't have the tools and skills to change who we are at the core of our being. Real change is not a brain-based mental construct or endeavor. Change is a soul-based feeling experience. The first issue or step is to identify the tool and how we can use it. The second issue or step is that we need to stop talking about doing it and actually start doing it. I am talking about permanent, deep-rooted, cosmic-level energy change that transforms you on a micro/macro cosmic level. If you change who you are, the ripple effect of your internal change will spread.

Let me begin by laying out and detailing an especially helpful tool we can use to heal ourselves. The requisite skills we need are that we simply take personal responsibility for ourselves. This means that we begin the journey of introspection, rather than focusing on things outside ourselves. Imagine what would happen in the world if each

one of us took complete responsibility for his and/or her own thoughts and creation! What if we began to dig deeply within our soul for the root cause of the issues that dictate our choices? What if we set ourselves on a path of return to the original state of purity of soul that was ours at the beginning of creation? What if we each took responsibility to mine the depths of our soul to remove all the impurities of thought that keep us from being pure love?

Imagine and remember that when we first came here, we were pure love. Through our human, mind-based experiences, we have imprinted thoughts onto our divine soul that have clouded our vision. We now experience the world around us through so many layers of mind-based thought that we no longer see the true beings of pure love within others, or within ourselves. We have lost touch with who we really are.

When I speak of change, I mean real change -- the kind of change that goes down to the root of your soul and transforms you from the beginning to this moment. Nowadays we manage behavior; we know we have issues with control or anger and we may be aware of them within ourselves, but we lack the skills or tools to realize essential change within ourselves. We seem to want to manage behavior instead of getting to the root cause and transforming the energy from the original break from true reality.

When I speak of real change, I mean the elimination of the root cause of feelings and behavior that do not serve us well. If you are angry, in order to have real change, you must identify the root source of the anger within. This is not easy. There is no quick fix, and it takes dedication to self and consistent practice over time to effect real change within.

The path to real change is to fully accept the truth of yourself and the issue. This is a process and again there are no shortcuts or quick fixes. You can't intellectualize about these things; it accomplishes nothing. The only way to have real change is to feel. You must remember and feel the emotions that came with the experience. What is most important is that you not reject what you don't understand. Be completely open to any and all possibilities, even those outside your plane of experience.

We have these buried feelings within ourselves simply because we don't have the tools and skills to be in the moment and to feel in the moment. We are not processing our feelings in an efficient way; we are accumulating unprocessed feelings, and we are overloading ourselves with unprocessed feelings. To identify and accept the feeling in the moment, and then process it in the moment, and feel what we feel, is the way back to our original state. To be totally in

touch with ourselves we must know what we feel in any given moment, and process those feelings in an appropriate way. In so doing, we do not add more unresolved feelings to our basket of issues.

Right now you are the sum total of your experiences, from the beginning. These unresolved experiences dictate your choices, your moment-to-moment creation. Many of us are not aware that we are making choices based on feelings that we are completely unaware of. We are allowing our subconscious to dictate our creation. We are all on this continuum to one degree or another. Some of us have only the tiniest sliver of awareness, while others have much greater depth and breadth of awareness, but the truth is; if we are still here in this material body, we all have issues/feelings within us that are dictating our choices, without being conscious of them.

So how do we begin to shift our consciousness to become more aware of what is unknown within us? What tools and skills do we need to find these feelings and resolve them?

I believe all the problems in the world can be identified within any given individual and then traced back to an issue within that individual. If we all took individual responsibility for our creation and

we were working to unveil and remove these hidden issues, we could move the world.

What are these skills and tools that we need to plumb the depths of our soul? Introspection into the subconscious, to reveal the layers upon layers of accumulated thoughts, is the first step. Many practices can help us begin: meditation, yoga, tai chi, prayer, acupuncture, herbs, Reiki, massage, etc. But the key is to practice these disciplines with the sole purpose of revealing what is hidden within. If this is not your purpose, you will not see the results you seek.

We must be fearless in seeking within. We must have no reservations or limits as to what we think is real or true. We must be willing to admit that we know nothing, and be willing to be led by the spirit within. This intent and a willingness to accept any truth about ourselves, no matter how difficult it may be to admit, is the open mind and heart that will serve us best. The journey within will be easier if we can give up all preconceived ideas.

For me, the core practice has been meditation. Over time I added a daily practice of grounding and protection. Anytime you are out of balance, meditation can take you within to the place you need to go to seek the source of your imbalance. Find the root, reveal the truth; heal the self.

Please see the Appendix for a list of practices and a guide for using them.

Modern society has come to understand what I write about as alchemy. Please dismiss any preconceived notions that come to mind when you hear this word. What we believe we know in this day and age is a distortion of the ancient wisdom. This wisdom goes back to ancient China, as far back as 2600-2800 BCE, during a time when a man named Fu Hsi lived. I believe it dates back to a time before this era.

It is my belief that at some unknown time, someone from Europe got his hands on one of these texts from China and took all the metaphors from the writing and interpreted them literally. In their greed and zeal, they misunderstood the true meanings behind lead and mercury in these ancient Daoist texts. If you read *The Book of Balance and Harmony*, translated by Thomas Cleary, you will see that it plainly states we are not to take the metaphors literally.

“The teacher said, ‘lead and mercury are the beginning of heaven and earth, the mother of myriad beings, the basis of the gold pill. They are not the metals ordinarily referred to by these names.’

“Nevertheless, people in error, ignorant of the true mystery thinking in terms of their own arbitrary ideas, have confused and ruined later students, so that they have wasted their lives. This is a great pity. Without the guidance of a genuine teacher, whatever you do is arbitrary. This is what the adept Ziyang meant when he wrote, ‘Even if you are exceptionally intelligent, if you do not meet a real teacher, don’t indulge in guesswork.’” (p. 41.)

Alchemy has never been about literal chemical substances that you mix to gain immortality or create gold. This whole lineage comes down from people who were not taught the true meanings behind the metaphors from a Master.

The true basis of this work is energy. It is all about the energy of Heaven, Earth, and Man. It is about blending these three forms of energy to create balance and harmony. It’s that simple -- and that complicated. The creation process is an ever ongoing process.

As I begin my discussion of the Compass, please be patient, there are many ideas and concepts that are integral components of the whole of the Compass. It is my goal to expose you to each of these ideas and concepts, bringing them together to make up the whole. Then I will show you how the Compass can help you.

The components of the Compass are:

1. The circle and the spiral
2. Duality: light/dark, yin/yang, heaven/earth, man/woman. This is the concept of pairs and opposites.
3. Five-Agent Theory
4. Trigrams from Fu Hsi and the I Ching
5. Acupuncture meridians

All of these components are intended to work as a whole; they are to serve as an aid as we journey within.

Let's begin with the circle. The circle is a common symbol from time immemorial and is still used today as a symbol in spiritual and religions themes. The circle represents all the energy in the world. It encompasses all -- Heaven, Earth, and Man.

Look at the name for Christ in ancient Greek. (See Figure 1.) This was brought to me after I learned about the Compass through Daoism. It's an Early Christian inscription with the Greek letters "IXΘΥΣ" carved into marble ruins in the ancient Greek city of Ephesus, in Turkey. Do you see how, if the letters of the name were to be laid on top of each other it would make the symbol on the far right? This is the grid of the Compass. The Compass also comes to us from Daoism as the combination of the trigrams and the Five-Agent Theory I will explain

later. Christ is all. He is all the energy in the universe. The way the Compass is drawn in the picture also gives me the impression of movement, a wheel turning.



Photograph by Mufunyo, distributed under CC By SA 3.0 [Uploaded by Mufunyo-commonswiki](#)

Figure 1

From Genesis 3:24 we have the reference, “He drove the man out, and stationed east of Eden the Cherubim and the fiery ever-turning sword, to guard the way to the tree of life.” To gain access to the Garden of Eden, where the Tree of Life resides, you must first pass through or by the ‘fiery ever-turning sword,’ the Compass. If you meditate on Archangel Michael’s sword, you can experience it spinning, and as it spins it turns into the Compass. The angel Iofiel stands at the gate with the Compass not to guard, but to show us the way. As regards the phrase ‘fiery ever-turning sword,’ translated from the original Hebrew in the Torah, the literal meaning has to do with illusion, emptiness, and ever changing. As I go through the details you will see how this is in

alignment with what we are discussing. With our minds we create illusion, and emptiness is the way to overcome the illusion, and is an experience that is ever-changing.

From Hinduism we find the Sudarshana Chakra is a spinning, disk-like super weapon used by the Hindu personage Vishnu. Sudarshana comes from two root words meaning “divine vision.” According to the Puranas, the Sudarshana Chakra is used for the ultimate destruction of an enemy. The depiction of Vishnu with the Sudarshana Chakra also means that Vishnu is the keeper-owner of the celestial bodies and heavens.

The circle is a representation of all the energy in the universe. Take a circle and visualize it spinning clockwise. Finding your energetic center in the universe is the place within where you will find balance and harmony, peace. It is the place within where you can exist in the world but not of it. It is the place where you can create in harmony with all that is. If the center of this energetic universe is the place to be and we are off-center on the wheel, what does the journey to center look like?

If you walk a straight line from the outside to the center and the wheel is spinning, the trail you leave behind is a spiral. The spiral images we see left for us from ancient cultures are visual representations of the

journey within to find one's center. Images of the spiral date as far back to the Neolithic period during our era.

We have discussed the circle and spiral as they relate to the spiritual journey within. They serve as a two-dimensional representation of all the energy in the universe and the spiritual journey within. The name of Christ in Greek is a circle divided into eight equal pieces (quadrants, divided in half), where all the lines intersect at a single point in the center of the circle.

Duality is the second part of our conversation. Light/dark, yin/yang, and male/female are just three examples of the expression of equal but opposite forces in the universe. These are pairs and opposites. Light/dark and male/female come to us from Genesis, yin/yang from Chinese culture and Daoism. One of Isaac Newton's scientific principles clearly expresses the action of pairs and opposites. It is the third of his three laws of motion: "When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction to that of the first body." This is an expression of pairs and opposites. We are seeking a balance of energy between these dualities.

The duality of pairs and opposites is at the core of the dual nature of the human condition. It has to do with the divine spirit within our human physical form. We are composed of an animalistic element

manifested as the physical form, with the divine soul as its pair and opposite. This is our duality. We are made up of two component parts -- one human, one divine. One always exists with the other, always in pairs and always opposites, when we are in this reality.

As we move into our discussion of Five-Agent Theory, you will see that when this principle is combined with the other components on the Compass, you will further understand how this is intended to help guide us on our journey.

Part Three, Five-Agent Theory, is a component of Daoism that comes to us from China. Five-Agent Theory expresses the energy of Earth depicted in a five-direction/quadrant layout. The four cardinal directions and center are represented. (See Figure 2)

## Five-Agent Theory

Figure 2

<b>Direction</b>	<b>Agent</b>	<b>Color</b>	<b>Season</b>
East	Wood	Green	Spring
South	Fire	Red	Summer
Center	Earth	Yellow	September
West	Metal	White	Fall
North	Water	Black	Winter

<b>Orb</b>	<b>Emotion</b>	<b>Sense</b>	<b>Psych.</b>
Liver	Anger	Eyes	Material Soul
Heart	Joy	Tongue	Spirit
Spleen	Worry	Lips	Will
Lungs	Sadness	Nose	Spirit Soul
Kidneys	Fear	Ears	Essence

Let's review the components of Five-Agent Theory from a directional perspective since this is the basis of our conversation. There are seven component parts associated with each of the four cardinal (plus center) directions. "Agent" refers to element; "color" refers to itself; "season"

includes the four seasons, plus September; “orb” specifies an acupuncture meridian; “emotion” puts forth five major feelings; “sense” refers to the five sense functions of our body; and “psych” speaks of aspects of our psyche or our soul within. These components from the five directions appear on the Compass in their corresponding directions. For example, the East segment houses Wood, Green, Spring, Liver, Anger, Eyes, and Material Soul. I will explain how these component parts work together as we develop the Compass and its use.

There are three energetic systems in the universe -- Heaven, Earth, and Man. The trigrams (stacks of three broken or unbroken lines) are representations of the energetic relationship between these three energetic systems. Part four are the trigrams (See Figure 3). The trigrams come to us from the legendary Fu Hsi, one of the earliest rulers of China (traditional dates 2800 BCE-2737 BCE). Fu Hsi is credited with seeing these patterns in the universe and expressing them in the form of three lines. Each line of a trigram represents one of the three sources of energy in the universe. The bottom line is Earth, the top line is Heaven, and the middle line is Man. A broken line stands for yin energy, and an unbroken line for yang energy.

Each trigram is composed of three lines in combinations of yin and yang lines. The trigrams are also presented in relation to the directions. In this case they are laid out in compass form -- one

trigram for each of the eight directions inside the quadrants on the Compass. Each trigram represents the relationship between the three energetic systems of Heaven, Earth, and Man, as it exists in that direction. Taken from Legge, James, trans., The Yi King. In Max Mueller, ed. Sacred books of the East. Vol 16. 1882 2<sup>nd</sup> edition. Oxford: Clarendon Press, 1899. Numerous reprints.

Figure 3

<b>North</b>	<b>Northeast</b>	<b>East</b>	<b>Southeast</b>
Khwan	<b>Kan</b>	Li	Tui
The Earth	Thunder	Fire, lightning, the sun	Water, marsh, lake
Submission	Moving, exciting power	Brightness, elegance	Complacent satisfaction

<b>South</b>	<b>Southwest</b>	<b>West</b>	<b>Northwest</b>
Khi'en	Sun	Khan	Kan
Heaven	Wind	Water, rain, streams	Hills or mountains
Untiring strength	Flexibility, penetration	Peril, difficulty	Resting, the act of arresting

Finally, part five of Five-Agent Theory concerns the acupuncture meridians. Original knowledge of these energy centers comes to us from China. Western society is gradually accepting their existence and function in our physical energetic body. There are five major meridians in the body, listed by the ancient Taoists in conjunction with a corresponding internal body part. In Five-Agent Theory these are referred to as orbs -- Liver, Heart, Spleen, Lungs, and Kidneys. Their function is to carry our life force, Qi, throughout the body. Each acupuncture meridian is associated with one of the five directions on the Compass.

In this section we have reviewed the circle and the spiral, duality, yin/yang, light/dark, heaven/earth, man/woman (the concept of pairs and opposites), Five-Agent Theory, the trigrams from Fu Hsi, the I Ching, and the acupuncture meridians.

Now that we have all the component parts, how do they go together, and what is their intended use for us?

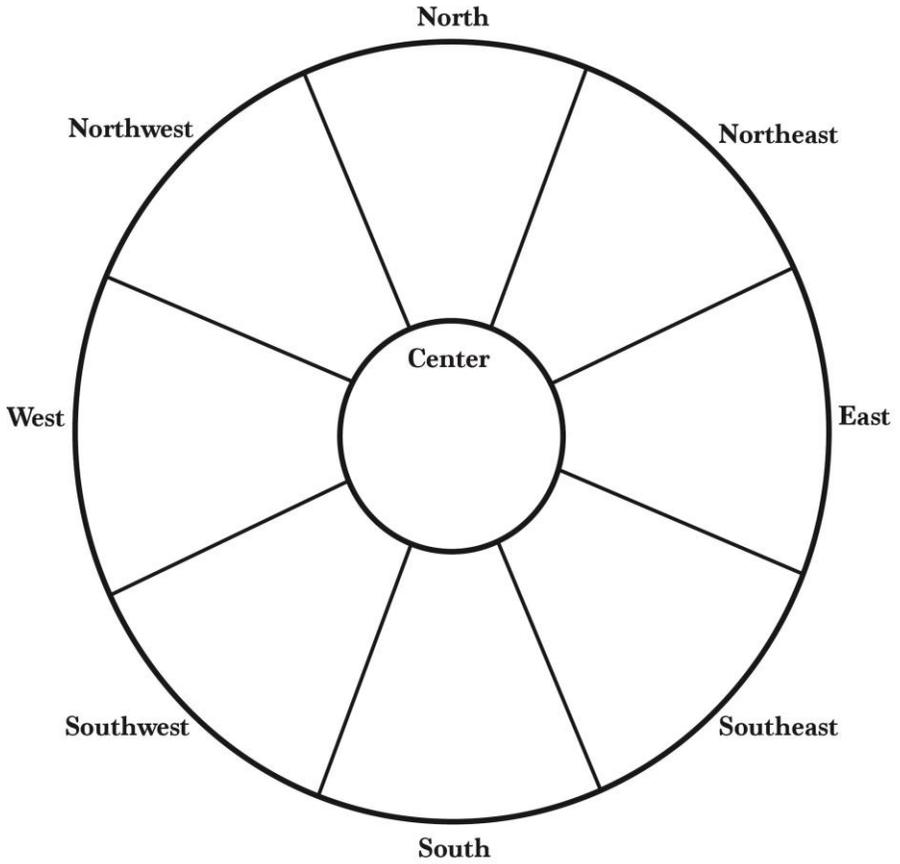
## Chapter II

The Compass: Component Parts of the Ancient Tool Assembled into a Usable Whole

In this section we will take all the component parts of the Compass from the previous chapter and methodically assemble them into a complete whole. Once the Compass is assembled, I will discuss the components' function and how we can utilize the Compass to guide us on our journey inward.

We begin with the circle grid from the name of Christ in Greek. This layout occurs quite naturally from the Five-Agent Theory and trigrams. The other examples of the Compass grid exist within the world's religions.

# The Compass

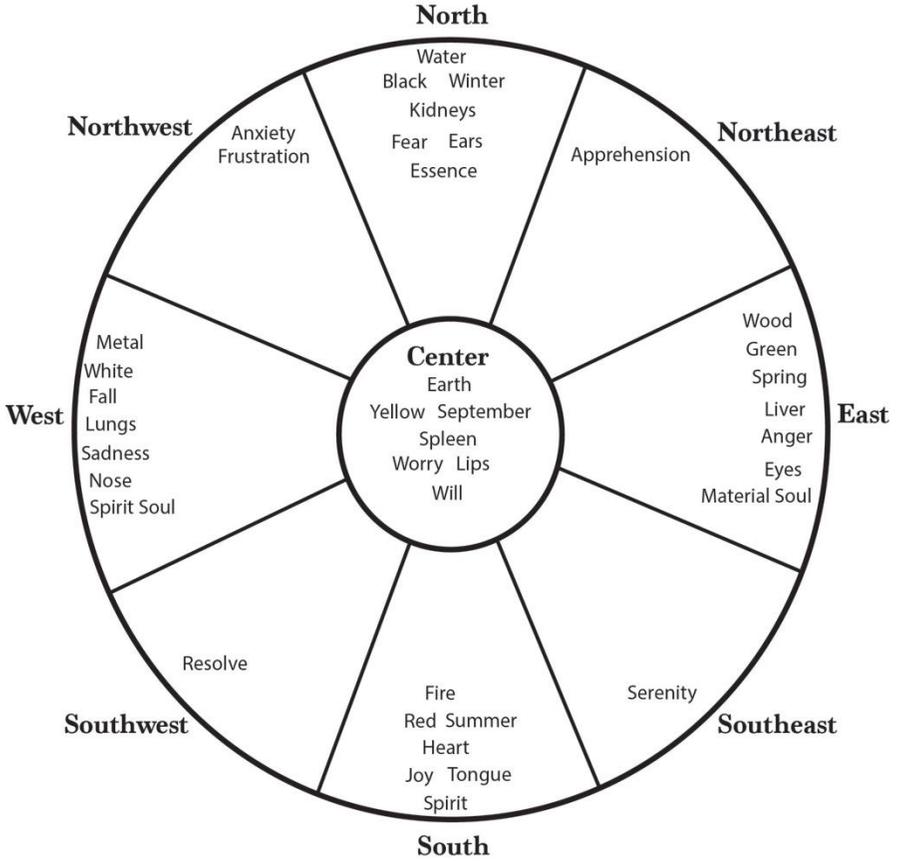


The format includes the eight directions and center. It is a two-dimensional representation of all the energy in the world -- expressed as Heaven, Earth, and Man -- from all eight directions, above and below.

I will postpone discussion of duality at this point to add the other components of the Compass. Once we have a whole, I can better illustrate the interplay of duality in the world.

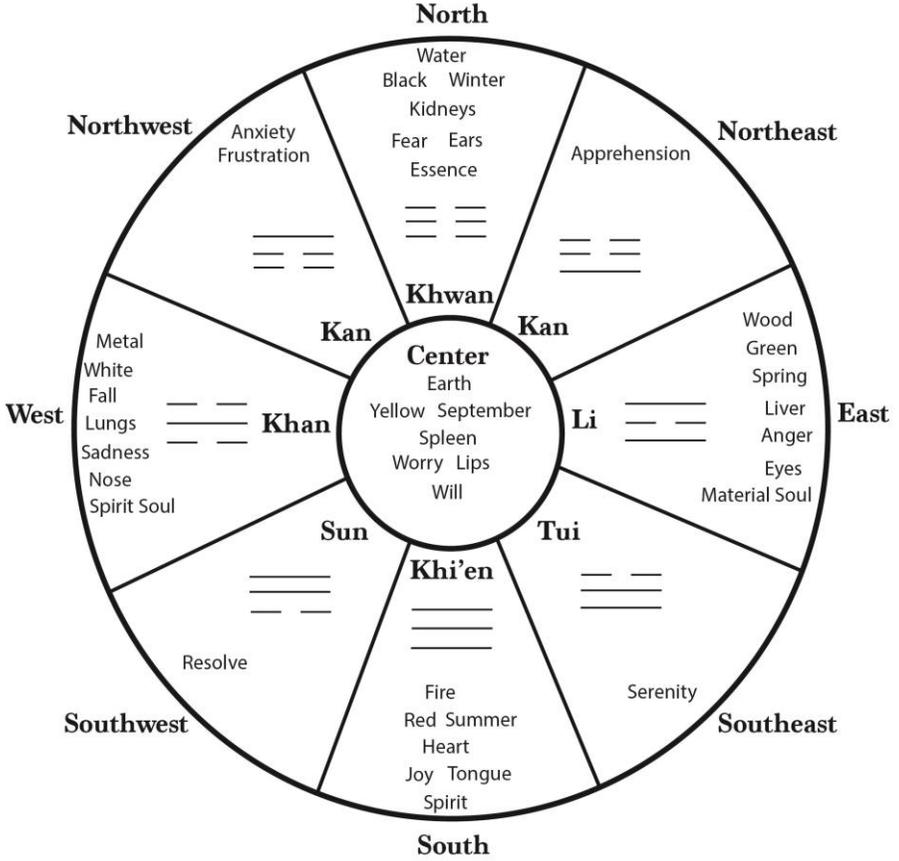
The process is simple: we add Five-Agent Theory onto the grid according to the corresponding directions.

# The Compass



Next I insert the trigrams between center and the emotions ring. The trigrams are listed by direction and are presented from the bottom up: Earth, Man, and Heaven.

# The Compass



## Chapter III

### How to: Using the Compass and Closing Words

In Five-Agent Theory the acupuncture meridians are not separate components of the Compass and are not listed as individual components on the grid.

Review the Compass above with all its component parts listed in their respective places.

There are two important prerequisites to using the Compass. First, you must be able to identify when you are feeling each of the nine emotions listed on the compass. Secondly, you must understand the concept of duality. If one expression exists, its equal and opposite exists. This is true for yin/yang, and how they are listed in the trigrams. This is also true for the pairs and opposites of the energy of the quadrants. The component parts of Five-Agent Theory are not individual pairs and opposites; rather, they are intended to be used as a group, complementing and balancing one another. The energy of

North is the pair and opposite of the energy of South. If you will make the effort to familiarize yourself with this layout, and understand how it works, the Compass will serve as an invaluable tool that will help you transform yourself.

Let's begin with yin/yang and the trigrams. Yin and yang are the two basic forms of energy in the universe. They always exist in a pair and always as opposites. There are myriad expressions of these two equal and opposite forms of energy, such as light/dark, male/female, etc. But again, they are always a pair and always opposites. Earlier I explained that each trigram depicts the energetic relationship between Heaven, Earth, and Man from the bottom up, using combinations of yin/yang. For example, in the direction of Northwest, the energy of this Kan quadrant is yin, yin, and yang. So the energy of Man, when you are in this quadrant, is yin, the middle line.

The first step in using the Compass is being able to identify when you are feeling any of the nine emotions listed on the Compass. If you are feeling anxious or frustrated, your energy is off-center to the Northwest, and excessively yin. If you are willing to practice and work with the Compass, you are on your way to mastering yourself.

There are two ways to use the Compass. One is to regain balance in the moment for the short term, and the other is to use the Compass to heal an issue.

Let's return to the example of anxiety which is found in the Northwest quadrant. True healing is more complicated than identifying a feeling, but we will discuss the cycle of healing further on. If you are anxious, you have, as just noted, an excess of yin energy (center line in the Kan trigram) and need yang energy to bring yourself back into balance. The pair and opposite of this situation is in the Southeast quadrant, Tui. The trigram here is yang, yang, and yin. So you utilize the yang in Tui to pull yourself back into center and create balance within yourself.

The yin-yang symbol, pictured below, now comes into play.

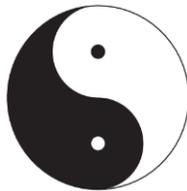


Image by John Langdon, distributed under a [CC-BY-SA-3.0](https://creativecommons.org/licenses/by-sa/3.0/) license.

[File:Black and White Yin Yang Symbol.gif](#)

This is a simple visualization exercise. You visualize the yin-yang symbol over your head, rotating clockwise.

As you perform this exercise, visualize the energy of yang, white, flowing from the symbol into your crown chakra and down into and throughout your body. Take all that you need, but not so much that

you feel yourself going past center. With practice, you will feel yourself move away from anxiety and into a place of inner calm. This is one way the Compass may be used to correct any imbalance in your life. While it does not heal any particular issue, it does enable you to bring yourself back into balance in the moment.

You may also use the Compass as a healing tool when you uncover a hidden issue affecting your personal creation. Have you ever thought about why your personal creation is not manifesting the way you think it should? You have innumerable thoughts of what you want to create for yourself, but then it doesn't happen. Why? The conscious mind is not as powerful as your soul's expression. The soul's expression comes through the mind, and there is an ocean of "stuff" in your mind that is unconscious.

Everything your soul is trying to express is filtered through and altered by all these things that are unconscious or hidden within yourself. It is this hidden well of unconscious energies that we need to discover and transform once and for all, so that we may remove the distortions. If we can do this, then the soul's expression is allowed to pass through pure and clear from the other side of the veil to this side.

There are a few basic exercises we can do that will help us begin the process of healing and keep us on the path. See the Appendix. For

our current discussion I want to focus on when to use the Compass, and the steps to follow.

Healing is a cycle; it follows the movement of energy and has an ebb and flow. Step one is to be able to identify when you feel any of the nine emotions appearing on the Compass. To begin to get in touch with what you are feeling in your unconscious, begin meditating and incorporate the other practices, but always with the goal of getting in touch with the hidden unconscious feelings you have.

With consistent practice over time, you will shift your energy to be more present in the moment. Whenever you feel off-balance, you can acknowledge that sense and bring yourself back to balance. People are mirrors for us just as we are mirrors for others. It looks like there are all these random interactions taking place, but there is always a pattern in the chaos. Anytime you have an emotional reaction to a person, place, or thing, this is the universe offering you an opportunity to learn something about yourself.

We are all having emotional reactions. We all have our own normal. We live in an out- of-balance state, but over time we come to experience this as a normal way to be and it does not seem like an out-of-balance state. Many of us are unaware that out-of-balance conditions have become the new normal.

"Still if you practice observation with a mind attached to projected reality, you will never be aware of bad feelings in yourself. Only when your mind is utterly detached from projected reality can you observe the phenomenal world and truly understand right and wrong. In fact, you are just like a sobered man. Freshly awakened, he can now see the evil he did while he was drunk, deeds of which he was completely unconscious before." Life of Sima Chengzhen. Sima Chengzhen (AD 647-735) was a renowned Taoist priest of the Tang Dynasty.

Kohn, Livia. *The Taoist Experience: An Anthology*. State University of New York, 1993. P. 241.

These moments of observation are precious if we are open to receive them. This is the instant when our perception of self shifts. This is the moment when we can change ourselves if we are prepared and willing to do so.

I believe that those of us who are present, frequently stop and ask themselves: What just happened? They examine the situation and seek the root of why they reacted the way they did. It is OK to be angry and it is OK to express anger in an appropriate way, with your eyes and your heart wide open. The goal is to be totally in the moment,

witnessing the whole transaction, acknowledging your anger, and letting it pass in the moment. The energy comes, it is processed, and it is released. Wouldn't it be wonderful if we could all take individual responsibility and process our feelings in this way?

Being present in the moment is the goal and ultimate space to be in, but we have to start somewhere and practice, practice, practice is what is required.

Take a single situation and follow it through the healing process. If you are at peace and in balance and harmony with the universe, you are able to be in the moment, going about your day-to-day affairs without a thought -- just processing in the moment and accepting of all that comes your way. Let's say that during this process something happens and you begin to worry about something. Identifying the source of the worry is the first step in knowing you are out of balance, and when this starts you are beginning a cycle. Worry is a mental construct that is based on the imagination creating scenarios of potential outcomes of situations or events. If something happens that we worried about, is it that we had a premonition of things to come, or did we create the thing that we worried about? I believe we create it from the databank of unconscious experiences we have in our filter.

The cycle may take two minutes or it may take weeks, months, years, or lifetimes to process each issue. It is all up to us and how present and conscious in the moment we are. In your meditations you will progress to the point where you can ask for wisdom on the issue. Ask to be shown the root of your worry. The key is to be open-minded and nonjudgmental of the answer you receive. If you dismiss what you receive, you will continue to draw this energy to yourself.

The cycle always begins with worry and leads to the Northwest to anxiety/frustration. When you become aware of the feeling, the healing process begins in the quadrant associated with the feeling you are experiencing. When you go to this (or any other) quadrant, the cycle of healing will progress around the Compass in a clockwise direction. Your actual movement will be from the hub of the wheel out to the outside of the quadrant, feeling the emotion, fully experiencing it, and then moving back to the hub, or center. Then you will move clockwise to the next quadrant. The actual movement is not clockwise like the hands of a clock, but a falling away from center, retuning to center, and a clockwise progression around the Compass.

In traveling clockwise around the Compass, you will feel some of the quadrants more intensely than others; it may even seem as though you are skipping some. That's OK -- the experience is unique to each person and what is involved in each issue. You will feel these

feelings, consciously or unconsciously. Through introspection, you can choose which.

If an issue comes to you and you feel worried, then anxious, then fearful, you may stop in the fear state, unable to move forward. This is because your unconscious may not be able to process what is happening. You may be afraid for a long time, and this may become your new normal. If you live in fear for a long time, how would you know what it is to not feel fearful? We lose touch with what it is to be at peace with ourselves. It gets to the point that it is the unknown.

Imagine that we each have had multiple experiences that are as yet unprocessed. We're stuck at different Compass points related to the various issues. Imagine six issues and six different emotional states, all roiling subconsciously within. I believe we are all experiencing this inner state right now, but are unaware of it. Is it any wonder we are so scattered, or use external stimuli to keep from feeling? We don't know what to do with the jumble of feelings we have, so we try not to experience them.

We use external stimulus to occupy and distract ourselves from being in the moment with who we really are. When we stop and remove all the external stuff, we are so uncomfortable in our own skin that we don't want to be alone with ourselves.

Meditation is the key to slowing down and getting back in touch with your inner self. With this guide you can begin to transmute these feelings and process them in a way that they are no longer keeping you off-balance.

Let's say you are feeling fearful and have identified the source of your fearful experience. Step one is to use the energy of the quadrant of North to take you toward this fearful experience. Before we can heal, we must fully experience the fearful feelings. All the energy of Five-Agent Theory and the yin/yang from the trigrams can help you pull yourself into the North quadrant more completely.

In your meditation, go to this place of fear and ask for the truth. In the North quadrant the center line of the trigram Khwan is yin. You'll recall that the center line of a trigram always represents the energy of Man, you. When you are feeling fearful, your energy is excessively yin. Use yin from the yin/yang symbol to bring you more yin. If you are sensitive to the elements, you can hold a glass of water, stimulate your hearing, and use black in a visualization. If necessary, you can even have your kidney meridian stimulated through acupuncture or acupressure. In the season of winter your energy is drawn to the North due to the planetary alignment.

All of these tools of the quadrant of North can help you identify and overcome your fear by taking you fully into the fearful state. As you move into your fear, you will gain a greater understanding of its root cause. When you get your answer, sit with it, experience it, and know that this is the beginning of the process of healing. When you are ready, gaze over from your current position, the North, to the pairs and opposites of the South quadrant, Khi'en.

These will help to pull you back to center. Hold a lit candle for the element of fire, stimulate your tongue, use the color red in visualization, and/or use the yang energy from the trigram to pull yourself back to center. During the summer, we are pulled to the South due to the planetary alignment.

Thus far, you have stepped from center to Northwest, back to center, then to North, and back to center. Next, moving in a clockwise direction from your previous experience in the North, you will need to acknowledge the feeling of apprehension -- the unknown -- in the Northeast. Now that the fear is gone, what's going to replace it? What's next? Use yin from the Northeast to feel this apprehension, and then use yang from the opposite direction Southwest to go back to center.

In order to heal, you must progress around the Compass and experience the full cycle of healing. To find center and feel balance is good, but only through completing the cycle of healing can there be true energetic change.

The energy of East is next, and the feeling of anger. Again, each feeling may range from small to large; it all depends on the individual and the issue. Use the energy of this quadrant to help you feel and express whatever anger you need to. Use the element of wood, stimulate your sight, use the color green in visualization, and/or the energy of yin from the trigram to help you feel and express your anger at what has happened. Are you angry at others, yourself, the situation? When fully acknowledged and felt, use the energy of the quadrant of West to pull yourself back to center.

The Southeast is next on your journey around the Compass, and with it, serenity. Experience a sense of peacefulness in knowing that this issue is being transmuted once and for all. Use yang energy to feel, and Northwest yin energy for balance.

When you are ready to experience the South, feel the joy in knowing what you have overcome. Use fire, visualize with red, stimulate your tongue, and use the power of yang to feel joy. When complete, use the properties of North to go back to center.

Next, experience resolve in the Southwest. Know that this is the way it had to be, and feel the matter-of-fact nature of it all. Use yang to feel and yin to return to center.

Finally and most importantly is sadness in the West. Use the properties of West to deeply feel the sadness. Feel the sadness of knowing it had to be like this, the things that were done by you or to you. Acknowledge all that we choose to experience and the things we do to one another in our unconsciousness. With sadness comes forgiveness. Forgive self and others for what was. Find the space within yourself that knows it had to be this way for both parties to learn what was necessary for their journey. Sadness is not the end! Sadness leads to the liberating forgiveness of self and others, and this is where true healing and energetic change take place.

Please be aware of the human tendency to say we forgive others, only to continue to relive the feelings of the past. Verbal mental constructs that express forgiveness are our way of deceiving ourselves to protect self-image and keep from feeling. We must feel to heal.

Sadness and forgiveness complete the cycle. When you complete this step, the issue is gone from your energetic being. You will find that you will naturally flow back to center.

If you can feel these nine emotions, and are willing to go to the root of each opportunity to learn about yourself, you can use the Compass to transmute the energy of any issue. Experience the knowing that this is no longer a part of you. To the degree that the distortion has been corrected and your filter is clearer to allow the true you to shine through, your creation becomes more pure.

You may not consciously start in the center with worry, but rather be in any of the eight quadrants on the Compass when you become aware of the issue within. Know that if you don't remember the previous emotional states, it means they were a part of the cycle. Some may be very small and weak on the emotional radar, while others are more powerful. It is all unique to the individual and the experience.

Now that I have reviewed general guidelines on the use of the Compass, let me go through one specific example from my own experiences.

Let's take an example of controlling behavior and follow it through the cycle of healing. Once you have the moment of 'Observation' about yourself and realize that you treat others or are being treated in this manner, you can begin to heal this within yourself. Perhaps you were treated this way by others along your journey. You therefore learned that this is a normal way to treat people. If you are the one who is

willing to be controlled, you learned this. These behaviors run deep into our past lives. We have not learned our tendencies to control or be controlled in this lifetime alone.

My father had what I perceived to be a controlling nature and an important portion of my work was with my father. I now understand that he agreed to take on this role to help me learn in my journey. It is a vicious cycle. Who started the issue is a moot point; we simply came together as mirrors for each other to teach and to learn. Did I learn to control others from my father, or did he have this issue and come to show me that I was controlling? I think both. I was powerless to stop controlling others until I discovered this, and untied the knot at its root. When spirit brings us an issue, we fluctuate between worry, anxiety, fear, apprehension, and anger before we reach the true healing.

To heal the hurt of being controlled, and to remove the behavior of controlling, we must allow ourselves to flow through the emotions of the Compass. In meditation we need to feel the fear we experienced as a child being controlled. In your mind's eye, visualize your father in a chair in front of you, and tell him everything you felt about the way you were treated. Embrace it and feel the fear. Return to center. Next, feel the apprehension that is left after the fear is removed, the apprehension of not knowing what there is other than fear. Embrace

this feeling. Next, encourage yourself to get angry. Express those repressed feelings that you felt as a child. Cuss, scream, yell, or do whatever you need to purge this anger from you.

When this is done, feel the serenity in knowing what you have accomplished. Experience the peacefulness in knowing this is over for you -- in this lifetime and all lifetimes to come. Allow yourself to move into feeling joy at what you have accomplished. You have removed this from your energetic being forever. This is now your soul's truth.

Move emotionally into feeling resolve. Feel how matter-of-fact it is now. The experience was what it was and it's over for you. You needed it to learn and you have; now it is over. It has no more power over you. Next, move to the final emotional state and feel the sadness. Feel how sad it is that it had to be this way. Feel how sad it is that your parents did not know any better, and open to understanding what it was like for them as children. Know that they learned it along the way. Now you can forgive them and yourself for all that has happened regarding this controlling- behavior issue. Forgive them because they were innocents and did not know any better; and the same is true for you.

Since having this awareness, many years ago, my understanding

deepened recently. I have always thought life was supposed to be difficult and a struggle. I have come to understand it does not have to be, if I let go and allow myself to be led. What I interpreted as control was actually a desire on my father's part to make it easier for me. To give me the answers so it would be easier. His life was difficult and he did not want mine to be as difficult. In his way he was trying to help me, but I wanted to do it myself and thought I had to struggle; I did not want help from anyone. Isn't it amazing the tricks the mind plays on us?

Forgiveness is the key to removing these issues from your experience, forgiveness of yourself and others. The point here is that we cannot just move from hurt to forgiveness. People like to say they can, but I believe it is a form of lying to oneself and not real soul-level energetic change, as may be gained from using the Compass to heal and transform.

We must feel and experience the emotions in between to enable ourselves to extract the experience from our psyche. We must follow the healing cycle to untie the knot at its root. When this is done, the knot that held the inherited guilt of controlling behavior is gone. Not only is it removed from your experience -- it is removed from the energy of the cosmos as well.

Emotional healing work does not require any input from the other party or parties involved. It is not important what the other thinks, does, or does not do. What is important is that the person doing the emotional healing completes the cycle by using the Compass to pass through and express all their repressed and suppressed emotions. What is at work here is the cosmos. The cosmos holds all these emotions. The emotional experiences we have experienced and not processed are all there. You heal yourself, and the other is responsible for their healing work.

Can you imagine? Can you begin to see for yourself a place where you no longer have these hidden issues within yourself? Do you feel a little scared and empowered knowing it is entirely up to you? All you have to do is choose to experience the journey within with your eyes wide open. The journey begins with the simple practice of being in the moment and staying mindful. Do you see how you can transform your own life? It is free; all you need is the dedication to go where you need to go. For me, this process has been one of learning faith, seeing the faith I already possessed within.

Are you ready to take your journey?

## Conclusion

The compass is hidden within all cultures of the world. Finding balance in the universe and existing in peace and harmony with all things is the ultimate goal for me and I believe humanity. This is the message cultures have striven to leave for us. Why? They wanted us to master the human condition and they were trying to make it easier on us by passing down the wisdom from previous ages.

Wisdom of the path was known at one time and times changed, the world changed, and we passed out of the light into the gray. We have come full circle now and the time has come for us to begin our return. The energy in the universe has come full circle so we can begin our return to that place within us where all things are possible.

What could be more important for ancient cultures that were falling away than to preserve the one piece of wisdom that would help future generations return to that state of grace? I believe this is what all wise

men within all cultures have sought to do. Time and circumstances have altered and distorted the message, but the pieces are still there.

The Chinese master associated with Daoism Lao Tzu is quoted in the Tao te Ching as saying, “The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name;” taken from the translation by James Legge. These are the first two sentences in the first paragraph. He leads with it. What he is trying to tell us and he can’t make it more important, is that we can walk it or talk it, but to truly understand it we must experience it. It is an experiential thing. You can’t comment on or speak of this thing from the outside; in order to truly understand and grasp the depth of meaning you must have the experience.

This chapter is about some of those references that have survived within the world’s cultures and religions. As you read these quotes look for the components of the compass that have survived. Directions, colors, body organs, the human senses, pairs and opposites, and emotions are all spoken of in varying combinations. They are also discussed in the context of the circle, center, or middle.

William Simpson in his work *The Buddhist Praying Wheel*, includes a survey on the circle in the world’s cultures says, “One of the oldest of these mystical life metaphors is the ritualistic circle. It has been

rediscovered over and over-in dreams, in religious ecstasies, and more recently, through psychedelic drugs and in astrology.

The intriguing question is: What accounts for the vitality and persistence of the wheel as an initiatory symbol? For thousands of years, it has emerged at certain times in the development of all cultures. Each time it has done so, it has been incorporated into the religious rites and folk customs of the time, and then has been lost, only to reappear in a new guise somewhere else.” The circle is a two dimensional cultural reference to our path for our return to grace.

Mircea Eliade spent his life writing about religious symbols and myths within the world's cultures. In *Images and Symbols, Studies in Religious Symbolism* he states that, “Every microcosm, every inhabited region, has what may be called a ‘Centre’; that is to say, a place that is sacred above all. It is there in the centre, that the sacred manifests itself in its totality, either in the form of elementary heirophanies-as it does among ‘primitives’ ...or else in the more evolved form of the direct epiphanies of the gods, as in the traditional civilizations...As we shall see before long, all the Oriental civilizations-Mesopotamia, India, China etc.-recognized an unlimited number of ‘Centres’ was considered and even literally called ‘Centre of the World’.”

In *The Sacred and Profane, The Nature of Religion*, Mr. Eliade states, “To us, it seems an inescapable conclusion that the religious man sought to live as near as possible to the Center of the World. He knew that his country lay at the midpoint of the earth; he knew too that his city constituted the navel of the universe, and, above all, that the temple or the palace were veritably Centers of the World...And, in fact, as we shall see, houses are held to be at the Center of the World and, on the microcosmic scale, to reproduce the universe.”

What follows are compass references from cultures around the world.

## Judaism

In the *Sefer Yetzirah* translated by Aryeh Kaplan: “This is the oldest and most mysterious of the Kabbalistic texts. References to this work appear in the 6<sup>th</sup> century in other works, but the true date of origin of this work is unknown.” Kaplan believes that “So ancient is this book that its origins are no longer accessible to historians.”

In section 2:4 we find the most prominent references from this book. It associates circles with the 231 gates, a reference to energy nodes on our body, with galgal. Galgal or gilgal is a word with multiple meanings. It means circle, sphere or cycle. In reference to the compass it means all three.

Section 3:5 introduces the idea of opposites with the center or middle. “Here we see the cycle between opposites. This cycle like many others, constantly swings between two opposites. At the midpoint in each swing, no matter which direction, the cycle must pass through the intermediate midpoint.

Thus, in going from hot to cold, and from cold to hot the cycle must pass thorough a temperate season. It is out of cycles such as these that time is defined. The Sefer Yetzirah therefore states that the Cycle is the king in the domain of time (6:3).”

In section 5:10 bodily organs are associated with emotions. “In this version, Kiva is associated with sleep, the liver with anger, and the spleen with laughter. The same association is found in the Talmud.” Table 48 lists organs with senses, emotions, other external body parts, and astrological signs.

From the Sepher Rezial Hemelach, the Book of the Angel Raziel, translated by Steve Savedow:

“According to Hebrew Legend, the Sepher Rezial was presented to Adam in the Garden of Eden. It was given by the hand of God, through the medium of the angel Rezial. It is therefore, suggested that this is the first book ever written.”

“Thus the light is divided of eight.” This is a reference to divine light and the eight directions of the compass.

“There are eight Malachim (angels) between day and between night, corresponding to the four days. Eight time light.” Day and night are references to pairs and opposites (yin/yang) and “four days” are four pairs and are the eight directions.

Abraham Abulafia is a Jewish mystic from the 13<sup>th</sup> century responsible for the creation of ecstatic Kabala. Abraham Abulafia and his writings are full of references to the compass.

## Hinduism

Taken from the Introduction to the Pancaratra and the Ahirbudhynya, Samhita by Otto F. Schrader:

“Accordingly, the Kutastha is called ‘the Purusa of four pairs’, ‘the Purusa consisting of twice four’, ‘the aggregate of Manus’, ‘the eight Manus’, ‘the four Manus’, or simply ‘the Manus’; ...” In a foot note on page 61 the author says, “These seem to be the ‘four Manus’ that have puzzled commentators and translators of the Bhagavadgita...” These represent the energy of the eight directions.

“The Maya S’akti, called also simply S’akti further Bhagavat S’akti, Mulaprakrti, S’as’vadvidya, or simply Vidya, is the same to the material universe as is the Kutastha to the world of souls; that is to say, it is the non-spiritual energy which comes into existence, by the side of the Purusa, as the primitive form of the ‘matter’ or ‘nature’ (prakrti) into which the Manus are destined to gradually ‘descend’.” This relates non-spiritual energy (Adam) with the spiritual energy of the eight Manus (compass).

“The Sudarsana, in upholding the universe is the Calana Chakra or ‘Wheel of Motion’ (9. 41-42) and as such has a peculiar form in each of the three periods, appearing respectively as the ‘Wheel of Creation’, the ‘Wheel of Withdrawal’, and the ‘Wheel of Continuance, while each of the three again operates as a whole as well as through a number of minor ‘wheels’ corresponding to the several Tattvas.” The sudarsana chakra is a weapon that the Hindu god Vishnu wields to fight demons. This is the compass.

Chapter 33. “The Sudarsana is the Wheel of Time, the Highest Self the one who turns it and who appears as Brahman, Visnu, and Siva at the times of creation, continuance, and dissolution of the world, as Buddha to the Buddhas, as Jina to the Jainas, as the Yajna Purusa to the Mimamsakas, and as the Purusa of the Kapilas, but preferably in His discus form (cakrapradhara) and always so when He wants to

protect some devotee and to check his enemies, to illustrate the story of Manisekhara is narrated.”

“In addition, the chakra in the hand of Visnu is said (65.5) to represent the ‘rotation of the world...the Wheel of Law, the Wheel of Time and the circular path of the planets.’ The compass is a microcosmic representation of the energy of the universe.

## Buddhism

The following is from *The Buddhist Praying Wheel* by William Simpson. Concerning the Wheel of Life taken from Anugita, fourth century BC, in *The Sacred Books of the East*, “The wheel of life moves on; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the group of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, which moves in the midst of the disease and misfortune, which rotates in space and time; the noise of which is trouble and toil, the rotations of which [constitute] day and night; which is encircled with cold and heat; of which pleasure and pain are the joints, and hunger and thirst the nails fixed into it, of which sunshine and shade are the ruts; which staggers in the opening or closing of an eyelid, which is enveloped in

the fearful waters of delusion, which is ever revolving and void of consciousness, which is measured by months and half-months, is ever-changing, which moves through [all] worlds; the mud for which is penance and regulations, the mover of which is the force of the quality of passion; which is lit up by the great egoism, which is sustained by the qualities; the fastenings in which are vexations; which revolves in the midst of grief and destruction, which is full of actions and instruments of action, which is large, and which is extended by means of attachments, ignorance of various [matters], which is attended upon by fear and delusion, and which is the cause of delusion in all beings, which moves towards joy and pleasure, which has desire and wrath as its appurtenances, which is made up of [the entities] beginning with the Mahat and ending with the gross elements, which is unchecked, the imperishable source [of all], the speed of which is like that of the mind, and which is {never} fatigued. This wheel of life, which is associated with the pairs of opposites, and which is devoid of consciousness, all the world, together with the immortals, should cast away, abridge, and check.”

“Buddha had these marks (of the thousand rayed wheel) on his feet at his birth (Fig.11). As soon as he entered this world, he walked seven steps to each of the cardinal points, and a lotus flower grew up at every step.” If you step seven steps in a circle you create a circle with eight quadrants. This is a reference to the compass.

Taken from William Simpson, *The Buddhist Praying Wheel*, “Alabaster quotes from a Siamese Buddhist work, which says: ‘This Holy Wheel may be likened to the Chakra of Indra, kin of the angels, which exterminates those against whom it is hurled, and leaves no angel remaining in the heavens it is thrown to; for even so does the Holy Wheel of the Lord Buddha extirpate evil from the dispositions of men, and bring them to holy Nirvana.’”

## Christianity

Taken from Benjamin Blayney, ed., *Holy Bible: Standard Text*, Oxford University Press, 1769. Printed by T. Wright and W. Gill, printers to the University. Distributed under license CC By SA 3.0

Ezekiel 1:4-6 “And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings.” This is Ezekiel’s introduction to the compass by angels.

Whirlwind and amber are yellow and circular references along with four angels with four faces.

Ezekiel 1:15-17 “Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went.” The angels locate themselves in the middle of a wheel and when it turns they do not turn. This is an expression of what it is to be at your emotional center, unaffected by the emotional energy of the world around you.

Ezekiel 1:20 “Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels..” Our spirit is in the wheels.

The book of Psalms is about iniquity, wickedness and adversity. There are many references to “converting the soul,” purifying the

heart, and understanding errors and cleansing faults. There are numerous references to the compass in this section with all this adversity and healing taking place. Compass is used as a reference in Psalms, to express when they are emotionally affected positively or negatively by someone or something.

17:9 “From the wicked that oppress me, from my deadly enemies, who compass me about.”

18:4-5 “The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me..”

32:10 “Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.” Compass expressed as healing.

40:12 “For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me..”

107:2-3 “Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south.” This references directions in the same book that is focused on the compass.

118:10-12 “All nations compassed me about: but in the name of the LORD will I destroy them. They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them. They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.” When they say “destroy them” they do not mean to do harm, but to heal the issue from the soul.

139:3-6 “Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it..”

142:7 “Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.”

Celtic

Taken from Simpson, William, *The Buddhist Praying Wheel*, University Books, New Hyde Park, NY, 1970.

“Being a Scotsman, Simpson was already familiar with a common folk custom based on the circular movement known as deisul among the Celts. (In Gaelic the sunwise circuit was called car-deasol or ‘way of the sun.’)”

Deisul has also been referred to as “The Voyage of Salvation”.

As Simpson observes, in the highlands of Scotland, such movement was performed to invoke good influences over any object or person who was at its center”

Taken from William Simpson, *The Buddhist Praying Wheel*, “Professor Rhys in his Hibbert Lectures refers to a strange ‘mythical creation known as Roth Fail, or Fal’s Wheel, and Roth Ramach, or the Wheel with Paddles.’ He says: ‘The prophecies about the Wheel appear to

have consisted partly of an ancient Irish belief in the mythic wheel and a mythic ship, and partly of Christian tales about Simon Magus, such as the one about his flying in the air, or ascending like Elijah in a fiery chariot.’...’We have another proof of the existence in ancient Ireland of a wheel myth in the name Mog Ruith of the Druid involved in the stories occupying our attention at present. It meant Servus rotae, or Slave of the Wheel, and most probably of no other wheel than the one here in question, the Roth Fail or Wheel of Light.”

Stonehenge in England is a monolithic reference of the compass. Underneath and predating the large monolithic stone is a stone circle formed from eight blue stones.

## Appendix

This section is intended to share the techniques I practice. Use them to start or find your own methods -- whatever works for you. I do believe you need regular meditation, grounding, and protection techniques. I suggest you journal or just take note of how you feel as you begin; then, as you progress, decide for yourself the benefit of the practice.

Getting started:

1. Weeks one and two: Practice meditation in the evening and grounding in the morning one time per week for two weeks.
2. Weeks three and four: Practice meditation in the evening and grounding in the morning two times per week for two weeks.
3. Week five and going forward: Practice meditation in the evening and grounding in the morning three times per week.

This is suggested as a simple guideline to follow in order to get you started. Should you find yourself wanting to meditate more often, please do so! This schedule suggests minimums to get the ball rolling.

Add in your personal protection ritual anytime during the course of the first five weeks. I suggest you do it in the morning with your

grounding practice before you begin your day. A protection ritual is intended to express your intent for that day that you accept all that is yours, but ask the universe to guard you against unwanted energetic intrusions.

### Meditation Technique

Before entering your meditation room, visualize the room full of a purple cloudy haze. Sit in the same spot facing north or east. Light a single white candle and one stick of incense. Begin with this breathing exercise: Inhale through your nose and exhale through your mouth. Hold your tongue to the roof of your mouth as you exhale. Each portion of breathing – inhalation, holding, exhalation, and holding again -- should take a count of seven. That is, inhale for a count of seven, hold your breath for another seven, exhale for a count of seven, and then hold for another seven. Repeat this seven to ten times. While breathing, feel yourself relaxing and sinking ever deeper into relaxation.

Next, visualize an old-style large showerhead over your head. Visualize white light slowly pouring forth, covering and filling your body with the white light. Go from head to toes. Now feel Mother

Earth entering your body through your feet. Feel her moving slowly upward, filling and merging with the white light in your body.

Feel yourself sinking deeper into relaxation. Do not focus on any stray thoughts that come to you. Let the thoughts of your day-to-day life pass from your mind.

Keep a pad and pen on your meditation chair or floor area. When thoughts or visual images come to you, write down (with the hand you do not normally write with) what these are. Don't attempt to place them or figure them out; just use your nondominant hand to write down your first impressions of them. If you feel afraid of anything that comes, challenge it by saying, "Do you come in the white light?" If it does not come in the white light, it will leave.

This should consume about fifteen minutes to three-quarters of an hour, depending on the individual.

### Grounding Exercise

Sit in your meditation area and quiet your mind. Slow your breathing. As you inhale, visualize a qi connection from Mother Earth rising to connect with the base of your spine. As you exhale, feel this qi

circulate within your root chakra. On the next inhale, bring the qi connection up to the base of your spine again. On this exhale, bring the qi connection up to your sacral chakra and stimulate it by visualizing the energy flowing into the chakra. On the next inhale, establish the qi connection in the base of your spine, and on the exhale carry the qi to the solar plexus chakra. On the next inhale, bring the qi to your spine again, and on the exhale bring the qi connection up to your heart chakra and stimulate it. On the next inhale, bring the qi connection to the base of your spine, and on the exhale raise the qi connection to your throat chakra. On the next inhale, bring the qi to the base of your spine, and on the exhale raise the qi to your third eye chakra and stimulate it. On the next inhale, raise the qi to the base of your spine, and on the exhale raise the qi to your crown chakra. Now on the last inhale, bring the qi to the base of your spine, and on the exhale visualize the color teal flowing into all your chakras at the same time. You can work with each individual chakra as many times as you need.

### Protection Ritual

Begin facing North, and bow, saying: I call upon spirit guides, ascended masters, and master teachers. I call upon the angelic realms, Archangel Michael and the archangels, Mother Earth, and Father Sky. I call upon Master Li, Master Confucius, Master Enoch, the Yellow

Emperor, Master Christ, and you, God, to guide and protect me this day. Still facing North, bow and say: I honor your presence. Please protect me. Please remove all undesirable entities, situations, and circumstances from my energetic presence. Bow once again and turn to the East. Repeat prayers and turn to the South. Repeat prayers and turn to the West. Repeat prayers and turn to the North. One final time, bow and thank all helpful entities for their blessings and protection.

This is my personal protection ritual. Please alter it to suit your needs, deleting as you wish, and/or adding your own guides and others you feel connected to.

### Pah Exercise

This exercise is designed to release negative (dragon) energy.

Begin in your meditation area, breathing in through your nostrils and out through your mouth eight times. Use a casual, shallow breath.

1. Breathe in through your mouth and out through your mouth four times. This should be about half a breath, with full body movement on the inhale into the abdomen while also feeling your shoulders rise as a result of the inhale.

2. Breathe in through your nose and out through your mouth. The inhale should be a three-quarter breath. Before you exhale, purse your lips and say the word “Pah.” As you say this word, let the exhaled air explode from your lungs. Do this eight times.
3. Switch to a normal breathing rhythm, into the mouth and out through the nose, to balance and calm yourself.

This exercise is designed to release pent-up negative energy. It works very well and serves to cleanse your qi. You still need to do grounding work after this exercise, but it will help you release negative energy.

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Brian Runau was born and raised in Evansville, IN. He attended Wabash College for 3-1/2 years before a serious car accident changed the course of his life. He did complete his B.A. degree at Southern Indiana University in Evansville.

He has spent most of his working career in the mechanical power transmission industry in one role or another.

He began meditating in 1997 to help him through a difficult work situation. As he began to do his work and clear he was drawn to Daoism and further into an in depth study of the world's religions. What he learned, was taught or remembered during this time is contained within.

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