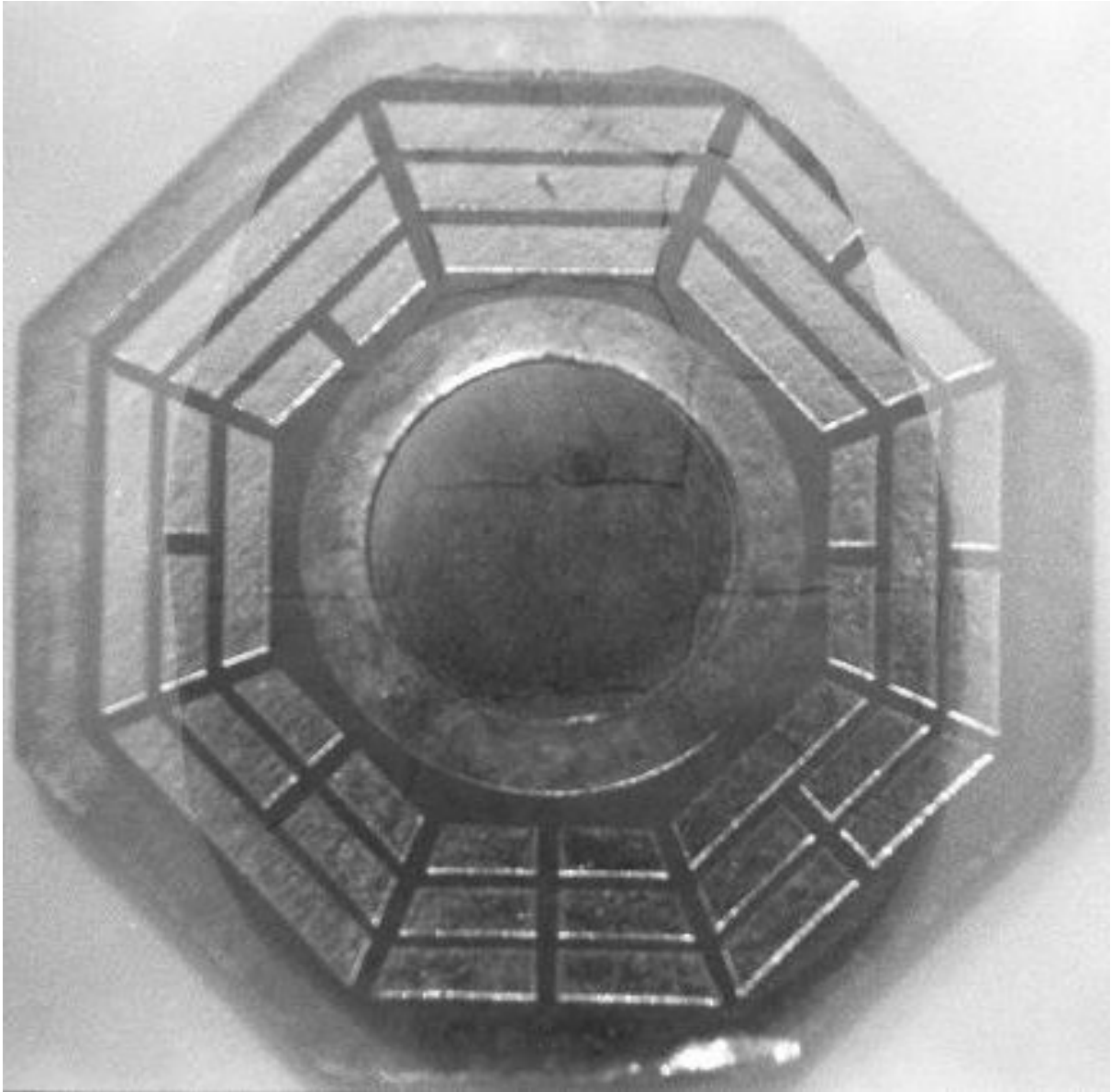


DAOZHAN



**DIVINATION RESOURCE
FOR DAOIST CALCULATION**

DAOZHAN

DIVINATION RESOURCE FOR DAOIST CALCULATION

Compiled by Michael James Hamilton, L.Ac.

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ACKNOWLEDGEMENTS

May the practice of these ancient theories improve the quality of life on earth and in heaven.

May peace and harmony prevail at the source.

May the treasure of the Tao be shared with those who are ready.

MAHALO

To the Tao for my chances and choices.

To my open and disciplined mind.

To my friends and family who supported my studies.

To my teachers who inspired me to understand.

To my students who continue to expand the understanding of this work.

Trust in the medicine.

Share the treasure.

Develop its effectiveness.

blind light
flower found
stop see
turn around

MAHALO

Song of Discovering the Taoist Practitioner

*“Discuss strategies with him to observe his intelligence and judgment,
Debate with him to know his temperament and tolerance,
Efforts in study and learning show his initiative,
Practicing what’s been learned shows diligence and dedication,
Humility shows his maturity and wisdom,
Assign him work and discover his competence,
Cooperation and willingness show sincerity,
Have him handle money to know his virtue,
Tell him of difficulties and hardships ahead, then know his courage,
Working with others, he reveals his selflessness and leadership,
In misfortune and danger, learn of his true loyalty and friendship,
His achievements reveal his real self-discipline.
His teachings reveal his values.
His virtues reveal his real understanding of life.”*

PREFACE TO TAOIST DIVINATION (**DAOZHAN**): Realization of Truth

"The holy sages were divine, hence they knew the future; they were wise, hence they stored up the past." - *Yijing* as quoted in Da Liu

The word Tao (**dao**) means "way," or more specifically "way of truth." This book concisely presents methods of Taoist divination (**zhan**), or mystic mathematics (*shu*), which is structured by an intricately unfolding pantheon cosmology. Taoist divination provides the practitioner with a clear perspective of the source of creation through the application of the philosophy of nature. Focusing on the source, improves the quality of life by defining the path of immortality, which is followed by the Taoist adept (*daoren*) for becoming the sage (*shengren*). Divination is fundamentally applied as a cosmological code (earth-external) and philosophical guide (heaven-internal) for facilitating the success of interior alchemy (*neidan*) (the process of returning the spirit to the divine origin).

The more one understands the reality of nature, everything that is known and unknown, the less one uses words like "magic," to explain reasons for its happenings. Divination, or mystic calculation, is the art of inviting divine intervention through the recognition of significant portents evident in alignment patterns in nature. It allows its practitioner to act with the grace of the divine. The divination arts were intermingled with other mystical Taoist arts such as ritual, music, martial arts, interior alchemy, and writing (calligraphy and talismans), in order to make efficient use of the incoming primordial energy (*yuanqi*) associated with a related particular time or place. For instance, divination and writing associations may be seen in Chinese etymology [eg. Chinese homophones: (*jing*) = "way," "meridian," "canon/scripture" (*jing*) to mean 1) revelation of a law of nature, 2) foundation of the world, 3) token of power that certifies and enlists divine protection; (*ce*) = most ancient word signifying a "document," but originally referred to a "bundle of divination pieces;" (*wen*) = "graphic," "writing/literature," etymologically associated with the "cracks" in turtle bone oracles]. (Robinet)

When the ideogram for divination (*zhan*) is broken apart, the upper radical translates as "upper" and the lower "mouth." This analysis of "upper mouth" implies the meaning "divine message." The interpretations of divination, particularly the methods of astrology, a derivative of astronomy (mathematics in space-time), prompted the derivation of *Yijing* (*Book of Changes*) oracle symbols, which lead to the invention of writing. Divination opens communication with heaven through various conjunctive methods. Correct timing (astrology), orientation (geomancy), and design (alchemy) allows the revelation of the oracle to whisper the way of truth.

Taoist divination makes the unpredictable predictable through the interpretation of evident natural patterns. It is the mathematical tool that observes a natural philosophy (spiritual principles) for regulating an intuitive practice (physical instincts). Divination is a way of formulating intuitive ritual through mystic calculation. It transforms the concept of coincidence into integrated event synchronicity through intuitive interpretation. Since prediction and calculation have the same meaning in Chinese (*suan*), they did not distinguish between numerology and mathematics.

"Numerology is the mathematics of metaphysics." - Da Liu

Taoist divination, a diagnostic discipline of Taoist medicine, is the art of understanding reality (predicting portents) by utilizing such modalities as astrology, geomancy, *Yijing* calculation, and biomancy (analysis of the face, body and hand). Astrology predicts the inherited fortune (karmic condition) bestowed by heaven. Geomancy predicts the fortune in personal harmony with the environment. Body and face analysis predicts the fortune in one's outer appearance. Hand analysis predicts the fortune in one's inner self (personality). *Yijing* oracle mathematics provides the symbolic cosmic code as philosophical guidance for spiritual alchemy.

All the modalities utilize the same mathematical system in order to contribute their relative aspects to the act of divination. Divination provides clarity when consulting all the modality scopes

simultaneously. One modality may be used predominantly depending on the availability of information pertaining to the situation. Clarity of forecast requires that the diviner, adept, become an open conduit, disconnecting from influences outside the situation in order to sensitively observe all relevant diagnostic information (signs and symptoms), to discover patterns by interpreting through categorization (diagnosis), and to create a balanced solution (treatment), which encourages the accomplishment of an individual's longevity, prosperity, and happiness.

The *Yijing* is a code of divination and philosophy that combines the mathematical language for understanding heaven (astrology), earth (geomancy), and humanity (body, face, palm) realms. Therefore, the sections of this text are arranged in a sequence in an attempt to give the student a gradual cumulative understanding according to the way the ancients may have formulated the *Yijing* system.

HOW TO USE THIS TEXT

This book presents Taoist divination as a path to wisdom. Information is presented first by introducing Taoism through surveying its history, specifically its developments in alchemy. Then, cosmology will tell the story of creation through surveying its unfolding structures expressed in terms of numerology and pantheon mythology. Next, divination methods of astrology, geomancy, body, face, and hand analysis will be presented, combining to reveal the meaning of the cosmic code of the *Yijing*. All figures are located at the end of the text.

The author leaves open the probability that the source of its teachings may originate outside of China. Therefore, multicultural philosophy and cosmology, which contributed to the evolution of Taoism, will be utilized to explain its deeper meaning (see appendices on historical speculations). Keep in mind that the text focuses on the presentation of divination methods, rather than proving the validity of mythological speculation to be historical fact through an assessment of cosmological similarity.

Nomenclature:

For purpose of clarity to the reader, the Chinese term for the "Way" is written two ways, Tao (its presently accepted English word) and *Dao* (the *pinyin* translation). Also, cosmological and metaphysical terminology, mythological deities, foreign terminology, and classic texts, will be shown in *pinyin* italics. Chinese place or person names will not be shown in italics.

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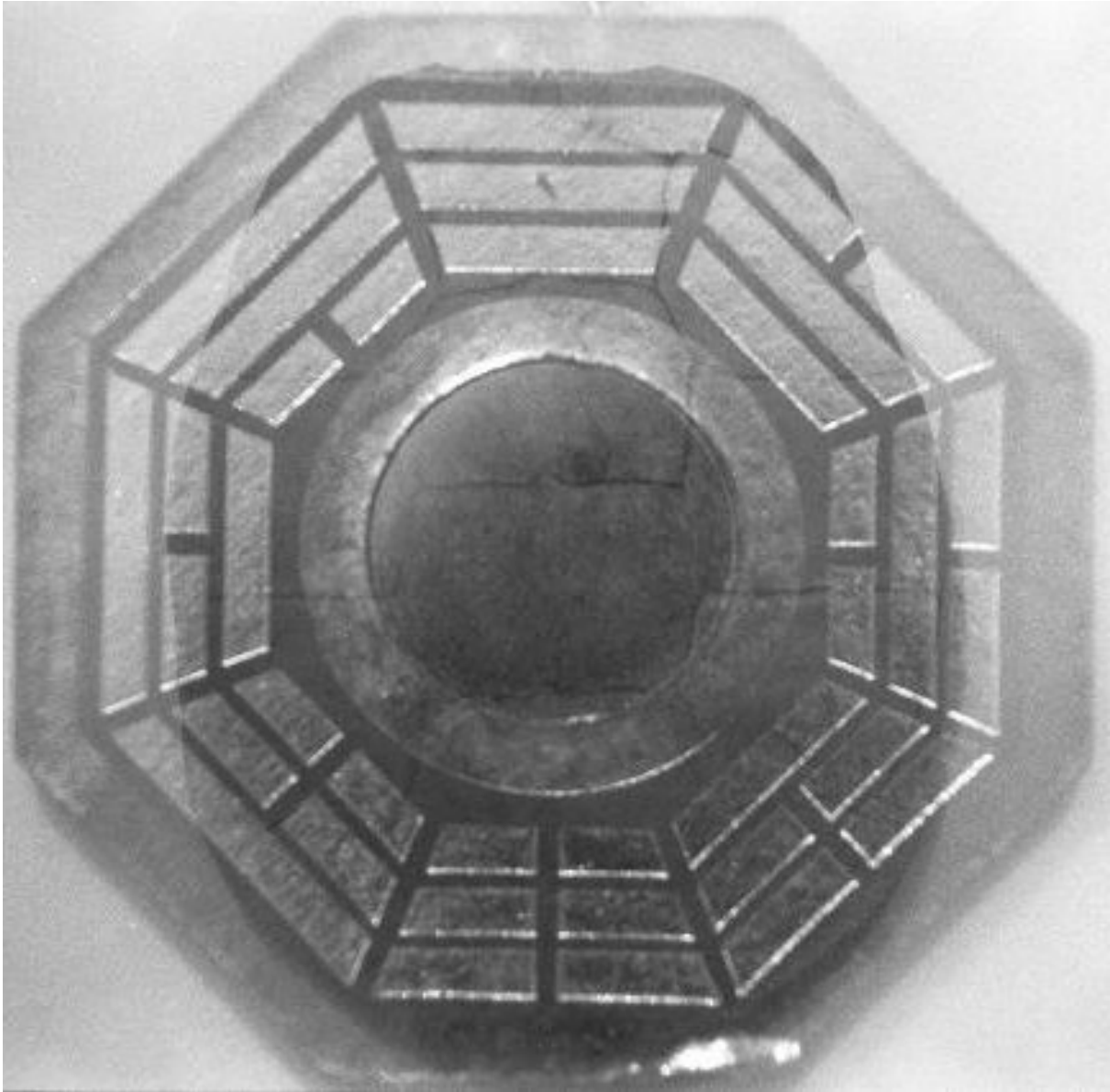
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HISTORY OF TAOISM: Philosophy-Religion of Immortality

The word Tao (*dao*) means “way,” or more specifically “way of truth.” The master of method (*fangshi*), later known as human of the way (*daoren*), or master of way, or priest of the way (*daoshi*), a product of Chinese shamanism (*Chuci*), practiced divination, astrology, geomancy, medicine, internal alchemy (*neidan*), ecstatic wandering, and exorcism (Taoist arts) for the sole purpose of preserving their harmony with nature, and becoming a divine immortal. It was difficult to distinguish between the *fangshi* and the sorcerer (*wu*).

Taoist Precepts: (see also ‘Cosmology’ section)

The Taoists have observed an unchanging quality in nature: everything is naturally circular, progressing about a spinning center to generate a spiral. This growth progression applied to the human spirit may be expressed as the process of immortality.

transformation (*hua*) → exertion (*xiu*) → change (*bian*) → purification (*lian*) → perfection (*ming*)

Taoist Position in the Cosmos:

The Taoist position in the cosmos was at the center of creation. The Taoist believes it is possible to achieve spiritual and physical immortality by integrating the self with the cosmos (nature; Tao) that has been identified, located, and named (designed). Integration (becoming the Tao by living in harmony with the Tao to live forever) is practiced through continually questioning and understanding reality for personal correction. If heaven and earth are everlasting, why cannot humanity be? Humanity, the conduit between heaven and earth, must live in accordance with the ways of nature (Tao) to become everlasting too. Both the body (microcosmic earth) and spirit (microcosmic heaven) must remain intact to achieve immortality. Spiritual salvation and physical longevity depended on returning to the origin. (see fig. 1)

Natural Society:

Taoist ideology suggests a world of nature rather than society. Through the practice of internal alchemy and public ritual, order can be brought to the empire through the accomplishment of self-sufficiency of the individual, “*order one’s person and govern the empire*” (*zhishen zhiguo*). The emperor and the Taoist master were in touch with the celestial powers, making them the masters of humanity. The Taoist master legitimized supreme power by being an intermediary between the ruler and the people and secured the public through exorcisms, rituals, and healing.

PHILOSOPHICAL TAOISM (DAOJIA):

Philosophical Taoism, or School of the Way (*Daojia*), was derived from the *Book of the Way and its Power* (*Daodejing*), written by *Laozi*, literally meaning “old master,” (a.k.a. Lord Lao, *Lao Dan*, *Laojun*), and *Zhuangzi*’s writings. *Daojia* focuses on the pursuit of spiritual immortality, enlightenment, or realization of the truth that the Tao is at the source of all things. The *Daodejing* describes the way, method, process, rule of life, or discovering the ultimate truth in nature, by working spontaneously (*ziran*) with no need for conscious human intervention (*wuwei*). Thought cannot reach it because thought is naturally dualistic. One can only reach the Tao by letting it operate naturally. *Zhuangzi* develops, systemizes and strengthens *Laozi*’s themes of unity, serenity, and rejection of the world. The quest to become an immortal (*xian*), or sage, requires the renunciation of wealth (eliminating desire), the practice with longevity recipes (being excellent at the task of hand), and nonintervention with humans (retreating).

“Divine men do not eat cereals. They rather, inhale the wind, sip the dew, ride the clouds, drive flying dragons, and wander beyond the four seas in mystic flight.” (Robinet, 32)

One method of internal alchemy (*neidan*), heart-mind fasting, preserves the one by closing the senses to the exterior and letting the heart-mind forget knowledge so that the spirits can preserve the body. This is taking care of the interior by shutting off the exterior through seated meditation, “sit and forget” (see ‘*zuowang*’ below).

Laozi: Founder of Philosophical Taoism

Oneness is deified through the Taoist philosophical founder *Laozi* “Old Master” (deified as *Laojun* or *Taishang*) who taught that one should live simply, frugally, anonymously, and in obscurity. He is also known as *Lao Dan* (old long ears) or *Li Er*. According to the biography of *Laozi* in the *Historical Records (Shiji)* (2nd-1st c.BCE), it states that he was born in Ho Xian, in the state of Chu (modern Honan). His family name was *Li*, his first name was *Er*, and his majority name was *Tan*.

In the Taoist pantheon, *Laozi* is venerated (2nd c.BCE) as Supreme Master Lao (*Taishang Laojun*), Celestial Noble of the Way and the Virtue (*Daode Tianzun*) or Master Lao (*Laojun*), and is regarded as the founder of religious Taoism. He was believed to have had incredible longevity. By the Late Han Dynasty, he became a superior deity of Taoism. Some Taoists considered him as an emanation of the primordial chaos, and to have reincarnated many times (the incarnation of *Yuanshi Tianzun*) to teach humanity about the Tao. Religious Taoism usually places *Laozi* below *Yuanshi Tianzhu*, and other Taoists question his divinity altogether. Ge Hong believed that *Laozi* was an extraordinary human but not a deity.

According to the biography of *Laozi* in the *Historical Records (Shiji)*, *Laozi* was the archive keeper at the court of the king of Zhou when he first met Confucius. Disputes at the royal court prompted *Laozi* to resign from his post. He traveled west and at the mountain pass Xianggu he met *Yinxi*, the guardian of the pass, at whose request he wrote the *Daodejing*, after which he disappeared. Scholars have established that the *Daodejing* could not have been written prior to the 4th or 3rd c. BCE, thus not originating from *Laozi*.

According to Chinese mythos, *Laozi* was born from his mother's armpit under a plum tree, with white hair and could already speak. He is regarded as the tutelary patron of occult science and alchemy.

In one legend, *Laozi* continued to ride westward (to India) on a water buffalo (ox: which has an earthly central orientation amongst the Chinese zodiac; similarly the cow is the divine foundation in Hinduism) and was reborn as Buddha (another account says that Buddha became his pupil). In other mythos, the ox, or bull, is depicted as the vehicle for the storm god, or central god-head [*Zeus* (Greek), *Enlil* (Sumerian)]. (see fig. 7)

Yinxi: Guanyinzi

Yinxi is the Taoist guardian of the mountain pass who was encountered by *Laozi* on his journey to the west. The Taoist teachings of *Yinxi* were embodied in *Laozi's Daodejing*. Because of his encounter with *Laozi*, *Yinxi* is considered an immortal within the Taoist pantheon. *Yinxi* is credited as the author of the *Guanyinzi*, which describes Taoist meditation, specifically the art of quieting the mind (*xinshu*). In the Taoist's quest to become a sage (*shengren*), *xinshu* is employed to correct the essence (*jing*), pacify the heart-mind (*xin*), focus concentration, and regulate the spiritual breath (*lingqi*). When the heart is free of emotion, it is said to be tantamount to the Tao, eternally spontaneous.

Yinxi built a hut from brushwood to practice “seeing” (*guan*). According to legend, *Yinxi* was a recluse who practiced absorbing the essence from the sun and the moon (*furixiang*) (see ‘*Neidan*’ below). He was informed by a supernatural manifestation of light in the eastern sky that *Laozi* was approaching his mountain pass. Another variation claims that *Yinxi* was an astrologer who foresaw *Laozi's* approach. He was able to identify *Laozi* as a true man (*zhenren*) by evaluating his *qi*. Later, he followed *Laozi* west as his pupil, received from him the *Daodejing*, and also disappeared without a trace. *Yinxi's* hut was the precedent for Taoist monasteries.

Guan: Seeing or Beholding

Guan is a designation for a Taoist monastery or nunnery, which were modeled after Buddhist monasteries. When religious Taoism was founded, *guan* were abodes for celibate monks or priests (*daoshi*), or married priests (*shigong*) and their families. Under Song Wenming (6th c.CE), *guan* were strict monasteries or nunneries, not allowing married priests to live inside the monastery walls.

Zhuangzi: Founder of Philosophical Taoism

Zhuangzi (369-286 BCE), a Taoist sage, also known as *Zhuang Zhou*, was a Taoist sage credited with the authorship of *Zhuangzi*, and a founder of philosophical Taoism (*Daojia*) with *Laozi*. He was born in Honan, was married, and held a minor administrative post in Qi Yuan. Greatly influenced by *Laozi*, and a critic of Confucianism, he chose a humble life of freedom to serving under Wang Wen of Zhou.

Nanhua zhenjing: *The Divine Classic of the Southern Flower*

Zhuangzi's text, *The Divine Classic of the Southern Flower* (*Nanhua zhenjing*), consists of 33 chapters, the first 7, called inner books, were written by *Zhuangzi*, and the 15 outer books and 11 mixed books were written by his disciples. The *Zhuangzi* is a great philosophical and literary work. Similar to *Laozi*'s *Daodejing*, the text addresses themes of method (*dao*) and virtue (*de*). Furthermore, the text is centered on the concept of unmotivated action (*wuwei*), stresses the relativity of opposites, the identity of life and death, and the importance of using meditation for attaining unity with the Tao. *Zhuangzi* depicts nature as ever-transforming, and thus impermanent and illusory.

Absolute Neutrality:

Zhuangzi rejects Confucian concepts of compassion (*ren*) and honesty (*yi*) as no more than mere ideas if they are without any correspondence to the living reality (*dao*). *Zhuangzi* considers honest self-expression a means for attaining freedom from limitations and harmony with the Tao, the highest good a human is capable of realizing. He also claims that the egalitarianism of institutions that ignore the originality of humans a primary cause of human suffering. Therefore, *Zhuangzi* supports the idea of a government through non-government (ie. a ruler who follows the principle of unmotivated action, or *wuwei*). Furthermore, *Zhuangzi* rejects all distinctions between good and evil, claiming the nonexistence of universally valid criteria in which to discriminate with in situations. He also considers life and death the same through their association with the cycle (natural laws) of eternal transformation of all things, rather than the beginning and end. *Zhuangzi*, and other Taoist sages, take a neutral alignment, where oneness exists.

Cult of Immortality:

Zhuangzi also describes various methods of immortality (*bigu*, *xingqi*, *fuqi*, *feisheng*, *daoyin*, *taixi*, *zuowang*, *neiguan*) that became the primary focus of religious Taoism (*Daojiao*), the cult of immortality. All the various immortality practices were believed to result in the attainment of supernatural powers. Those fully skilled in such practices were said to be immune to heat and cold, could fly through the clouds, ride through the air on dragons, heal the sick, and ensure a good crop harvest.

Yang Zhu:

The philosophical teachings of Yang Zhu (3rd c.BCE) are contained in the writings of *Zhuangzi*, the *Lushi Chunqiu*, and various other writings. Yang Zhu was an opponent of *Kungzi*. Yang Zhu's basic ideas express an appreciation for life and a respect for the self. He considered preserving life to be a primary duty in order to nourish its inherent truth. Therefore, external phenomena should not be allowed to corrupt life. When this idea is taken to its extreme devoid of compassion, it has been described as egotistical.

Yang Zhu's philosophy focuses exclusively on a human's life, maintaining that death is the absolute end. Thus, he recognizes no ideals. Furthermore, ambition and strife are distractions from living life to its fullest. Therefore, he advocates that a person should unreservedly surrender to his natural impulses and follow them without thought of the consequences.

Yang Zhu also categorically opposes external intervention in human affairs. Therefore, he rejects cultural standards as being arbitrary conventions.

Liezi: Founder of Philosophical Taoism

Liezi was a founding philosopher of Taoism who wrote the *True Book of the Expanding Emptiness* (*Chongxu Zhenjing*) (Jin Dynasty). *Liezi*'s writings transmit philosophy through the reinterpretation of mythos. *Liezi* characterizes life as being controlled by destiny, without the free will component. He combines philosophies of *Laozi* and *Kungzi*. *Liezi* contributed the earliest known references to the abodes of the immortals, which led to numerous immortality expeditions after the formation of *Daojiao*. It is probable that *Liezi*'s descriptions of the abodes of the immortals were taken too literally (tangible), when they were actually intangible destinations for the soul.

Not much is known of *Liezi*. He had several teachers, one of which was *Yinxi*. According to legend, after nine years of Taoist practices, he was able to fly.

Secret Mystical Teachings (*Xuanxue*): neo-Taoism

Daojia lost great influence during the Han dynasty, when Emperor Wu Di (156-87 BCE) proclaimed Confucianism (*Rujia*) the state religion. However, it continued to influence the common folk, and became the seed of religious Taoism (*Daojiao*), which venerated *Laozi* as its founder. During the Wei and Jin Dynasties, *Daojia* experienced a revival, in the form of neo-Taoism, known as the *xuanxue* movement, which combined Taoist philosophy with Confucian ideology. Also, *Daojiao* assisted in the establishment of Buddhism in China. *Daojia* prepared the ground for Chan Taoism, which is equivalent to Zen Buddhism. The Buddhist influence on Neo-Taoism (5th c.CE) weakened its importance.

The "secret mystical teachings" (*xuanxue*) philosophical movement (3rd–4th c.CE), also known as neo-Taoism, was based on the teachings of *Laozi* and *Zhuangzi*, and actually referenced in the *Daodejing* to mean the "secret of secrets." The followers of *xuanxue* considered *Kungzi* to have attained a higher level of insight than *Laozi* or *Zhuangzi*. The neo-Taoists practiced refined conversation (*qingtan*) and wrote commentaries for the *Daodejing* (see '*qingtan*' below).

Neo-Taoists equate Tao with nothingness, while *Laozi* claimed the Tao could not be named. Neo-Taoist philosophers hold the view that the Tao is not the cause of all things, for if something was caused by the Tao, it would be caused by itself. Thus, they refute the view that nonbeing (*wu*) causes being (*you*).

This attitude replaced the central idea of Tao with heaven (*tian*), the completeness of existence. Through maintaining a perspective from heaven, the differentiation of phenomena could be transcended. Therefore, the abandonment of preference led to the liberation from external objects, the realization of phenomenological identity, and ultimately to living the reality of complete freedom and happiness.

Unlike *Laozi*, neo-Taoists did not condemn institutions and customs, providing that they adapted to the current social condition. Their perspective of change is an all-pervading force, which is unperceivable to humanity. Voluntary submission to the force of natural change was known as the principle of nonaction (*wuwei*).

Qingtan: Pure Conversation

Qingtan, refined philosophical (*Daojia*) conversation on the teachings of *Laozi* and *Zhuangzi*, originated within the *xuanxue* neo-Taoist movement (3rd c.CE). *Qingtan* was used to reinterpret Confucian classics from a Neo-Taoist perspective with Buddhist influence. Wang Bi (226-49 CE), Kou Xiang (312 CE), and Xiang Xiu (221-300 CE) were distinguished practitioners. Wang Bi believed that *Kungzi* was a greater Taoist practitioner than *Laozi* or *Zhuangzi*, for actually achieving a state of nonbeing (*wu*), while claiming *Laozi* and *Zhuangzi* only talked of nonbeing.

Wang Bi:

Wang Bi made commentaries on the *Yijing* and the *Daodejing*. Wang Bi's commentary on the *Daodejing*, still remaining authoritative today, equates the Tao with nothingness (*wu*), which is considered the primordial beginning for all phenomena. Wang Bi's commentary on the *Yijing*,

describes it as a book of wisdom rather than oracles, eliminating the interpretations of the *Yin Yang School* (*Yinyang jia*).

Seven Sages of the Bamboo Grove:

The Seven Sages of the Bamboo Grove (*julin qixian*), were a group of seven Taoist artist-scholars (3rd c.CE) who were famous for gathering in a bamboo grove near Xi Kang's house to engage in pure conversation. The seven consisted of Xi Kang, and his companions Ruan Ji, Ruan Xian, Xiang Xiu, Wang Rong, and Shan Dao, all of whom were poets and musicians, and Liu Ling, a wine lover. They pursued harmony with the Tao through drinking wine, an ideal spontaneous impulse enabling a collective sensitivity to natural beauty.

CONFUCIAN IDEOLOGY (RUJIA):

Kungzi: Founder of Confucianism (see fig. 7)

Confucius (Latin name) (551-479 BCE), also known as *Kungfuzi*, or *Kungzi*, was the founder of the first Chinese philosophical School of Scholars (*Rujia*), combining ideas of philosophy, religion, sociology, and politics, which influenced Asian society through modern times. He reformed the ideas of ancient classical writings, which were later credited to him. The central concepts of his philosophy were compassion (*ren*) and morality (*li*), considered essential traits of the ideal Confucianist, or princely person (*junzi*). Confucian politics was based on the correction of names (*chengming*), so that all things correspond with their own qualities described by name. *Kungzi* was devoted to the celestial mandate (*tianming*), the will of heaven. *Kungzi's* teachings are preserved in his *Analects* (*Lunyu*).

Kungzi was born in of a noble family in Lu (Shandong) province, and had a humble lifestyle as a child. At 15, he decided to pursue a career in government. At age 20, he held a storekeeper position and later became a supervisor of royal lands. After studying ancient philosophy and culture, he attracted many students. At age 50, he held the office of justice minister, but was forced into exile, where he attempted to reform politics and society on the road. At the age of 67 he was permitted to return home, where he died.

According to tradition, *Kungzi* wrote several works towards the end of his life, which became Confucian classics, *Book of Songs* (*Shijing*), *Book of Writings* (*Shujing*), and *Spring and Autumn Annals* (*Chunqiu*), the first Chinese historical work. Also credited to *Kungzi*, are the *Ten Wings of the Book of Changes* (*Shiyi*), and *Instructive Discourses* (*Jiayu*). Edited works include, the *Book of Music* (*Yuejing*) and the *Book of Rites* (*Liji*). His sayings were compiled into the *Analects* (*Lunyu*).

Moral Sociology: Frame of Virtue

The five constants (*wuchang*), or virtues of Confucianism, which regulate human behavior were compassion (*ren*), uprightness or duty (*yi*), rites and customs (*li*), wisdom and insight (*chi*), and trust (*xin*). Compassion, or benevolence to one's fellow human (*ren*), the central concept, was governed by morality (*li*). Furthermore, the two concepts embraced the virtues of conscientiousness, or loyalty (*zhong*) and reciprocity, or mutuality (*shu*). Compassion (*ren*) is strengthened when its roots are realized. The roots of compassion (*ren*) are piety, or the veneration of one's parents and ancestors (*xiao*), and fraternal obedience, or the subordination of the younger brother to the older (*di*). Social morality and position was governed by the five relationships (*wulun*), father-son, husband-wife, older brother-younger brother, ruler-subject, and friend-friend. Order in the world was first dependent on order in each core unit, the family, and then within the territorial province. Family order depended on the respect and piety shown by the children toward their parents.

Confucianism takes a reserved stance on religious speculation while still including the pre-existing ancestor worship with the rites of mourning, as duties of piety towards one's ancestors. Therefore, ancestor worship takes an ethical rather than a religious significance in Confucian ideology, which believes that it is senseless to petition deities for assistance.

School of Names (*Mingjia*):

In Confucian politics, reform begins with the ruler, who must be righteous and honest, setting a positive example for his subjects. As mentioned above, order begins with the correct designation of the names (*chengming*), which causes the correctness of consequential circumstances of words, actions, rites, music, crime, and punishment. In other words, the correctness of names means letting something become, or follow the way of their title, which contains qualities of its essence. Therefore, there was a direct correspondence between names and external reality, an idea that formed the School of Names (*Mingjia*).

Hui Shi (370-310 BCE), a philosopher of the School of Names (*Mingjia*), and friend of *Zhuangzi*, in whose writings his teachings were bequeathed. Hui Shi's central idea is that parts of the universe, expressed as differences of opposites, are unified as a singular whole through relativity.

"There is nothing beyond the infinitely great, which I call the Great One (Taiyi); there is nothing within the infinitely small, which I call the Small One (Xiaoyi)." –Hui Shi

Infinity and zero both have nothingness in common.

Therefore this early theory of relativity, expresses sameness in all opposites (ie. heaven and earth), and applies itself through an undifferentiated love for all phenomena. The theory questioned deeply rooted concepts of phenomenal qualities and human behavior. Fragments of Hui Shi's writings are found in *Zhuangzi* and *Liezi*.

Mohism (*Mojia*): The Philosophy of Unconditional Love

Kungzi's opponent was Mo Di, also known as Mozi (Master Mo) (468-376 BCE), who founded Mohism (*Mojia*). His doctrines are contained in the work known as *Mozi*, probably compiled by his students (400 BCE). Mozi was a Confucian scholar, who disagreed with *Kungzi's* definition of morality (*li*). Thus, he developed his own philosophy, which defined morality as unconditional love, not confined to the family and subject to heaven. Mozi's philosophy personifies heaven as a supreme being that rules demons and spirits, who may punish those who do not love one another, and reward those who do. Mozi rejects offensive warfare, criticizes the elaborateness of Confucian ritual, and considers the cultivation of music (an important feature of Confucianism) as a waste of time. Mohism held a firm stance for two centuries against Confucianism, until it was eventually displaced by it.

Mengzi and Xunzi: Inherent Good and Inherent Evil

Confucianism reflecting the philosophical foundation of *Kungzi*, was further developed by Mengzi (372-289 BC), also known as Mencius, and Xunzi (313-238 BCE). Mengzi believed that the inherent goodness of human nature was bestowed by heaven (*tian*), which reached perfection in the Confucian saint who defended the royal path (*wangdao*) against incorrect perspectives and immorality. He believed that the experience of pity, shame, and modesty were inherent qualities of humanity which generated benevolence (*ren*), uprightness (*yi*), morality (*li*), and wisdom, developmental virtues that created distinction from animals. Thus, Mengzi stressed the importance of education. He also emphasized that all rulers should possess proper ethical qualifications, for if they should not, the people have a right to rebel.

On the other hand, Xunzi argued that humans were not inherently good, and therefore had to be taught moral behavior. Xunzi emphasized morality (*li*) as being a principle of the cosmic order. Confucian rituals are based on two sections of the *Book of Rites (Liji)*, the *Great Teaching (Daxue)*, which stresses the connection between the individual and the cosmos, and the *Application of the Center (Zhongyong)*, which describes the saint as the mediator between heaven and earth. These two works linked Confucianism very closely with Taoism.

Neo-Confucianism:

After the initial from excessive legalism, Confucianism reestablished its influence during the Han Dynasty. Emperor Han Wu Di adopted an orthodox Confucian legal system, and established an

imperial academy, which studied Confucian classics. The imperial academy prepared state officials through examinations on Confucianist teachings. Tong Zhongshu developed the Confucian bureaucratic doctrine further by combining the philosophical elements of the *Yinyang jia*, *yinyang* and five elements (*wuxing*) with the socio-ethical politics of the Confucian classics.

The influence of philosophical Taoism (*Daojia*) and Buddhism (3rd–8th c.CE) on Confucian ideology, lead to the revival of mystical traditions (*Yijing*) within its doctrine, known as Neo-Confucianism. Neo-Confucianism emphasized four foundational classics (*Sizhu*), consisting of the *Analects* (*Lunyu*), *Mengzi*, *The Great Teaching* (*Daxue*), and the *Application of the Center* (*Zhongyong*), which were considered more important than earlier Confucian classics. Neo-Confucianism adopted a metaphysical structure for ethics, making morality (*li*) the cosmic principle.

After the insubstantiality of Confucianism was exposed by Western philosophy (19th c.CE), various conservative reforms were followed. The official state examinations were abolished in 1905, and thus the orthodox Confucianist state came to an end. Today, Confucianism still has a profound influence on the Chinese personality.

CHINESE SHAMANISM (CHUCI):

Indigenous shamanism (*chuci*) passed down its tradition orally until it became the literary foundation of philosophical Taoism (*Daojia*). Its practitioner was known to be a sorcerer (*wu*), or more realistically named the master of method (*fangshi*), who practiced divination, astrology, geomancy, medicine, sexual practices, internal alchemy, ecstatic wandering, and exorcism (later to become Taoist arts), for the sole purpose of preserving their harmony with nature, and becoming a divine immortal.

The *fangshi* existed as long as shamanism existed, before remote antiquity. The pre-Celestial Master (*tianshi*) *fangshi* adopted a blend of Chinese shamanic and Confucian cosmologies. In fact it was difficult to distinguish between the Taoist *fangshi* and the Confucian literati. The Taoist *Daodejing* expresses a naturally egalitarian cosmology through a circle that gives birth to many circles within itself, like cell division (1-2-3-10,000). Differently, the Confucian *Yijing* expresses a hierarchical pyramid society (1-2-4-8-64).

The *fangshi* prompted the intermingling of teachings of various Taoist movements (220-120 BCE). At the same time, various deities were venerated into *Daojiao*.

Fangshi Ideology: Cosmological Speculations

Fangshi ideology is based on cosmological speculations of alchemical experiences (*shiji*), imperial sacrifices to the Supreme One (*Taiyi*), the *Book of Prophecy* (*Weishu*), Han Confucianism (*Jinwen*), *Stories of the Three August Ones* (*Sanhuang wen*), underground rulers (*Dixiazhu*), plants and elixirs of immortality, *Han History* including Taoist cosmology and divination (*Hanshu*), and the primordial origin of the world (*yuanqi*).

Texts:

Writings of the Prince of Huainan (Huainanzi):

The *Huainanzi* (2nd c. BCE) was a philosophical collection of writings, compiled by Han scholars working under the Prince of Huainan, Liu An. Liu An became a conspirator against the ruler, and committed suicide in 122 BCE. The *Huainanzi* is a compilation of period philosophies, which emphasize the creation of the cosmos, theories of *yinyang*, and the five elements (*wuxing*). The *Huainanzi* consists of 21 inner chapters of Taoist philosophy and 33 outer chapters describing other philosophies. The compilation correlates Taoist and Confucian ideals with legalism in order to establish social and political realism.

Book of Transforming into the Sage (Laozibianhuajing):

The *Book of Transforming into the Sage* (*Laozibianhuajing*) says that the *Laozi*, or the adept-sage is an immortal shape shifter (shaping the world). In other words, his existence predates the origin

of the universe therefore he is the cosmic man. The book describes the dual nature of the sage as being dark, hidden, and primordial while being shining, open, and active. It also describes the three guises of the sage, cosmic, personal, and sociopolitical. The cosmic guise allows the sage to shape the earth, sky, and revolve the stars. The personal guise allows the sage to become an object of meditation by preaching purity free from all desire and all intentional action. The sociopolitical guise allows the sage to advise and direct emperors, become a savior of the people at times of great disorder, and preach good behavior.

Immortals (Xian):

The origins of internal alchemy (*neidan*) are embedded in Chinese Shamanism (*Chuci*). The *fangshi* believed that one could become immortal (*xian*) through maintaining an attitude of non-intervention (*wuwei*). This attitude initiated a renunciation of wealth, and regulated a lifestyle that practiced recipes for longevity.

Way of Huangdi and Laozi School (Huang-Lao dao):

The Way of *Huangdi* and *Laozi* School (2d c.CE) fused the teachings of *Huangdi*, *Laozi*, and *Zhuangzi*. The Huang-Lao movement naturally combined Confucianism (*Rujia*) and philosophical Taoism (*Daojia*), because it was difficult to distinguish between the Taoist *fangshi* and the Confucian literati.

Deification of Laozi:

It was the *fangshi* who initiated the veneration of *Laozi*, equating him with *Huangdi* and *Taiyi*, all personalities of the Taoist idea of the center position. Thus, *Zhuangzi* and all sages of Taoism inherit the deification.

Popular Religion:

The *fangshi* facilitated a popular religion, which soon evolved into religious Taoism (*Daojiao*), which later battled against it (*Tianshi jia*). Popular religion demonstrated a few distinguishing features. The *Huang-Lao dao* facilitated the veneration of *Huangdi*, as the god of the center, or the big dipper. Popular religion recognized the existence of registers of life and death, which were regulated by the five emperors of the five peaks (*Kunlun*). Also, popular religion demonstrated an exorcistic nature, linking moral behavior to lifespan and the deliverance of souls.

Official court exorcists (*fangxiang*) were prominent during the popularity of the Celestial Master School (*Tianshi jia*). *Fangshi* exorcism techniques are probably most celebrated in the *Lingbao pai* through a ritual dance (Step of Yu) and meditative postures (*daoyin*) (see below).

Li Shaojun: Fangshi

The Taoist sorcerer, *Li Shaojun* (133 BCE), declared that the Taoist path was to attain immortality through alchemy. He claimed to be an immortal, who had visited the abodes of the immortals. He also knew longevity prescriptions (ie. hygienic exercise, abstaining from eating grain). He introduced the veneration of the deity of the hearth (*Zaojun*). According to literature, he was the first recorded example of separation from the corpse at death (*shijie*).

Li Shaojun convinced Han Emperor Wudi to permit alchemical experiments of transforming cinnabar into gold. These were the first recorded alchemical experiments in the history of humanity. The transformed cinnabar was not ingested but rather formed into crockery. Anyone eating from the crockery would have longevity and behold the immortals of the isles of Peng Lai. Immortality could be achieved if certain sacrifices were made upon beholding the immortals. According to *Li Shaojun*, cinnabar could not be transformed into gold without assistance from *Zaojun*. These outer alchemical practices (*waidan*) marked the beginning of the *Zaojun* cult still practiced today.

RELIGIOUS TAOISM (DAOJIAO):

Religious Taoism, or Religion of the Way (*Daojiao*), is the product of several philosophical and religious movements. The teachings of *Laozi*, *Zhuangzi*, and *Liezi*, founders of *Daojia*, formed the

philosophical influences of *Daojiao*. The Inner Deity Hygiene School, influenced the pursuit, or purpose, of *Daojiao*, which was to attain immortality through certain longevity practices (ie. *xingqi*, *daoyin*). Another profound influence was the doctrine of the five elements (*wuxing*), formulated by Zhou Yan (350-270 BCE), whose followers searched for immortality through the outer elixir (*waidan*), and the inner elixir (*neidan*). The islands of the immortals (*Peng Lai*, *Fang Zhang*, *Ying Zhou*), first mentioned in the writings of *Liezi*, was another important influence.

Daojiao focuses on the pursuit of physical immortality through gymnastics (*daoyin*), embryonic breathing (*taixi*), inner elixir (*neidan*), outer elixir (*waidan*), talismans (*fulu*), abstaining from eating grain (*bigu*), and sexual practices (*fangzhong shu*). Important ceremonies of *Daojiao* include communal fasts (*zhai*), collective confession, healing, and deity veneration ritual.

Celestial Master School (*Tianshi jia*):

Zhang Daoling: Founder of *Wudoumi dao* (Five Bushels of Rice School) at Longhushan. By the end of the Han Dynasty, at Dragon Tiger Mountain (Longhushan), the first generation Heavenly Master, or patriarch (*tianshi*), Zhang Daoling, also known as Zhang Ling (34-156 CE), founded religious Taoism, or *Daojiao* (2nd c.BCE). His followers venerated *Laozi* as founder, and recited the *Daodejing* as a doctrinal source. According to legend, *Laozi* appeared to Zhang Daoling, the *fangshi* and founder of the Five Bushels of Rice School (*Wudoumi dao*).

Wudoumi dao believed that *Laojun* removed the celestial mandate (*tianming*) from the emperor and gave it to the Celestial Master (*tianshi*), to rule the seed people as God's earthly priest. *Wudoumi dao* strove to establish an interregnum rather than overthrowing the Han Dynasty. The interregnum would prepare the way for a renewed and virtuous dynasty.

Zhang Daoling practiced collective ceremonial healing through incantations and serving sacred water (*fushui*) to the sick. His treatment and membership fee (taxation to the faithful) was five bushels of rice, which promoted the establishment of an independent holy Taoist state, which later became the Celestial Master School (*Tianshi jia*) of Taoism, and thus he was venerated as the celestial master (*tianshi*).

After visiting many famous mountains and rivers, Zhang Daoling settled at Longhushan, where he made immortality pills, called the nine heaven spiritual elixir (*jiutian*), for 36 years. Upon swallowing the pill, a person's face became as rosy as a young boy, regardless of how old the patient was. It was believed that he received the instructions to produce the immortality pill, along with exorcism spells, directly from *Laozi*. Zhang Daoling funded his immortality pill experiments through his ceremonial healings, which attracted many followers. He lived long and was believed to have ascended to heaven in broad daylight (*feisheng*).

Organization of the Religious-Political Hierarchy: Celestial Master Imposition on Han Politics. The Celestial Masters hoped to evoke a perfect state ruled by religion and morality. A state was divided into 24 regions (*zhi*) seating administrative and religious power; each region was designated an element (5), an annual period (24), a constellation (28), and a sexagenary cycle sign (60). All devotees belonged to a region according to their birth sign. The regional administrative hierarchy consisted of:

24 regions → 24 officials → 240 army spirits → 24 armies of spirits → 2,400 generals + 2,400 officers + 240,000 soldiers

Religious hierarchy consisted of libationers (*jijiu*) (instructors, priests, administrators, tax collectors), recorders (*zhubu*), and directors (*ling*). Ordained masters (*daoshi*) were the highest assigned level in hierarchy according to faithful merit.

The religious hierarchy was maintained through registers, the *Xiang'er*, and honor-system inns. Civil status registers (talismans), kept by families, reflected the celestial registers, which required kind offerings (rice, fabrics, paper, brushes, mats, etc.). Effectiveness of requests made on gods

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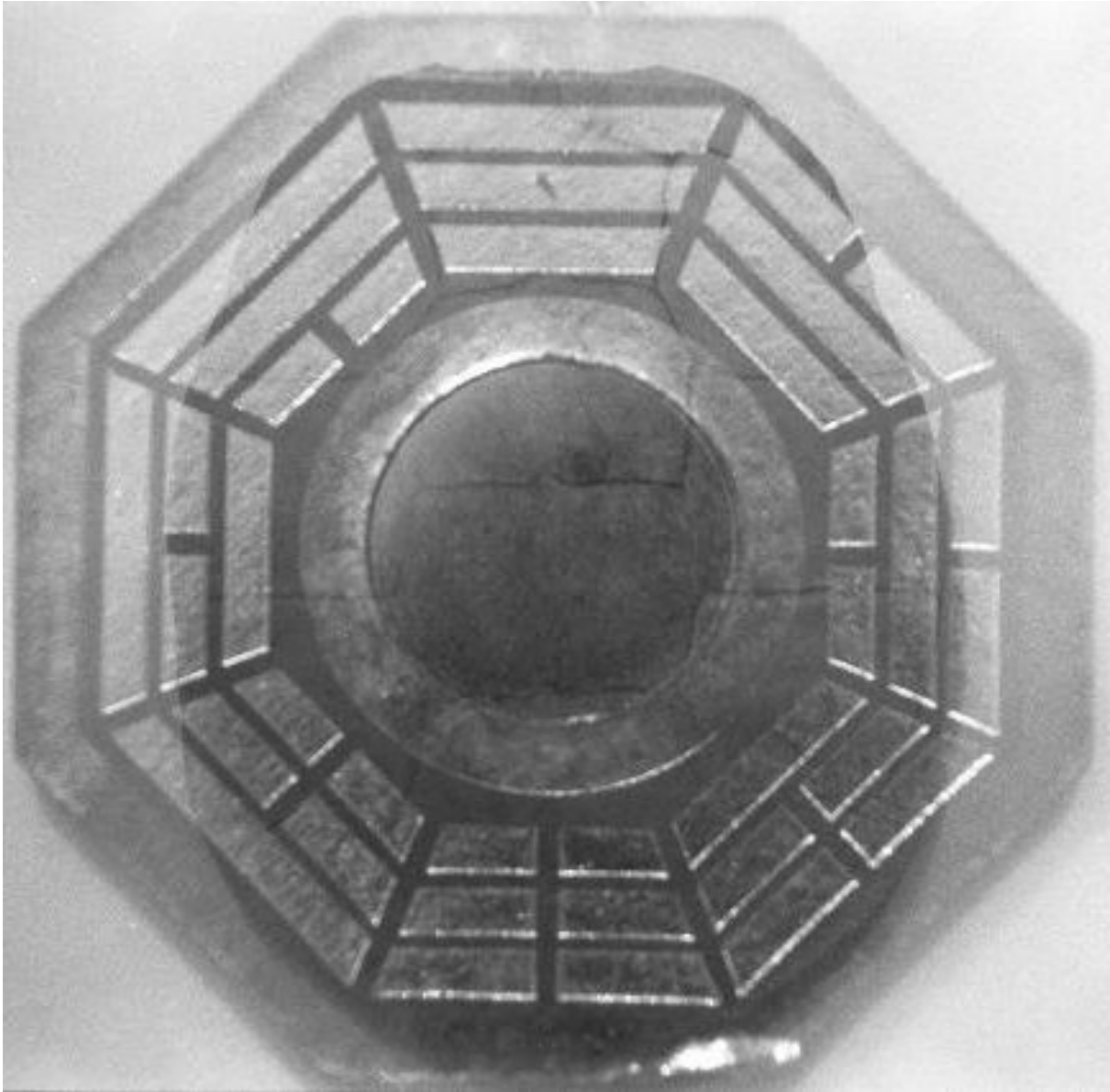
CHRONOLOGY OF TAOISM			
Period	Dynasty	Year	Cultural Benchmark
Legendary Period			
Remote Antiquity	Three and Five Emperors (Earth)	2852-2204 BCE	<ul style="list-style-type: none"> • Fu Xi (2952-2836 BCE): 1st World Emperor (64 hexagrams) • Shennong (r. 2800 BCE): 2nd World Emperor (<i>bagua</i>) <p>Five Emperors: (next 5 below not including)</p> <ul style="list-style-type: none"> • Huangdi (2697-2597 BCE): 3rd World Emperor; Xia d. ancestor (accd. to Yang Kuan in Gushibian- aka. <i>Shangdi</i>; accd. to Chen Mengjia- aka. Yu) • Chang Yi (Offspring of <i>Huangdi</i> and Lei Zu "Woman of the Western Mound;" at Ruò r. at Kunlun m.; father of Zhuan Xu accd. <i>Xia Annals</i>) • Zhuan Xu: descendant of <i>Huangdi</i> • Yao (2357-2259 BCE); <i>Shangdi</i> incarnate?; 1st Shang Patriarch; time of deluge/cataclysm? • Shun (2259-2220 BCE)
Ancient China			
Remote Antiquity	Hui/Xia (Wood); W-Ruo Tree	2205-1766 BCE	<ul style="list-style-type: none"> • Founded by Yu (r. 2220 BCE) • Pengzi (1900-1100 BCE)
	Yin/Shang (Metal) E-Mulberry Tree	1766-1122 BCE (1523-1028 BCE)	<ul style="list-style-type: none"> • Wen Wang (1231-1135 BCE) Founder of Zhou Dynasty • Zhougong [C] (d. 1105 BCE): revered by Confucius

CHRONOLOGY OF TAOISM			
Period	Dynasty	Year	Cultural Benchmark
Zhou	Zhou (Fire)	1122-256 BCE (1027-256 BCE)	<ul style="list-style-type: none"> • Period of a Hundred Philosophers (551-233 BCE) • Kungzi (Confucius) (551-479 BCE) • Gautama/Sakyamuni Buddha [B] (6th c.BCE)
Spring and Autumn Era (722-481 BCE) (named after the annals of Lu)	Western Zhou	1122-771 BCE	<ul style="list-style-type: none"> • Yenzi [C] (514-482 BCE): kinsmen and disciple of Confucius • Zisi [C] (d.479 BCE) • Yijing (<i>Zhouyi</i>)
	Eastern Zhou Spring and Autumn Era	722-221 BCE 722-481 BCE	<ul style="list-style-type: none"> • Shujing (aka. <i>Shangshu</i>) • Yaodian (1700 BCE?: archaeoastronomy; 8-5th c BCE or 3d-2d c. BCE) CH1 of <i>Shujing</i> • <i>Shijing</i> • <i>Liji</i> • <i>Lushi chunqiu</i> (3d c. BCE) by Lu Buwei • School of Names (<i>Mingjiao</i>) [C] • Huishi (370-310 BCE) [C] • Gong Sunlong [C] • Mengzi (Mencius) [C] (373-288 BCE) • Xunzi [C] • Mozi (Modi) [M] (468-376 BCE) • Daodejing (<i>Laozi</i>) (4th-3d c. BCE) • Zhou Yan (350-270 BCE); School of Five Agents • Expeditions to isles of Immortals (ie.Fou Xiang/North America- British Columbia) • <i>Hanfeizi</i> (ca.233 BCE) • Nanhuaqing (<i>Zhuangzi</i>) (4th-2d c. BCE) • <i>Guanzi</i> (4th-3d c. BCE) • Yang Zhu (4th-3rd c. BCE) • <i>Liezi</i> (3d c.BCE?) • <i>Yaodian</i> (8-5th c BCE or 3d-2d c. BCE) • <i>Chuci</i> (3d-2d c. BCE) • <i>Shiji</i> (2d c. BCE) by Si Ma Qian • <i>Huainanzi</i> (2d c. BCE) • <i>Bingfa</i> (Sunzi) • Miu Ji (2nd c.BCE) <i>Taiyi</i> cult • Maoying [MS] (145-70 BCE): Taoist Saint, gives his name to Maoshan (legend)
Warring States (480-222 BCE)	Warring States	480-222 BCE	
Imperial China			
Qin	Qin (Water?)	221-206 BCE	<ul style="list-style-type: none"> • Qin Shihuangdi
Han (206 BCE-220 CE)	Western Han	206 BC-9 CE	<ul style="list-style-type: none"> • Fangshi cosmology formation (<i>yinyang,wuxing</i>) [FS]; esoteric sciences • Li Shaojun [FS] (133 BCE): one of the first imperial court alchemists • Chao Weng (130 BCE): court necromancer • Luan Ta (130 BCE): magician • Liu Xiang (1st c.BCE): • <i>Nanjing</i> by Bian Que (5th c.BCE)
Usurpation by Wang Mang		9-24 CE	<ul style="list-style-type: none"> • Literati disapproves of Taoist sorcery

CHRONOLOGY OF TAOISM			
Period	Dynasty	Year	Cultural Benchmark
	Eastern Han	25-220 CE	<ul style="list-style-type: none"> • Zhang Daoling [TS] (34-146 CE) • <i>Hanshu</i> (Bangu) (82 CE) • Buddhism enters China (100-200 CE) • Five Bushels of Rice School (<i>Wudoumi dao</i>) [TS] (126-144 CE) • <i>Zhouyi zantongqi</i> (possibly oldest alchemical treatise) [N] by Wei Boyang (140 CE) • <i>Guwen longhu jing</i> [N] by Wei Boyang • Celestial Master School (<i>Tianshi jia</i>) (142 CE) • Beginnings of Buddhism in China (147 CE) • Deification of <i>Laozi</i> (166 CE) • <i>Taipingjing</i> (145 CE) by Yu Ji (d. 197 CE) • Way of Supreme Peace School (<i>Taiping dao</i>) founded by Zhang Jue [TS] • Revolt of Yellow Turbans (<i>Huangjin qiyn</i>) [TS] (184 CE) • <i>Daozang</i> [LB] (187 CE) • <i>Housheng lie ji</i> [LB] (198 CE) • Zhang Lu [TS] (190-220 CE) • Cao Cao (alchemy: abstention from cereals, embryonic breathing, sexual practices) • <i>Xiang'er</i> (Zhang Lu) [TS] • Way of Huangdi and Laozi School (<i>Huang-Lao dao</i>) [FS] (2d c. CE) • <i>Laozi bianhua jing</i> (2d c. CE) • Mao brothers [MS] (2d c. CE) • <i>Santian neijie jing</i> (3d c. CE) • <i>Liezi</i> (3d c. CE)
Three Kingdoms (220-265 CE) Shu Wei Wu	Shu	221-263 CE	<ul style="list-style-type: none"> • Xiaodao movement led by Xu Sun (3d c. CE); saints of <i>Jingming zhongxiao</i> • <i>Madungjiejing</i> by Zhu Lu Yan • <i>Mahayana</i> texts introduced into China [B] (220 CE); Zheqian interprets w/Taoist terminology in Nanjing • Secret Mystery School (<i>Xuanxue</i>) [NT] • Wang Bi [NT] (226-249 CE); Seven Sages of the Bamboo Grove ; alchemy: pure conversation (<i>qingtan</i>) • <i>Wujinsi</i> (5 animal sport) by Hua To (2d-3d c. CE) • Zuo Ci [FS] (250 CE) • Lady Wei Huacun [MS] (252-334 CE); founder of Great Purity movement • Ge Xuan [FS] (2d-3d c. CE): disciple of Zuo Ci; master of Ge Hong • <i>Zhengyi fawen</i> (255 CE) [TS] • Dharmaraksa [B] (266-308 CE): translator in Chang-an
	Wei (Northern)	221-265 CE	
	Wu (Southern)	222-280 CE	
Six Dynasties	Wu (Southern)	220-280 CE	

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COSMOLOGY



COSMOLOGY

SOURCES FOR COSMOLOGY

Origins of Mythology: (Hean-Tatt), (Sitchin), (Lurker)
 Components of Chinese Mythology: (Stevens)
Numerology of Metaphysics: (Lawlor)
 Anatomy of the Soul: (Plato)
 Geometry of Experience: (Lawlor)
 Golden Proportion: (Lawlor)
Vesica Pisces (Generator of Form): (Lawlor)
Axis Mundi (Conduit of the Anthropocosm)
Kabbalah (Tree of Life): (Halevi), (Sankey)
Magnificent Void: (Shambhala-Encyclopedia), (Shambhala-Dictionary)
 Taoist *Wuwei*: (Shambhala-Encyclopedia)
 Buddhist *Sunyata*: (Govinda), (Shambhala-Encyclopedia)
Kabbalist Ain: (Halevi)
 Zero as Number: (Lawlor)
Great Unity of Heaven (*Taiyi*): (Hean-Tatt), (Robinet), (Ni)
 Nature of Energy: (Mann), (Veith),
 Heaven (*Tian*): (Shambhala-Encyclopedia)
 Supreme Deity (*Tianzun*): (Shambhala-Encyclopedia), (Stevens), (Lurker), (Little)
Tianzhu (Emperor: Son of Heaven): (Shambhala-Encyclopedia)
Zhenren/Shengren (Sage): (Shambhala-Encyclopedia)
Xian (Immortal): (Shambhala-Encyclopedia), (Stevens), (Lurker), (Robinet)
Duality within Unity (*Liangyi*): (Chu), (Ni), (Robinet)
Yijing Numerology: (Chu), (Ni), (Maciocia), (Lawlor)
 Energetic Cycles: (Mann), (Maciocia), (Ni), (Chu)
 Deities of Heaven (*Shen*): (Shambhala-Encyclopedia), (Stevens), (Lurker)
 Deities of Earth: (Shambhala-Encyclopedia), (Stevens), (Lurker)
 Demons of the Underworld and Ghosts (*Gui/Guixian*): (Shambhala-Encyclopedia), (Robinet), (Stevens), (Lurker)
Three Spheres of Heaven (*Sanyi*): (Cleary-vitality), (Ni), (Robinet)
 Three Breaths (*Sanqi*): (Shambhala-Encyclopedia), (Robinet)
 Three Pure Ones (*Sanqing Daozu*): (Shambhala-Encyclopedia), (Robinet), (Stevens)
 Three Rulers (*Sanguan Dadi*): (Shambhala-Encyclopedia), (Robinet), (Stevens)
 Three Stellar Deities (*Sanxing*): (Shambhala-Encyclopedia)
 Three August Ones (*Sanhuang*): (Shambhala-Encyclopedia), (Robinet), (Stevens), (Lurker)
 Three Sage Kings: (Shambhala-Encyclopedia), (Stevens), (Lurker)
 Three Treasures (*Sanbao*): (Cleary-vitality)
 Correspondences
Four Phases of Energy (*Sixiang*): (Chu), (Ni), (Walters-astro)
 Characterization of Phases
Pentology (*Wuxing*): (Duke), (Hean-Tatt), (Ni), (Veith), (Walters-astro)
 Characterization of the Phases
 Interrelationships
 Birth of the Cosmic Volumes: (Lawlor)
 Correspondences: (Veith), (Little), (Stevens)
 Six Deities (*Liujia*): (Ni)
Eight Trigrams (*Bagua*): (Chu), (Liu), (Hean-Tatt), (Ni), (Tai Hsuan), (Wilhelm-change), (Wilhelm-understanding)
 Eight Trigrams (*Bagua*)
 Eight Immortals (*Baxian*): (Ho), (Shambhala)
Nine Palaces (*Jiugong*): (Chu), (Hean-Tatt), (Liu), (Ni), (Walters-geo)
Hetu
Luoshu
 Nine Square with Eight Trigrams

COSMOLOGY (YUZHOUXUE): Mythology of Metaphysics

Taoist divination, a metaphysical application of an eternal philosophy (internal) of nature (cosmic integrity), is built upon the foundation of cosmology (external) (the study of the origin and structure of the universe), which describes the myth of creation and its living process through unfolding mathematical-numerological structures. Cosmology represents the physical (earth) aspect of creation, particularly pertaining to the human being (*daoshi*). Philosophy represents the spiritual (heaven) aspect of the method (*dao*). Both cosmology and philosophy combine to form the metaphysical application, which represents the emotional (human) aspect of the written cosmic code (*Yijing*).

The philosophy of Tao is simple, live in harmony (integrate) with nature by following it. Following it required observing the wave patterns (movement phases) of nature. These patterns, perceived as various reductions of the vast spectrum of vibratory frequencies, provide the blueprints for intuitive interpretation of divination and a direction for remedial action. The Taoists, superb observers of nature, had already applied theories of relativity and cosmology accepted in modern quantum mechanics [trans. the study of natural quantities in motion] over 5000 years ago (see appendix 'Quantum Tao').

Taoism synthesized its indigenous natural philosophy with Confucian and later Buddhist ideologies. The hierarchical (pyramidal) social structure of Confucianism is remarkably similar to that of the Sumerians. The Buddhist inputs subjective experiences, specific to its tradition, into a Hindu cosmology, which descended from the Hurrian (upper Euphrates river) and Hittite (Asia Minor) traditions of Mesopotamia (Hean-Tatt) (Sitchin). Therefore, it is important to become familiar with the older influences of foreign cosmological systems (ie. *Tantra*, *Kabbalah*; Sumerian), which may provide missing details of its original meaning. Therefore, this section will incorporate trans-cultural mathematical perspectives in order to express the deep inherent meaning of Taoism. The natural philosophy of Taoism can assume all forms or none, thus all other philosophies, religions, or sciences can fit into its multi-scoped cosmological system. These similarities support the historical speculations of one origin for all civilizations, one ancient global civilization, and similarity in human metaphysics.

ORIGINS OF MYTHOLOGY: Prehistoric Antiquity

Taoist divination is based on a mythological cosmology, which was imported into China via migrational waves from Mesopotamia, the original civilization (see below). Most likely, the first significant insertion of Sumerian tradition occurred in remote antiquity (c.2200 BCE) via the city-state of Harran (of the Hurrian people). Located on the upper Euphrates river on a land route (later called the Silk Road) that connected the Mediterranean Sea with the Far East, Harran was considered a major religious center and crossroads for trade. (Schafer)

Even though according to the *Bamboo Annals* Chinese civilization began in the Yellow River (*Huang he*) basin with the Xia Dynasty (c.2200 BCE), Chinese mythology, or its legendary remote antiquity period, parallels Sumerian mythology, which begins with the creation of the cosmos. Parallels can also be found in pantheon cosmology, numerology and mathematics, language and writing, the calendar, ritual, architecture and art, and the search for immortality (alchemy), not only with the Chinese but other cultures outside of Sumeria. (see appendix 'Parallels of Chinese and Sumerian Cosmology/Mythology').

Since the mythologies of migratory peoples (Sumerians) are essential to the cosmology, on which divination and alchemy is founded upon, the mythology of prehistory should be considered as possible historical fact. Furthermore, conjunctive research of modern science has confirmed the validity of various ancient legends of Sumeria particularly those pertaining to astrophysics and geophysics (ie. creation of the solar system). Modern science, particularly the field of quantum physics, has reached the point of advancement where it breaks down and merges with mysticism.

Migrations from Mesopotamia into China: Cultural Origins (Hean-Tatt)

The migration theory states that the Chinese descended from the Bak people in Babylon [Greek: Chaldea] and migrated out of Akkadia (Oldest Sumer) in Mesopotamia through Khotan in Turkestan via the Old Silk Road into northern China. This migration took place after the decisive battle between *Huangdi* and *Chiyu* in the war of gods and monsters.

The people of Sumer dispersed in the four directions, and the original Akkadian language diversified through time and space. The migrations of the four directions may be thought of as the creation of the four nations, or kingships (beginning c.3800 BCE), after the Deluge (about 10,998 BCE). Originally, there was Sumer, which became the Mesopotamian kingdom of Shem, which later spread east and north into the Indo-European (Asia Minor, Iran, India, Europe) kingdom of Japeth, and west and south into the African-Arabian (Egypt, Arabia) kingdom of Ham. Finally, there was the Holy region, which was restricted to men (a hidden region which wielded awesome weapons). This region was named Place of the Missiles (*Tilmun*).

Waves of Migrations to China: (via Asia Minor crossroads of Harran) (Sitchin)

- ◎ Olden Sumer (300, 000 BCE): *Adamu* [Chinese Shamanic traditions: *Fu Xi*] and Cain of Olden (ante-Diluvian) Sumerian [Chinese: First World] via sea
- ◎ Sumer (11, 000 BCE): *Ziusudra* [Chinese Shamanic traditions: *Shennong*] lands on Mount Ararat; agriculture and restoration of post-Diluvial Mesopotamia [Chinese: Second World] by *Ninurta*
- ◎ Nippur (3760 BCE)
- ◎ Babylon (3450 BCE): Confusion of language and dispersion of races at Babylon (Tower of Babel Incident); *Marduk* exiles to Egypt and banishes *Ningishzida* (to Asia/Mesoamerica)
- ◎ Aratta/Lhasa/Kunlun/Uruk (3100-1600 BCE): *Inanna's* territories [Chinese: Third World]; *Gilgamesh* [Chinese demigod: *Huangdi*]
- ◎ Lagash (2600-2040 BCE): *Ninurta's* Gutium Hordes (assisted by *Ningishzida*)
- ◎ *Marduk's* Supremacy (2024 BCE):
 - Babylon (1800 BCE)
 - Egypt-Hittite (1470 BCE)
 - Assyria (1200 BCE)
 - Persia (550-500 BCE)
 - Phoenicia/Greek (300 BCE)
- India (300 BCE - 300 CE)

(see also appendix on 'Prehistoric Chronology')

Components of Chinese Mythology: (Stevens)

The Taoist mythological pantheon personifies qualities of energy that represent the unfolding mathematical structures of cosmology, as well as being humanity's immortal ancestors.

As in all cultures the gods were designated a numerical hierarchical rank, and had a celestial body (stars, planets, sun, and moon) counterpart. According to mythos, deities possessed the secrets of immortality, created and genetically manipulated humanity from the matter of the earth, created demigods through interbreeding with the daughters of humanity, engaged in warfare alongside humanity, and lived and reigned as kings in heaven and upon earth.

As touched upon earlier, the Taoist pantheon consisted of the natural deities of indigenous shamanism (experiential natural philosophy), incorporated Buddhist deities, which drew from the Hindu pantheon (having Sumerian origins), and the hierarchical structures of Confucian ideology, whose intelligentsia often ironically, antagonized the existence of Gods and Spirits. Taoism, Buddhism, and legends of historical heroes provided mythological gods, legendary demi-gods, and deified humans of Chinese popular folk religion.

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steal, do not marry or have coitus. Monastic Taoism had additional rules of moral conduct beyond the five basic rules. *Quanzhen dao* had three stages of moral codes according to their level of difficulty:

- 1) Dawning of Truth (*chuzhenjie*): noble ones in transformation
- 2) Intermediate Goal (*zhongjijie*) (300 rules): noble persons of virtue
- 3) Celestial Immortal (*tianxian*): noble persons in the Tao

The moral codes addressed behavior of monks as well as the monastic community as a whole, through dress, diet, monastery facilities, ritual, teacher-student relationships, etc.

Sanyi: Three Nobles (Rulers of the Elixir Fields)

According to the *Shangqing pai*, the three *dantians* are ruled by the Three Nobles (*Sanyi*), who guard the elixir fields from the three worms (*sanchung*), which are like demons or ghosts (*gui*). Spirit-mind (*shen*) belongs to the upper *dantian*, which is ruled by the Celestial One (*Tianyi*). Breath-energy (*qi*) belongs to the middle *dantian*, which is ruled by the Supreme One (*Taiyi*). Vitality-essence (*jing*) belongs to the lower *dantian*, which is ruled by the Earthly One (*Diyi*).

“The Tao begot the one. One begot two. Two begot three. And three begot the ten thousand things.”—Ch.42 Dao De Jing

Arising out of the Tao was *Taiyi*, which the Taoists maintain as their supreme deity who personifies oneness. Original oneness split into heaven and earth, which represent the two practices. The heavenly practice, meditation on becoming one with the Tao, or preserving the one (*shouyi*), is based on the teachings of *Laozi* and *Zhuangzi*. The earthly practice is the circulation of the breath (*xingqi*) through the three *dantians*. The fusion of the two practices (*shouyi* and *xingqi*) results in the collective embodiment of the Three Nobles (*Sanyi*) into the ultimate principle (*Taiyi*) residing at each of the three *dantians*.

Santian (Three Dantian): (see fig. 26)

Dantian: Cinnabar Field, Elixir Field, Three Centers

There are three elixir fields (*dantians*) in the human body where the primordial energy (*yuanqi*) accumulates. The upper *dantian* is located in the center of the head, or brain, and accessed through *yintang*, *fengfu*, or *baihui* points (6th and 7th *chakras*). The middle *dantian* is located in the center of the torso (from genitals to crown), or heart region, and is accessed through *shanzhong* or *lingtai* (4th *chakra*). The lower *dantian* is located in the centroid (center of gravity) of the body, or naval region, and is accessed through *qihai* or *mingmen* (2nd *chakra*). *Shangqing pai* believes that the *dantian* centers are inhabited by deities and demons, or the three worms (*sanchung*).

Each *dantian* consists of nine palaces (*jiugong*). The only descriptions in existence refer to the upper *dantian* palaces. One compartment, the Bright Hall Palace (*Mingtanggong*), is the dwelling place of *Huang Laojun*. The central compartment is known as Clay Ball Palace (*Niwangong*), where *Taiyi* resides (*niwan* is synonymous with the Sanskrit term for *nirvana*).

Sanbao: Three Treasures of the *Dantians* (Vitality, Energy, Spirit)

- 1) *Jing*: Vitality, Essence (Semen)

Essence (*jing*) is considered the foundation of the three treasures, and considered their most coarse substance. Literally, *jing* designates the tangible semen of a male and menstrual blood of a female. In an intangible sense, *jing* is vitality and melts with the *qi* to eventually create the *shen*. The lower *dantian* (*qihai*) is the seat of *jing* (*jingshe*). Taoist adepts may employ various sexual techniques (ie. *fangzhongshu*, *huanjing bunao*), in order to prevent ejaculation, or leakage of essence, preserving the *jing*, and thus avoiding disease and promoting longevity.

In ancient sources (ie. *Huangdi neijing*), *jing* has been defined as “cleaned rice,” “seed essence,” “source of life,” and “essence of the bodily organs.” It is believed that following

conception, *jing* is the initial formation prior to the spinal cord and brain.

2) *Qi*: Energy, Breath, Ether (Temperment, Strength, Atmosphere)

Energy (*qi*) is considered the central concept in Taoism, being the original life force and cosmic spirit that surrounds, permeates, and binds all life. In Taoist cosmology, the creation of the world came about through a division of the oneness, *Taiyi*, when clear *yang* ascended to form heaven and turbid *yin* descended to form earth. The continual intermingling of *yin* and *yang* with *yuanqi* generated the ten thousand things (*wanwu*).

In Taoist alchemy (*neidan*), the cosmos (macrocosm) is a reflection of the human being (microcosm), therefore *yuanqi*, is a key component. Anatomically, *yuanqi*, is accumulated in the lower *dantian*, at the navel, precisely at ocean of energy (*qihai*), which is the centroid (center of gravity) of a human. By focusing the mind at *qihai* the adept conserves *yuanqi* by descending it to the seat of the *jing*. As a result of the fusion of *jing* and *qi*, *yin* and *yang* become balanced, thus preventing illness, and nourishing the *shen*. Various meditative breathing techniques of *neidan* (ie. *xingqi*, *fuqi*, *yanqi*, *lianqi*, *taixi*) aim to purify and transmute the *qi*, which when trained consistently for a certain duration can give the adept special abilities. (see '*Neidan*' section in 'History')

Qi as life force, circulates in the body through meridians, maintaining various organ function and growth. Blockages within the meridian flow result in illness. *Qi* is also designated as emotions, or neurohormones (in the modern sense). The emotional sphere of consciousness is located in the middle *dantian* (*shanzhong*), the seat of *qi*.

Qi also designates the breath, or air, which is known as the outer breath (*waiqi*). A human respiratory cycle reflects the creation of the cosmos. Inhalation of clean air reflects the period of the living (*shengqi*), the formation of heaven, the solar period from the winter solstice to the summer solstice, midnight to noon, and the lunar waxing period. Exhalation of stale air reflects the period of the dead (*shuqi*), the formation of earth, the summer solstice to winter solstice, noon to midnight, and the lunar waning period. According to certain Taoist sources, breathing exercises should be practiced in the living period to absorb positive energy.

Neo-Confucianist, Ju Xi designates *qi* as the material, or typical aspect, of things, and *li* as the principal, or archetypal aspect.

3) *Shen*: Spirit, Mind, Deity

Shen refers to any of the 36,000 deities of the macrocosm, which according to *Shangqing pai*, also inhabit the microcosm of the human body. In order to attain immortality, the Taoist adept must prevent the deities from leaving the body, through *neidan* practices. Each *shen* has a name and designated anatomical area of inhabitation. The elite *shen* are called the Three Pure Ones (*Sanqing*). *Shen*, meaning *yang* spirit of heaven or deity, is opposed to *gui*, meaning *yin* demon or ghost.

As a component of the three treasures, *shen* refers to the personal spirit, or mind, of a human, which is created from the union of the *jing* with the *yuan qi* of the cosmos, which enters the body upon the first breath of a newborn infant. The *shen* leaves the body at the moment of death. The seat of the *shen* is the upper *dantian* (*yintang*), where thoughts and feelings are determined.

Confucianism views the *shen* as venerated ancestral spirits.

In *neidan*, *shen* may be referred to as mind, which consists of two layers, the outer and later ordinary consciousness, or cognition (fire) (*shishen*), and the inner and earlier spiritual consciousness, or intuition (water) (*yuanshen*). Ordinary consciousness consists of sense perception, feelings, and thoughts, while the spiritual consciousness refers to a higher self that pervades the cosmic integrity. After birth, spiritual consciousness becomes latent and

hidden, due to the conditioning of the ordinary consciousness to cover it. Through meditation (*neidan*), the adept can reestablish the connection with the original spirit, or spiritual consciousness, after eliminating the external influences of the ordinary consciousness.

The sublimation of *jing* into *shen* is the refinement of the most coarse (physical) substance to the most delicate (psychic) substance.

“Although the spirit is produced from life essence and qi, nevertheless that which governs and selects life essence and qi controls their function, is the spirit of the heart.” (Zhangshi as quoted in Mann 58)

- ⊙ *Jing* (vitality, essence): pre-heaven
 - Most coarse and dense (earth realm)
 - Formed from food and water
 - Indicates inherited constitution
 - Stored in kidneys (lower warmer): bone development
 - Indicates inherited physical constitution
 - Foundation for *qi* and *shen*
- ⊙ *Qi* (energy, breath): post-heaven
 - Most refined (human realm)
 - Formed from food, water, and air
 - Indicates *qi* produced or depleted day to day
 - Produced by stomach and spleen (middle warmer)
 - Governed by lungs
 - Indicates daily energetic condition
- ⊙ *Shen* (spirit, mind): eternal
 - Most immaterial and subtle (heaven realm)
 - Formed from *jing* (pre-heaven) and *qi* (post-heaven)
 - Indicates emotional and mental condition
 - Dwells in heart (upper warmer)

Qi correlates with *yang*, while blood correlates with *yin*. The *qi* creates the *shen*, which controls it. *Jing* and *qi* are the creators of the *shen*, while the *shen* commands the *jing* and *qi*. The created rules its creator.

Interaction of Heaven and Earth:

- ⊙ Living naturally means lengthening the *yang*, or subtle cycle.
- ⊙ Living supernaturally means to eliminate *yin*, or course sphere, and become purely subtle.

Sanchung: Three Worms

Taoists believe the three worms to be transcendental beings of impermanent form, demons or ghosts, who inhabit the three *dantians*. The three worms are like spectres that drain the life force of a human, thus preventing the attainment of immortality. They cause disease and also inform heaven of human transgression so that the deities (*Siming/Zaojun*) may shorten their lifespan. Therefore, Taoist adepts strive to abstain from eating grains (*bigu*), to prevent nourishing the three worms. Taoists may also fast and meditate on the days that the three worms ascend to heaven, in order to prevent them from informing the Jade Emperor of human transgression.

The first worm dwells in the upper *dantian* (*niwan*), in the brain, causing blindness, deafness, loss of teeth and hair, halitosis, and sinus congestion. The second worm dwells in middle *dantian* (*shanzhong*), in the heart, causing heart disease, asthma, and melancholy. The third worm dwells in the lower *dantian* (*qihai*), at the navel, causing intestinal disorders, skin diseases, rheumatism, and lack of will power.

Correspondences:

THREE SPHERES OF HEAVEN			
Aspect	Heaven	Humanity	Earth
Generating Breath (qi)	<i>Xuanqi</i>	<i>Yuanqi</i>	<i>Shiqi</i>
Primordial One (Sanyuan) Pure One (Sanqing)	<i>Yuanshi Tianzun</i> (Venerable Celestial One of the Original Beginning) <i>Yuqing</i>	<i>Shenbao Tianzun</i> <i>Taiqing</i> <i>Laojun</i> (Lord Lao)	<i>Lingbao Tianzun</i> <i>Shangqing</i> <i>Daojun</i> (Lord Dao)
Stellar God (Sanxing)	<i>Fushen</i>	<i>Shoulao</i>	<i>Caishen</i>
August One (Sanhuang)	<i>Tianhuang</i>	<i>Taihuang</i>	<i>Dihuang</i>
Noble One (Sany)	<i>Tianyi</i>	<i>Taiyi</i>	<i>Diyi</i>
Ancient Emperor (Sanguan)	<i>Tianguan</i>	<i>Shuiguan</i>	<i>Diguan</i>
World Emperor; Demigod (Sage-King)	<i>Fu Xi</i>	<i>Huangdi</i>	<i>Shennong</i>
Sage-King	<i>Yu</i>	<i>Yao</i>	<i>Shun</i>
Immortal (Xian)	Celestial	<i>Kunlun</i>	Terrestrial
Time	Future	Present	Past
Direction	East, South	Center	West, North
Orientation	Left	Center	Right
Color	Azure	White	Yellow
Symbol	Open circle: <i>yang</i>	Blend: <i>Taiji</i>	Filled circle: <i>yin</i>
Shape	Circle; Hexagon	Octagon; Triangle	Square
Heaven	Sun	Stars	Moon
Earth	Mountains	Plains	Rivers
Hell (Judgment Court)	Left: Great <i>Yang</i> Fire (hears life cases)	Center: Knife Wind/Divine Wind (cuts through joints; deliverance from corpse)	Right: Great <i>Yin</i> Water (hears death cases)
Humanity	Father	Child	Mother
Society	Sovereign	People	Minister
Ethics	Method (<i>dao</i>)	Harmony/Peace (<i>an</i>)	Virtue (<i>de</i>)
Consciousness	Archetypal (idea)	Ectypal (sign)	Typal (actual)
Balancing Agent	Principle	Understanding	Instinct
Function	Thought	Speech	Action
Occupation	Disciple	Master	Servant
Pursuit	Discipline	Devotion	Diligence
Accomplishment	Prosperity (<i>lu</i>) (wealth/knowledge)	Happiness (<i>fu</i>) (contentment)	Longevity (<i>shou</i>) (health)
Body scope	Head	Torso (heart)	Whole body (navel)
Alchemy	Inner (<i>neidan</i>)	Golden (<i>jindan</i>)	Outer (<i>waidan</i>)
Heavenly relationship w/Humanity	<i>Dao</i> (method/God); Philosophy	<i>Daozang</i> (text/word); Philosophical Application: Divination Oracle (<i>Yijing</i>)	<i>Daoshi</i> (master/messiah); Cosmology
Vitality (Jing)	Saliva (rain from heaven)	Body fluid	Semen (dew from earth)
Breathing	Inhale (nose)		Exhale (mouth)
Sublimation	<i>Yang</i> (<i>qi</i> : breath) Fire Wind	Golden (<i>qi</i>) Elixir (<i>jing</i>)/ Divine Juice/ Pearl/ Immortality Pill Thunder	<i>Yin</i> (<i>jing</i> : saliva and semen) Water Rain
Alchemical Ingredient	Gold (ruler: sun)	Lead (yellow germ)	Mercury (minister: moon)
Viscera	Upper Warmer: heart/lung	Middle Warmer: spleen/liver	Lower Warmer: kidney
Dantian	<i>Yintang</i> / <i>Niwan</i> / <i>Baihui</i>	<i>Shanzhong</i> / <i>Lingtai</i>	<i>Qihai</i> / <i>Mingmen</i> ; <i>Zhongwan</i>
Treasure (Sanbao)	<i>Shen</i> : Spirit/Mind	<i>Qi</i> : Energy/Breath	<i>Jing</i> : Vitality

FOUR PHASES OF ENERGY (SIXIANG):

In *Yijing* numerology, fourness is expressed quantitatively in the second dimension (2²) as two axes of lines. The four phases, or cardinal directions, can be expressed geometrically as a

square inscribed in a circle, specifically the lower circle (½ diameter) drawn within the original circle. (see fig. 2, 16)

Characterization of Phases: (see fig. 24)

- ⊙ Strong *Yang*: old *yang*, strong nuclear force
- ⊙ Strong *Yin*: old *yin*, weak nuclear force
- ⊙ Lesser *Yang*: young *yang*, light force, electromagnetism
- ⊙ Lesser *Yin*: young *yin*, heavy force, gravity

THE DIVISION OF THE SUPREME ULTIMATE			
<i>TAIJI</i> (Supreme Ultimate)	<i>LIANGYI</i> (<i>Yin</i> and <i>Yang</i>)	<i>SIXIANG</i> (4 Phases)	<i>BAGUA</i> (8 Trigrams) (Former Heaven)
<i>Taiji</i> / <i>Wuji</i>	<i>Yang</i>	Lesser <i>Yang</i> (wood)	6 <i>Kan</i> (middle <i>yang</i>)
			5 <i>Sun</i> (strong <i>yin</i>)
		Greater <i>Yang</i> (fire)	2 <i>Dui</i> (least <i>yin</i>)
			1 <i>Qian</i> (pure <i>yang</i>)
	Center: <i>Zhong</i>		
	<i>Yin</i>	Lesser <i>Yin</i> (metal)	4 <i>Zhen</i> (strong <i>yang</i>)
			3 <i>Li</i> (middle <i>yang</i>)
		Greater <i>Yin</i> (water)	8 <i>Kun</i> (pure <i>yin</i>)
			7 <i>Gen</i> (least <i>yang</i>)

PENTOLGY OF FIVE ELEMENTS (WUXING): Five Phases of Energy (see fig. 30-39)

The five elements, also known as the five movers, or five virtues (*wude*), wood (*mu*), fire (*huo*), earth (*tu*), metal (*jin*), and water (*shui*), are actually abstract expressions of phases of energy transformation. The five element theory can be traced back to Chinese philosopher Zhou Yan (350-270 BCE), who either invented or compiled the doctrine. The five element theory, developed after *yin* and *yang*, was a numerological expansion of the Naturalist School (*Yinyangjia*), which had great influence over the state of ancient China, giving the five elements political connotation. The ancient naturalist philosophers, sages, or masters of method (*fangshi*), held a prestigious position equivalent to modern scientists. The earliest references refer to the five elements as "seats of government" (*fu*), or "ability, talent, material" (*cai*), and were six rather than five. In terms of the six seats of government, grain was considered the 6th element.

According to the great historian Su Ma Qian, Zhou Yan's method of classification consisted of first examining small phenomena and then expanding gradually to larger until reaching the limitless. Zhou Yan applied the five element theory to space (geography: mountains, rivers, animals, etc.) and time (historical reigns of emperors). Zhou Yan claimed that politics and sociology followed the phase sequence of the five elements. According to the *Spring and Autumn Annals of Master Lu* (*Lushi chunqiu*), which describes Zhou Yan's philosophy of history, heaven reveals an elemental portent to humanity whenever a king is about to appear.

The four phases are expressed on a receptive field, which is considered the fifth phase. The receptive field, or holding force (harmonizing), activates the rotation of the four phases, thus there are actually 5 phases in a cycle of movement.

The five elements are not five different concrete substances as the early Confucianists wrote about in the *Great Plan*, or *Great Norm* (*Hongfan*, a chapter in *Shujing*), but rather one cosmic force differentiated into five abstract energies, which was developed by Zhou Yan of *Yinyangjia*. The *Hongfan* also teaches that the world of nature is dependent on the world of humanity, therefore the inadequate conduct of a ruler will cause abnormal phenomena in nature.

The five elements are represented geometrically by a pentagram inscribed in a pentagon inscribed in a circle.

Characterization of Phases:

- ⊙ Lesser *Yang*: wood symbolizes sprouting (nurturing)
- ⊙ Strong *Yang*: fire symbolizes expanding (advancing)
- ⊙ Lesser *Yin*: metal symbolizes contracting (consolidating)
- ⊙ Strong *Yin*: water symbolizes returning (yielding)

- ⊙ Center (0): earth symbolizes harmonizing (unifying)

Origin of Movement:

All movement comes from stillness. Stillness is the central pivot point for movement. The earth element represents the center of the universe. (see fig. 37-38; also *Hetu* below)

The *Hetu* was a prototype for the Former Heaven Sequence of trigrams of the *bagua*, a numerological arrangement of the elements, and therefore significant in *Yijing* numerology. According to legend, it was discovered on a dragon-horse (unicorn) emerging from the river *Ho* by the shaman-king *Fu Xi*.

Elemental Numerology according to *Hetu*: (see fig. 39)

Designated elemental numbers have 5 added to them. Five (elements) are associated with earthly phenomenon, while six (climates) are associated with heaven phenomenon. In *Yijing* numerology, all five elements have *yin*-earth (even) numbers and *yang*-heaven numbers (odd). Odd numbers characterize the birth quality of an element, while even numbers characterize the growth and perfection of an element.

- ⊙ Water: 1, 6
- ⊙ Fire: 2, 7
- ⊙ Wood: 3, 8
- ⊙ Metal: 4, 9
- ⊙ Earth: 5, 10 (0)

This arrangement reflects the anatomical position of the seasonal phases, the internal viscera, the triple warmer system, and emphasizes the middle warmer (spleen and stomach) as the pivotal element.

Interrelationships: Laws of Movement (see fig. 30)

Chinese medicine examines three sequences. Since there are five elements, their laws of movement (sequences), generating, controlling, overacting, or insulting can be studied within a particular geometrical model: a pentagram inscribed in a pentagon inscribed in a circle, with each element designated at a pentagram vertex point.

There are two characterizations of elemental sequence, normal and abnormal. Normal (physiological) relationships, generating and controlling, promote elemental balance. The two sequences form an elemental triangle (ie. wood controls earth, but earth generates metal which controls wood), which promotes a self-regulating system of balance. Abnormal (pathological) relationships, generating (deficient or excess), overacting (excess), and insulting (deficient), occur during elemental imbalance.

Generating (interpromoting, creative, 'mother-son' relationship): (*sheng*)

- ⊙ Cycle: wood→fire→earth→metal→water
- ⊙ Representation: clockwise motion about the pentagon
- ⊙ Image: wood fuels fire; fire (molten core) makes earth; earth creates metal; metal holds water; water feeds wood

A sound (water) expresses a thousand pictures. A picture (wood) expresses a thousand words. A word (fire) expresses a thousand thoughts. A thought (earth) expresses a thousand feelings (metal). Thus, a picture expresses a billion feelings, and a sound expresses a trillion feelings.

Controlling (interacting, restraining): (ke)

Controlling actually means supporting rather than suppressing (organ functions).

- ⊙ Cycle: wood→earth→water→fire→metal
- ⊙ Representation: clockwise motion about the pentagram
- ⊙ Image: wood pierces earth; earth dams water; water douses fire; fire melts metal; metal cuts wood

Overacting (destructive):

This sequence follows the same as the controlling, but an element gets out of control “over-controls,” becoming excessive causing a decrease in the controlled element.

Insulting (counteracting, opposite direction of controlling):

- ⊙ Cycle: wood→metal→fire→water→earth

The Birth of the Cosmic Volumes: Elemental Polyhedra (see fig. 34-36)

“The five elements: wood, fire, earth, metal, water, encompass all the phenomena of nature. It is a symbolism that applies itself equally to man.” –Suwen

As already stated, $\sqrt{2}$ divides the surface of the square, $\sqrt{3}$ divides the volume of a cube, and is the length of the *vesica piscis* axis, and $\sqrt{5}$ is the length of a diagonal bisecting two squares. These roots are considered the trinity of generative principles. These three root relationships are all that are necessary for the formation of the five regular polyhedra, which are also representational of the five elements.

Plato studied the correlation of four earthly elements and one heavenly element with the properties of the five regular polyhedra, so coined the Platonic solids.

Primitive chaos is described as disorganized trace elements of fire, water, earth, and air. The soul of the cosmos (God), gave them order (shapes). The formation of any volume requires triangulation. (Lawlor) The constructive triangles consist of isosceles (45° triangles) and scalene (30°/60° triangles). Transformation is the break down of a regular solid into its constituent triangles and then the recombination of the triangles to form a different solid. The chaotic elements transformed into the ordered elemental volumes (Platonic solids; polyhedra). Each polyhedron is defined by a certain element depending on its shape and degree of mobility. (see table below and fig. 34)

Elemental transformation depends on polyhedra in motion (generative jitterbug; or spinning and pulsing polyhedra that create each other within each other). Elemental equilibrium depends on polyhedra stillness. Change in size causes change in position. The maintenance of constant disequilibria ensures that the perpetual motion of the constituents (polyhedra) shall continue unceasingly. There is no equilibrium in the original chaos. The volumes express the manifestation of the material world, a process that links heaven with earth. They reenact the cosmic history.

ELEMENTAL ASSIGNMENTS FOR THE POLYHEDRA			
Polyhedron	Western Element	Chinese Equivalent Element	Characteristics
Earthly Elements			
Cube	Earth	Earth	Most immobile; made of isosceles triangles
Icosahedron	Water	Water	Least mobile next to the cube; largest; least sharp
Octahedron	Air	Metal	Intermediate mobility; second sharpest
Tetrahedron	Fire	Fire	Most mobile; smallest; sharpest
Heavenly Element			
Dodecahedron	Ether	Wood	Least mobile next to icosahedron

Neolithic stones (“*calcis*” which evolved into “*calculus*” and “calculation”) in the shape of polyhedra (Platonic solids) were made from observing the movement patterns of the stars and

planets. Since the planets reside in the heavens, their movement patterns (geometry), and thus the polyhedra are classified as archetypal. It is for this reason that stone polyhedra were used for divination.

In Egyptian mythology, *Nun*, the cosmic ocean, represents pure undifferentiated spirit, or space without limit of form; preceding any god; it is pure potentiality (the void). By seed or will of the creator, who is within this Nun, the undifferentiated space is impelled to contract and coagulate itself into volume. Thus *Atum*, the creator, first creates himself or distinguishes himself from the undistinguishable *Nun* by generating volumes, so that creation might begin. (Lawlor)

Creation is distinction or definition. Definition requires the generation of volumes.

In Hindu metaphysics (mythology), each polyhedron was symbolic of envelopes of consciousness, which were believed to interact with the physical body of man, who is the reenactment of the cosmic history. The whole material coagulation begins with the Φ seed, the fire spirit (triangulation of form into polyhedral volumes), of the supreme creator, *Brahma*, analogous to *Atum*.

Purusha, the cosmic man, is associated with the icosahedron as the seed image of *Brahma*. The icosahedron is the first form that all other forms arise naturally from. It represents the unmanifested potential correlating to the Great Void. The icosahedron is the only polyhedron that doesn't touch other polyhedra.

Prakriti, the dodecahedron, represents the feminine power of creation and manifestation (touching all other generated polyhedra). Since the dodecahedron is made up of 12 pentagonal faces, it represents the quintessence of the natural universe; the Great *Qi*.

At the envelope of the natural world, with the star tetrahedron and the octahedron, it is the $\sqrt{2}$, which is active. The cube (earthly manifestation of unity) of matter is structurally stabilized by the star tetrahedron, which represents the duality of *qi*, the *yin* and *yang*. The octahedron, the heart of the cosmic solid, represents the crystallization of matter, which has the clarity of a diamond.

POLYHEDRA GENERATION										
	Polyhedron	Element	Zang-fu	Envelope <i>Kosa</i>	Seat	Virtue	Faces	Vertexes	Vectors	Vector Length
T	Icosahedron (outer)	Water	K/ UB	Bliss/ Inspiration <i>Ananda</i>	Meditative Union	Willfulness	20	12	30	Φ
	Dodecahedron	Wood/ Ether	Lv/ GB	Knowledge <i>Vijnana</i>	Innate Knowledge by Identity	Tolerance	12	20	30	$1/\Phi$
	Cube	Earth	Sp/S	Mind/ Thought <i>Mano</i>	Pure Reason	Patience	6	8	12	1
I	(Star) Tetrahedron	Fire	H/ SI, P/TW	Energetic <i>Prana</i>	Intuitive Mental Faculty	Calmness	4	4	6	$\sqrt{2}$
	Octahedron	Metal/ Air	L/LI	Food/ Physical <i>Anna</i>	Instinctual Mind	Zeal	8	6	12	$1/\sqrt{2}$
	Icosahedron (inner)	Water			Ultimate Perfection of Body in its Physical Manifestation					$1/\Phi^2$

T = transpersonal

I = individual

The last column (Vector Length) is dependent on the radius of the original circle and its division by Φ .

Note:

Each envelope or body of consciousness of the human individual interpenetrates or encompasses the following one. The second through fourth envelopes (*vijnana*, *mano*, and *prana*) consist of the ethereal body (*linga sarira*) and the fifth envelope (*anna*) is the gross material body (*sthula sarira*).

Correspondences: (Veith)

The elemental correspondences to phenomenon can be studied (pentology) through different scopes, such as astrological, ecological, sociological, spiritual, physiological, sensual, pathological, and medical. All phenomena have elemental attributes due to their resonance at a particular frequency. This elemental resonance can be expressed as a sphere of influence, which interconnects many functions and attributes beyond the phenomenon itself.

Five Mountains of Kunlun: Axis Mundi

The five mountains in the *Kunlun* range had elemental designations, with the central mountain, *Kunlun*, extending up to touch the pole star and rooting in the underworld at the Yellow Springs. *Kunlun* mountain was considered home to the Queen Mother of the West (*Xi Wangmu*), and the earthly immortals.

Five Sacred Mountains Peaks of China: (Little)

In ancient China, the mountain was worshiped as spirit of the earth. As the highest place on earth, which touched the sky, it served as a link between heaven and earth. This link provided the most appropriate space for interior alchemy (ie.meditation) and resources for exterior alchemy (ie.herbs and minerals). The mountain became the chosen site of serenity for hermitages, whose monks endeavored in refining their spirits.

Wind, rain, light

Life sings in harmony

- 1) Taishan (east): is considered the abode of the Supreme Deity of the Underworld (*Dongyue Dadi*) (see 'Immortal' above); it is also considered the burial site of Confucius
- 2) Huashan (west): is near the ancient capital Xian (Tang Dynasty); a precipice of the immortal's palm is imprinted on the face of the mountain
- 3) Hengshan (south)
- 4) Hengshan (north)
- 5) Songshan (center)

Note: There are two different mountains for Hengshan.

Agriculture Deities: (Stevens)

Agriculture depends upon the subtle balance of the atmospheric forces, which according to myth are regulated by God of Thunder (*Leigong*), God of Wind (*Fengshen*), God of Rain (*Yushen*), and the water regulator, Dragon King (*Longwang*). According to myth, the atmospheric deities have the authority to delay (draught) or overdo (floods) their responsibilities at whim, or as punishment for severe human transgressions, resulting in draughts or floods that cause famine and destruction. Therefore, it is widely believed that there is a link between human behavior and divine behavior (weather). If a deity's action or nonaction is unjustified, a human may petition a superior deity to punish the divine transgressor.

The four storm gods elementally correspond to the four quarters (*sigong*), which parallels the generation of a storm. Wind (*Fengshen*) takes the eastern quadrant, which generates thunder (*Leigong*) in the south, which generates rain (*Yushen*) in the west, which generates flooding (*Longwang*) in the north.

Leigong: Thunder God, Thunder Duke

The Thunder God (*Leigong*) is an impersonal, stern but benevolent deity that expels evil. His consort is the Lightning Matron (*Dianmu*). Lei Zhenzi, one of the Sons of Thunder, whose image is identical to *Leigong*, was born out of a celestial egg. Both have been carved into buildings for protection against lightning.

Leigong belongs to the five-deity Celestial Board of the Ministry of Thunder, whose chairman is *Leizu*, whom he is often confused. *Leizu* is portrayed as a Taoist, dressed in robes, hair in a bun, third eye, and holding a wish-fulfilling magic scepter (*ruyi*). Subordinate to *Leizu* are *Leigong* (thunder) portrayed with bat's wings, a bird's head and talons, and a blue human body, who wears a loin cloth and beats a drum with a hammer to create thunder, *Dianmu* (lightning), with mirrors or lightning sparks in each hand, *Fengbo* (wind) with a flag and a wind wheel, and *Yushi* (rain) with a rain dragon or watering can.

It is believed that *Leigong* and *Dianmu* have punished evil with thunderbolts, even for transgressions done in past lives, but only after receiving instruction from the Jade Emperor.

Long: Dragon

The dragon is the Taoist representation of the *yang* principle, which is usually surrounded by water or clouds (*yin*). Chinese mythos knows five types of dragon, which have elemental designation. Celestial dragons (fire) guard the abodes of the deities; dragon spirits (wood) regulate the wind and rain; earth dragons (earth) cleanse rivers and deepen oceans; treasure-guarding dragons (metal); and imperial dragons (water) who have five talons instead of four.

Longwang: Dragon King

In Taoist mythology, the ministers of the Celestial Ministry of Water, or Dragon Kings (*Longwang*), dwell in palaces at the bottoms of various bodies of water (oceans, lakes, rivers, streams, springs, and wells). *Longwang* are subordinate to *Yuanshi Tianzun* to whom they submit reports annually. *Longwang* visit heaven in the spring and return to the deep in autumn. Dragon Kings, storm riders, are the guardians of the various bodies of water, believed to be a direct cause of earthquakes, fogs, and floods, and are responsible for rainfall, which is a fundamental factor for crop fertility.

Dragon Kings are lesser than atmospheric deities, in that they can only provide or withhold rainfall on the orders of the Jade Emperor. In the case of prolonged draughts, people display images of the Dragon King in the sun until he relents and provides rain.

Dragon Kings have jurisdiction over rain and funerals. If a bad omen occurs at a funeral, the assistance of a Dragon King may be implored for protection against possible disaster for the descendents of the deceased. Taoism distinguishes between Celestial, Oceanic, and Elemental Dragon Kings.

Wushi: Five Corpses

The five types of contaminated energy found in the five viscera are allocated with the five colors. The *wushi*, like the *sanchung*, are believed to decrease the life span, so meditation and fasting was adopted.

Wudi: Demigods of Humanity, World Emperors, Five Sage Kings

Myth describes the five sage kings as having incredible longevity. In modern times this has been described as dynasties. All five emperors, believed to have lived during the 3rd millennium BCE, highlight phases in cultural development. The first three kings, known as the Three August Ones (*Sanhuang*), *Fu Xi*, *Shennong*, and *Huangdi*, are most legendary for their contributions to cultural development. The last two, *Yao* and *Shun*, are considered semi-legendary. The reigns of the five emperors ends with the decline of the Shang dynasty. Confucius only mentions *Yao*, *Shun*, and *Yu*. The *Wudi* corresponds to the five elements.

ATTRIBUTES OF ELEMENTAL PENTOLOGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Astrological/Cosmological					
Platonic Elements	Ether	Fire	Earth	Air	Water
8 Trigrams	<i>Zhen, Sun</i>	<i>Li</i>	<i>Kun, Gen</i>	<i>Dui, Qian</i>	<i>Kan, Dui</i>
Directional Hetu Number	8	9	5	7	6
10 Celestial Stems	1, 2 (<i>Jia, Yi</i> : armor, a hook)	3, 4 (<i>Bing, Ding</i> : fire, an unknown person)	5, 6 (<i>Wu, Ji</i> : flourishing, extreme)	7, 8 (<i>Geng, Xin</i> : evening star, bitter)	9, 10 (<i>Ren, Gui</i> : great north, water)
12 Earthly Branches	<i>Yin, Mao</i>	<i>Si, Wu</i>	<i>Chou, Chen, Wei, Xu</i>	<i>Shen, Yu</i>	<i>Zi, Hai</i>
Cyclical Numbers	5, 6, 19, 20, 27, 28, 35, 36, 49, 50, 57, 58	3, 4, 11, 12, 25, 26, 33, 34, 41, 42, 55, 56	7, 8, 15, 16, 23, 24, 37, 38, 45, 46, 53, 54	1, 2, 9, 10, 17, 18, 31, 32, 39, 40, 47, 48	13, 14, 21, 22, 29, 30, 43, 44, 51, 52, 59, 60
Dragon/General	Azure/Green	Red	Yellow	White/Blue	Black
Star Palace/ Sacred Animal	Azure Dragon	Vermilion Bird/ Phoenix	Yellow Dragon/Ox	White Tiger/ Dog/ Unicorn/ <i>Ling</i>	Black Tortoise/ Dark Warrior/ Snake
Animal Class	Scaled	Feathered	Naked	Hairy	Shelled
Heavenly Bodies	Stars	Sun	Earth	Lunar Mansions	Moon
Planet	Jupiter	Mars	Saturn	Venus	Mercury
Season	Spring	Summer	Late summer	Autumn	Winter
Moon Phase	First Quarter (waxing)	Full Moon		Last Quarter (waning)	New Moon
Direction	East	South	Center	West	North
Peak Time	Dawn	Noon		Dusk	Midnight
Time	Cock to dawn→ <i>yang w/in yin</i>	Dawn to midday→ <i>yang w/in yang</i>	Extreme <i>yin</i>	Midday to dusk→ <i>yin w/in yang</i>	Dusk to cock→ <i>yin w/in yin</i>
Ecological					
Control	Sun	Life	Universal Stability	Moon	Death
Growth & Development	Germination	Cultivation	Transformation	Harvest	Storage
Phase	Generating	Developing	Stabilizing/ Harmonizing	Contracting	Returning
Topography	Sea	Sun and Dew	Fertile Land	Hills	Mountain
Feature Shape	Columnar: tall soaring hills, chimneys, narrow skyscrapers, minarets, pillars	Pointed: sharp mountain peaks, church and temple spires	Flat: flat hills, plateaux, table mountains, flat roof buildings	Round: gently rounded summits, domes	All shapes and no shape: irregular and undulating hills, complex structures
Material	Wood	Plastics, animals	Brick	Metal	Glass
Climate	Wind	Heat	Humidity	Dryness	Cold
Weather	Wind	Heat	Sunshine	Cold	Rain
Sacred Peak	Taishan	Hengshan	Songshan	Huashan	Hengshan
Grain	Wheat/Corn	Gluten (Hemp)	Millet	Rice	Bean (Pulse)
Sacrificial Animal (Meal)	Sheep	Fowl	Ox	Horse/Dog	Pig
Mineral	Realgar	Cinnabar		Orpiment	Malachite
Venom	Centipede	Toad	Spider	Scorpion	Snake
Sociological					
Wartime Strategy	Advance	Attack	Hold	Consolidate	Yield
Ministry	Agriculture	War	State	Justice	Works
Occupation	Electrical worker, professional	Soldier, professional	Farmer, laborer, storekeeper	Laborer, clerical worker	Miner, chemical worker, clerical worker
Political	Loyal Subjects	Affairs of State or Public Works	Emperor/Prince	Ministers	Produce or Material Things
Emperor	Heaven Sovereign (medicine): <i>Taihao/ Fu Xi = Chung</i> (animal tamer)	Earth Sovereign (medicine/ agriculture): <i>Yandi/ Shennong = Li</i> (divine farmer)	Human Sovereign (civilization): <i>Huangdi = Koulong</i>	Longevity Sovereign: <i>Xiaohao = Kai</i>	<i>Chuanhu = Xiuxi</i>
Dynasty	<i>Xia</i>	<i>Zhou</i>	<i>Huangdi</i>	<i>Shang</i>	<i>Qin?</i>

ATTRIBUTES OF ELEMENTAL PENTOLGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Guardian Spirit	<i>Kumeng</i>	<i>Zhouyong</i>	<i>Houtu</i>	<i>Rushou</i>	<i>Xuanming</i>
Place of Sacrifice	Doors	Hearth	Center	Gates	Passageways
Implement	Compass	Ruler	Plumbline	T-square	Scales
Buddhism/Hinduism (see appendices)					
Element	Ether/Aether	Fire	Earth	Air (Heaven)	Water
Seed syllable	Om	<i>Hrih</i>	<i>Tram</i>	<i>Ah</i>	<i>Hum</i>
<i>Mahamandala</i> Buddha	<i>Mahavairocana</i>	<i>Amitabha</i>	<i>Ratnasambhava</i>	<i>Amoghasiddhi</i> (creation)	<i>Akshobhya</i>
Direction	Center	West	South	North	East
Element Color	Blue	Red	Yellow	Green	White
Buddha Color	White	Red	Yellow	Green	Blue
Self Factors	Energy	Action	Body	Thought	Emotion
<i>Skanda</i> (mind-body element)	Consciousness/ Identity (<i>Vijnana</i>)	Perception (<i>Samjna</i>)	Form (<i>Rupa</i>)	Discrimination/ Volition (<i>Samskara</i>)	Sensation (5 senses) (<i>Vedana</i>)
<i>Prajna</i> (wisdom)	Void/Realization (<i>dharma</i>)	All Discriminating	All Embracing (equality)	All Accomplishing	All Reflecting
Animal Throne	Lion	Peacock	Horse	<i>Garuda</i> = birdman that destroys dragons	Elephant
Emblem	Wheel	Lotus	Jewel	<i>Visvavajra</i>	<i>Vajra</i>
Emblem Seed Syllable	<i>Om</i>	<i>Padme</i>	<i>Mani</i>	<i>Ah</i>	<i>Hum</i>
<i>Mudra</i> (Gesture)	Wheel	Meditation	Giving	Fearlessness	Earth-touching
<i>Karmic</i> Factor	Mental stain (ie. envy/hatred) (<i>klesa</i>)	Act (effort) (<i>prayoga</i>)	Object (<i>vastu</i>)	Mental satisfaction (accomplishment) (<i>nispati</i>)	Intention (<i>samjna</i>)
<i>Karmic</i> Suffering	Self-centeredness/ Depression	Repetitive or fixed patterns of mind/ Worry	Physical appetites/ Obsession	Negative attitudes/ Anguish	Compulsive pleasures/ Compulsion
<i>Topa</i> Shape (destructive ascension)	5 = <i>Mani</i> / Jewel	3 = Triangle	1 = Square	4 = Half Circle	2 = Circle
<i>Mandala</i>	The Observer	<i>Karma</i> (Creations)	<i>Maha</i> (All Body)	<i>Dharma</i> (Seed sounds)	<i>Samaya</i> (Symbols)
Mountain		<i>Omei</i>	<i>Jiuxia</i>	<i>Wutai</i>	<i>Puto</i>
Heavenly King/ Buddhist Guardian <i>Chinkang</i>	<i>Molijing</i> : Land Bearer: white face, carries jade ring, spear, and magic sword	<i>Molihong</i> : Lord of Growth: red face, holds umbrella		<i>Molihai</i> : Far Gazer: blue face, carries 4 string guitar	<i>Molishou</i> : Well-Famed: black face, carries 2 whips, bag, and snake
<i>Amoghasiddhi</i> <i>Bodhisattva</i>	<i>Vajrayaksa</i> (Wisdom: skillfully conquering obstacles)	<i>Vajrakarma</i> (Protecting: making offerings)		<i>Vajraraksa</i> (Compassion: protects student from lethargy and wastefulness)	<i>Vajrasandhi</i> (Enlightenment: last of 16 stages of perfection)
<i>Bodhisattva</i> <i>Mudra</i> Fist	Fists at heart w/wrist slightly bent	Clasped hands overhead	One finger spearhand	Chest level fist w/knuckles protruding	On guard
<i>Bodhisattva</i>		<i>Acalarajah</i>	<i>Ksitigarba</i>	<i>Manjusri</i>	<i>Avalokitesvara</i>
<i>Bodhisattva</i> Vow	To attain enlightenment	To end all suffering	To follow the Buddha's path	To study the Buddha's teaching	To save all beings
Unskillful Craving	Extinction	Power	Possessions	Knowledge	Sensations
Mental Affliction	Ignorance	Hatred	Greed	Confusion	Self Belief
Mental Affliction Remedy	Familiarizing oneself w/principles of causality	Generation of compassion towards others	Meditations upon transitory nature of all existent things	Meditation on breathing process and rhythms	Discriminating between various components and activities which create consciousness
Relationships	Parents	Teacher	Down = Servants Up = <i>Brahmins</i>	Children	Friends
Christianity/Hebrew (see appendices)					
Biblical Archangel	Ezekiel	Gabriel		Michael	Lucifer

ATTRIBUTES OF ELEMENTAL PENTOLOGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Biblical Gospel	Luke Symbol: Ox (power, sacrifice) Christ Teaching: To Greeks (Good Physician/ Savior of Mankind)	John Symbol: Eagle (truth) Christ Teaching: To Eternity (Eternal Son/Incarnate Word)		Mark Symbol: Lion (courage, dignity, energy) Christ Teaching: To Romans (Son of God/Lord of the World)	Matthew Symbol: Man/King/Christ Christ Teaching: To Jews (Messiah of Jews)
Kabalic Animals	Horned, fishtailed creature	Winged Sphinx		Dog	Snakes
Spiritual/Psychological					
Blessing	Health, Vitality, Strength	Love, Marriage, Social Harmony	Happiness, Wealth	Purity, Honesty	Achievement, Intelligence
Spiritual Resource	Hun: Soul; Ethereal Soul	Shen: Spirit	Yi: Intelligence	Po: Corporeal Soul; Animal Spirit	Zhi: Will Power
Personality Strength	Bearing	Imagination	Intellect	Eloquence	Attentiveness
Personality Qualities	Casual, creative, lover of nature and children	Lively, quick, aggressive	Stable, reliable, practical, primitive, conservative	Progressive, calculated, determined	Contemplative, communicative, restless
Manner	Casual	Educated	Circumspect	Vigorous	Tranquil
Virtue	<i>Ren:</i> Benevolence	<i>Yi:</i> Righteousness	<i>Li:</i> Propriety	<i>Chi:</i> Knowledge	<i>Xin:</i> Faith
Ideal Interaction	Trusting	Opening	Connecting	Releasing	Aligning
Discipline	Tolerance	Calmness	Patience	Readiness	Will-power
Emotion (Temperament)	Anger/Depression	Joy/Worry	Pensiveness/ Obsession	Grief	Fear
Taijiquan Hand Maneuver	Repulse monkey	Fair lady works shuttles	Part horse's mane	Chop	Snake creeps down
Taijiquan Footwork	Step and look left	Advance	Stand firm in middle	Step and look right	Retreat
Deity/Spirit	<i>Wuying-</i> Lv	<i>Siming-</i> H	<i>Taiyi-</i> nihuan/brain <i>Laozi-</i> Sp/S <i>Xuanmu-</i> Yellow Court; <i>guanyuan</i>	<i>Baiyuan-</i> L	<i>Daojun-</i> K/LW Progenitors- <i>youjue</i> L/E- <i>Fuxi</i> ; Sun R/W- <i>Nugua/ Doumu</i> ; Moon [At the back is "Obscure/Double Portal; Secret Gate" (<i>youjue</i>); in front, "Gate of Destiny" (<i>mingmen</i>)]
Physiological					
Zang-Fu (Viscera)	Lv/GB	H/SI, P/TW	Sp/S	L/LI	K/UB
System	Nervous	Cardiovascular: Spirit	Muscular	Respiratory	Reproductive
Tissue nourished	Muscle (tendon)	Blood vessel (pulse)	Flesh (muscle/fat)	Skin	Bone
Expands into	Nails	Color (face)	Lips	Body hair	Head hair
Sense	Sight	Words	Taste	Smell	Hearing
Sense Organ	Eye	Tongue	Mouth	Nose	Ear
Orifice	Eye	Ear	Mouth	Nose	Anus
Fluid	Tears	Sweat	Saliva	Mucus	Urine
Circulation of the 6 Arteries	Wind	Thunder penetrates	Air of a ravine	Heavenly climate (Throat: Earth climate)	Rain
Sensual					
Musical Note	<i>Soh</i>	<i>Lah</i>	<i>Doh</i>	<i>Ray</i>	<i>Mi</i>
Tone	<i>Jiu</i>	<i>Chi</i>	<i>Gong</i>	<i>Shang</i>	<i>Yu</i>
Healing Tone	<i>Xu</i> (Lv)	<i>He</i> (H); <i>Xi</i> (TW)	<i>Hu</i> (Sp)	<i>Qi</i> (L)	<i>Chui</i> (K)
Sound	Shout	Laugh	Sing	Weep	Groan

ATTRIBUTES OF ELEMENTAL PENTOLOGY					
Element	WOOD	FIRE	EARTH	METAL	WATER
Color	Green (Azure)	Red (Vermilion)	Yellow	White	Blue/Black
Taste	Sour	Bitter	Sweet	Pungent	Salty
Smell	Rancid	Scorched	Fragrant	Raw	Rotten
Polygon	Rectangle/Cone	Triangle	Square	Half-circle/Oval	Circle
Polyhedron	Dodecahedron	Tetrahedron	Cube	Octahedron	Icosahedron
Pathological					
Where evil <i>qi</i> resides	Armpits	Elbows	Hips/Thighs	Elbows	Knees
Flavor Action	Gathering/Binding	Strengthening	Retarding	Dispersing	Softening
Effect of overacting/ counteracting flavor on visceral tissue	Pungent →knots muscle Sour →injures muscles	Salty →hardens pulse Bitter →injures energy	Sour →toughens flesh Sweet →injures flesh	Bitter →withers skin Hot →injures skin and body hair	Sweet →aches bone Salty →injures blood
Healthy Tissues Strengthen Viscera	Muscle →H	Blood →Sp	Flesh →L	Hair/Skin →K	Marrow/Bone →Lv
Meridian Level	<i>Shaoyang</i>	<i>Taiyang</i>		<i>Taiyin</i>	<i>Shaoyin</i>
Life Expectancy for Uneven Pulse	18 days	9 days	4 days	12 days	7 days
Alchemical Ingredient	Realgar	Cinnabar	Gold	Orpiment	Malachite
Seasonal Patterns of Visceral Diseases					
Normal Pulse	Fine and delicate like strings of a musical instrument	Beats like a fine hammer	Soft and feeble; well-balanced	Small and rough	Small and like stone
Sickness	Head (wind: cough, nose bleed)	Viscera (food retention: chest, ribs)	Spine (cold in the center)	Shoulder & Back (intermittent fever)	4 Limbs (severe cold: cough, paralysis, convulsions)
Season to heal	Summer	Late Summer	Autumn	Winter	Spring
If improvement has not occurred, then disease holds graver in:	Autumn	Winter	Spring	Summer	Late Summer
If death does not strike, then it can be warded off in:	Winter	Spring	Summer	Late Summer	Autumn
Rise again in:	Spring	Summer	Late Summer	Autumn	Winter
Avoid:	Wind	Hot foods, hot clothes	Overeating, damp clothing	Cold food and drink, chilly clothing	Spicy food, warm clothes
Visceral Disease Patterns					
Animated Spirits	Morning	Noon	Sunset	Evening	Midnight
Heightened Spirits	Evening	Midnight	Sunrise	Noon	Last days of last months of seasons
Calm Spirits	Midnight	Early morning	Towards evening	Midnight	Towards sunset
Sickly Tendency	Disintegrate	Soften/Weaken	Work lazily	Close/Bind	Harden
Quick Food	Pungent to dispel	Salty to make pliable	Sweet to set it at ease	Sour for reception	Bitter to strengthen
General Treatment					
Method	Acupuncture (needle of flint), fish and salt→ internal burning (sea)	Acupuncture (9 needles), sour food and curd (sun, dew)	Massage, <i>qi gong</i> , exercise (fertile land)	Herbs, wool clothes (hills)	Moxibustion, milk (mountains)
Visceral Dietary Treatment					
Tonify	Pungent	Salty	Sweet	Sour	Bitter
Drain	Sour	Sweet	Bitter	Pungent	Salty
Quickly eat:	Pungent	Salty	Sweet	Sour	Bitter
Proper food	Sweet	Sour	Salty	Bitter	Pungent
Examples	Millet, dates, mallows	Peas, plums, leeks	Beans, chestnuts, coarse greens	Wheat, mutton, almonds, apricots	Gluten, peaches, onions

Liujia: Six Deities

The Ge Hong Taoist cosmology, influenced by the *Weishu*, incorporated six deities (*Liujia*), for heaven, earth, and the four seasons by regulating the time for divination, ritual, and spiritual cultivation. The optimum times for such practices were on the first day of each ten days within a cycle of sixty. The 10 stems demark the 10 days within each of the 6 periods. Geometrically, the six deities could be expressed as the four seasons spiraling (ascending) on a rotational plane between the vertical axis of earth and heaven.

EIGHT TRIGRAMS (BAGUA): Eight Natural Forces (see fig. 1-3, 40-48)

The eight natural forces are represented in the former and later heaven sequence of the eight trigrams (*bagua*), the basis of the *Yijing*. The eight phases are expressed quantitatively in the third dimension, $8 (2^3)$, as two pairs of axes, or a plane. There are 64 (2^4) possible paired combinations of trigrams to form the hexagrams of the *Yijing*.

"The eight trigrams were conceived as images of all that happens in heaven and on earth. At the same time, they were held to be in a state of continual transition, one changing into another. Here we have the fundamental concept of the Book of Changes. The eight trigrams are symbols standing for changing transitional states; they are images, which are constantly undergoing change. Attention centers not on things in their state of being but on their movements in change. The eight trigrams therefore are not representations of things as such but of their tendencies in movement. In an abstract sense, they represented not objective entities, but functions."—R. Wilhelm

Bagua: *Yijing* Origins (see fig. 2-3, 40-41)

The *bagua*, or configuration of the eight trigrams, is a mind map that expresses the patterns of nature. Each trigram consists of three lines being either continuous (*yang*) or broken (*yin*), giving eight possible combinations.

The Taoist legend of the *bagua* is the origin of *Yijing* mathematics, which is also a tool for examining the metaphysical portents of numerological values. It is a symbol that represents the different aspects of Taoist alchemy. According to legend, *Fu Xi* derived the *Bagua* sequences after the discovery of the *Hetu* and *Luoshu* diagrams. The *Hetu* was on the back of a dragon-horse emerging from the Yellow River, while the *Luoshu* was on the back of a turtle emerging from the River Lo. Si Ma Qian claims the trigrams and the hexagrams were formulated by *Wang Wen*, a founder of the Zhou dynasty. Therefore, *Fu Xi*'s sequence is known as the early heaven sequence which corresponds indirectly with the *Hetu*, while King Wen's sequence is known as the later heaven sequence which corresponds with the *Luoshu*. (see also '*Hetu*,' and '*Luoshu*' below)

Bagua Functions:

- ⊙ Records cyclic interactions of time and direction
- ⊙ Records major historical events
- ⊙ Talisman of protection
- ⊙ *Yijing* divination

General Notes:

- ⊙ Trigrams are read from the inside outward (bottom to top).

Xiantian Sequence: Pre-Heaven, Primordial Arrangement, Anterior Heaven Array (see fig. 45)

- ⊙ Diagram Correspondence: corresponds indirectly to the *Hetu*
- ⊙ Developer: *Fu Xi*
- ⊙ Representation: heavenly order (everything as it is in heaven, as well as thoughts prior to their manifestation on earth)
- ⊙ Ideal Version: talismans, mirrors, *Yijing* forecasting

- ◎ Opposing Relationship: each trigram is converse of its opposite (shows interaction of opposing energies that bring about creation; expression of duality); the earth element stabilizes the opposite interactions
- ◎ Energetic Relationship: shows the clockwise generative progression of evolving trigrams that represent the different energy phases, or the rise and fall of *yin* and *yang*
- ◎ Historical Speculation: solely invented and used in the pre-diluvian period, when the world was ruled by heavenly worthies, or deities (before Great Flood and possible pole-shift; evident by the shift in the fire, or sun, trigram position)

4 Poles:

- ◎ Emergence into existence: heaven (creation) and earth (reception)
- ◎ Becoming aware: fire (reason) and water (intuition)
- ◎ Effectuation: thunder (will: stimulation) and wind (feeling: evaluation)
- ◎ Becoming conscious: mountain (active stillness: transcendent consciousness) and sea (passive sensuality: sensory consciousness)

Cardinal Trigrams: (see fig. 47)

- ◎ *Qian-Kun* (Heaven and Earth): *Qian* and *kun* are considered the primordial trigrams that progenerate the remaining 6 trigrams. They are also the first and second hexagrams of the *Yijing*, considered the gateway of transformation and parents of the remaining hexagrams. In the early sequence, the trigrams designate south (vermillion bird) and north (black tortoise), the *yang* axis, respectively. *Qian* is characterized with 3 or 6 unbroken lines representing the creativity of pure *yang*, and *kun* is characterized with 3 or 6 broken lines representing the receptivity of pure *yin*.

In Taoist alchemy, *qian* refers to the furnace and head, and *kun* is the cauldron and belly. Furthermore, in physiology, *qian* refers to the sense organs (outer-head: ears, eyes, tongue, mouth, nose), and *kun* refers to the visceral organs (inner-belly: kidney, liver, heart, spleen, lung).

- ◎ *Li-Kan* (Fire and Water): *Li* and *kan* trigrams express importance because they maintain the same configuration when turned upside down. When the duplications of the trigrams are combined, they form the 30th and 29th hexagrams of the *Yijing*. The trigram *li* has a broken line between two continuous lines. The trigram *kan* has a continuous line between two broken lines. As trigrams they designate the east-west (*yin*) axis of the early sequence and the south-north (*yang*) axis of the later sequence. Therefore, in the early sequence with *qian* and *kun*, they designate the cardinal directions.

In *neidan*, *kan* and *li* symbolize the ingredients of the elixir of life, lead and mercury respectively, which fuse to produce the spiritual embryo (*shengtai*). The continuous middle *yang* line of *kan* ascends to fuse with the broken middle *yin* line of *li* which descends. The ascending *yang* line of *kan* represents the purification of essence (*jing*) and energy (*qi*). The descending *yin* line of *li* represents the crystallization of spirit (*shen*).

In the early sequence of trigrams, *kan* symbolizes the white tiger (*baihu*), the crescent moon, and the hare, while *li* symbolizes the green dragon (*qinglong*), the sun, and the crow. In the later sequence, *kan* symbolizes winter, north, water, black, kidneys, and lead, while *li* symbolizes summer, south, fire, red, heart, and mercury.

Houtian Sequence: Post Heaven, Inner-World Arrangement, Posterior Heaven Array (see fig. 46)

- ◎ Diagram Correspondence: derived from the *Luoshu* Magic Square
- ◎ Developer: *Zhou Wang Wen*
- ◎ Representation: earthly order of the seasons (earthly fulfillment and consummation of the Former Heaven; earthly conditions manifested by heaven)
- ◎ Practical Version: compass (flood controller)

- ◎ Cyclic Relationship: shows temporal progression (cyclic movement) of different energy phases; clockwise movement expresses rise and decline of *yin* and *yang*
- ◎ Energetic Relationship: shows the interaction of opposing energies that stem creation
- ◎ Elemental Relationship: polar trigrams express a destructive (hostile living environment)
- ◎ Historical Speculation: invented in the ante-diluvian period (*Dayu* claimed to regulate floods with the use of the Later Heaven Sequence)

The *Houtian* Sequence is based on the following passage from the *Yijing*, “*The ruler comes forth in Zhen with his creation. He completes the work in Sun. He causes things to see one another in Li and to serve one another in Kun. He rejoices in Dui and battles in Qian. He is comforted and rests in Kan, and then finishes the work of the year in Gen.*”

Images of Concrete Reality:

- 1) *Qian*: creative, strong, heaven, father
- 2) *Kun*: receptive, yielding, earth, mother
- 3) *Zhen*: arousing, movement, thunder, oldest son
- 4) *Kan*: abysmal, danger, water or clouds, middle son
- 5) *Gen*: still, rest, mountain, youngest son
- 6) *Sun*: gentle, penetrating, wind or wood, oldest daughter
- 7) *Li*: clinging, luminous, sun or lightning, middle daughter
- 8) *Dui*: joyous, joyful, lake, youngest daughter

Eight Immortals: *Baxian*; (see fig. 7); (Ho- Immortals), (Shambhala)

The eight immortals, popular Taoist mythological figures, were first described during the end of the Tang Dynasty (618-906 CE). The tales were developed during the Song Dynasty (960-1260 CE) and officially formed during the Yuan Dynasty (1260-1368 CE).

The stories of the eight immortals were popular amongst the oppressed common folk of China, the vast illiterate majority. They represent good fortune, the misery of hardship and the threat of retribution to the oppressors. The eight immortals each represent a life condition, youth, old age, poverty, wealth, nobility, the populace, the feminine and the masculine. The stories incorporate the spirits of the land, the Jade Emperor's heavenly court, the *Huangdi*, *Laozi*, and *Xi Wangmu* (Taoist *Guanyin*), the gods of earth and water (sea dragons), the 10 courts of hell, ideas of reincarnation and ancestor worship, the power of free will over destiny, and the use of magical items.

Portrayals of Becoming Immortal:

- 1) *Li Diguai*:
Li is associated w/medicine. He is unpredictable, has a bad temper, and is favored by exorcists. He fights for the poor and needy. According to tradition, *Xi Wangmu* healed an abscess on *Li*'s leg, taught him how to become an immortal, and gave him his iron crutch. His gourd contains an elixir or resurrection.

Laozi descended from heaven to initiate *Li* in the Taoist teachings. Soon after, *Li* became an immortal and astral traveled to Huashan. He instructed his student to burn his body if he didn't return within 7 days. On the 6th day the student rushed off to be with his dying mother, consequently burning *Li* body prematurely. Upon return, *Li* found his body in ashes and was forced to take the body of a dead beggar, with a black face, pointed head, matted hair, a crippled leg, and big protruding eyes. *Laozi* eased his reluctant to accept his fate with a golden hair band and an iron crutch.

- 2) *Zhang Guolao*:
Zhang was a Taoist who lived during the Tang Dynasty. He is pictured riding his magic white donkey (capable of riding 1000 miles per day) backwards. The donkey could be folded up like a handkerchief and carried in a pocket, revived with a sprinkle of water. He is the bringer of

offspring (esp. boys). Supposedly he was actually a bat who transformed himself into a human.

Zhang was a high official of the emperor, who had questioned a famous Taoist master of *Zhang's* true identity. The Taoist master believed that he would die if he revealed the truth about *Zhang*. However, if the emperor were to go barefoot and bald to *Zhang* requesting forgiveness, *Zhang* could resurrect the Taoist master. The emperor promised to oblige, whereupon the master told him that *Zhang* was an incarnation of the primordial chaos (*hundun*). The master immediately died. After the emperor begged forgiveness, *Zhang* resurrected the master by sprinkling water over his body. Soon after, *Zhang* became ill and retired to the mountains (742 CE). His pupils found his grave empty (*shijie*).

3) *Cao Guojiu*:

He was brother-in-law of Song Dynasty emperor, and an imperial court official. He became a mountain hermit ashamed of his younger brother who was a murderer. He was made an immortal because he looked useful. He is portrayed holding a pair of castanets. He is the austere patron saint of actors.

According to legend, *Cao* encountered *Zhong Liqun* and *Lu Dongbin*, who inquired why he was on the mountain. *Chung* replied "following the way," whereupon they further inquired where the way was. *Cao* answered by pointing at heaven. They then asked where heaven was, and *Cao* pointed at his heart. *Zhong* and *Lu* then realized that *Cao* knew the original face of things, and taught him how to become an immortal, and became one within a few days.

According to another legend, the emperor gave *Cao* a gold medal that could clear obstruction. When *Cao* tried to cross the Yellow river by showing the gold medal to the ferryman, he met a Taoist priest, who revealed himself as *Lu Dongbin*, and assisted *Cao* to attain immortality.

4) *Han Xiangzi*:

Han is the nephew of Han Yu, famous literary statesman of the Tang Dynasty. He had a fierce temper and possessed supernatural abilities. He is the patron of musicians. He loves solitude, music, poetry, and the mountains. He is portrayed holding a jade flute, bouquet of flowers, or a peach. He can make flowers grow or bloom at will.

According to legend, *Han* caused multiple colored peonies to blossom in the middle of winter that displayed a poem on its petals, "Clouds veil the peaks of Chinlingshan. Where is your home? Deep lies the snow on Lan Pass and the horses will go no further." *Han* saw hidden meaning in the poem, which his uncle Han Yu dismissed as nonsense. Soon after, Han Yu was banished by the emperor, and found himself stuck at Lan Pass. *Han* appeared and cleared the snow. He told his uncle that he would regain his official post and return to his family, which came true.

5) *Lu Dongbin*:

Born in 798 CE, in a family of civil servants. He traveled to Lushan where he met a fire dragon, who presented him w/magic sword that enabled him to be concealed in heaven. He is worshiped as the patron saint of barbers.

He is associated w/medicine and the elixir of life. He has power over demons w/sword and charms.

According to legend, *Lu* traveled to the capital where he met the immortal *Zhong Liqun*, who was warming some wine. *Lu* fell asleep and dreamt of being a wealthy official for fifty years, until a crime caused his families banishment and extermination. Upon awakening, he abandoned his pursuits to be an official and instead followed *Zhong Liqun* to the mountains,

where he was initiated into alchemy and swordsmanship. At age 100 *Lu* still retained a youthful appearance, and was capable of traveling 100 miles in seconds.

Lu considered compassion essential to attaining immortality. He transformed *waidan* into *neidan*. His sword was a tool for quelling passion, aggression, and ignorance. His example had a profound influence on Taoism, as the *Quanzhen dao* school venerated him as their founder.

6) *He Xiangyu*:

The only female of the *baxian*, who lived during the Tang dynasty, and was granted immortality through her ascetic practices as a hermit in the mountains. She attained immortality at the age of 14 when a spirit came into her dream and instructed her to grind a stone called "mother of clouds" into a powder and ingest it, giving her the ability of flight.

According to legend, *He Xiangyu* lost her way in the mountains while gathering herbs and met a Taoist master, *Lu Dongbin*, who gave her a peach to eat. She never again had hunger.

She is portrayed holding a lotus blossom, a peach, or a ladle, the latter a token of her function as the patron goddess of housewives.

7) *Lan Caihe*:

An odd lunatic, sometimes male, female, or hermaphrodite, dressed in rags, wearing a belt made of black wood, a boot on one foot, while the other is bare, and he carries a basket of flowers, or a flute.

According to legend, *Lan* would wear a thick overcoat in summer and thin clothes in winter. His breath was like hot steam. He roamed as a singing drunk beggar. He strung his donations on a cord, which he dragged behind him. One day he stopped into an inn, took off his clothes and disappeared into the clouds on a crane (*feisheng*).

8) *Zhong Liqian*:

Zhong lived during the Han dynasty, and was a high imperial official (general or governor) who retired to the mountains and is famous for inventing the immortality pill through alchemy. He is said to have instructed *Lu Dongbin*.

He is portrayed as a corpulent man with a beard hanging to his navel, wisps of hairs at his temples. He uses a fan that revives the dead.

According to legend, *Zhong* met a Taoist master in the forest, who at his request gave him prescriptions for immortality. As *Zhong* was departing, he gave the Taoist master's hut a last glance and discovered that it had disappeared.

Another legend describes how *Zhong* saved the lives of the poor during a famine by miraculously producing silver coins. One day while meditating, a wall of his hermitage collapsed, revealing a jade vessel containing prescriptions for attaining immortality. Following them to the accompaniment of celestial music, he was taken to the abode of the immortals on a shimmering cloud.

THE EIGHT IMMORTALS			
Immortal	Direction	Symbols	Related Legends
<i>Li Diguai; Diguai Li</i>	S: Qian Masculine	Iron Crutch; Medicine gourd	<i>Jade Emperor's Birthday</i> <i>The Path to Immortality</i> <i>The Student's Mother</i> <i>The Fragrant Nine Crooked Stream</i> <i>The Eight Immortals' Table</i> <i>The Black Pearl</i> <i>The Lame Healer</i> <i>Peng Chuo and the Eight Immortals</i> <i>Hanzi and the Young Master</i>
<i>Zhang Guolau</i>	N: Kun Feminine	Bamboo instrument (fish drum: capable of making a loud noise)	<i>Jade Emperor's Birthday</i> <i>The Punishment of Guangzi Lian</i> <i>Donkey Fire</i> <i>A Thronged Straw Sandal</i> <i>Why Zhang Guolau Rides His Donkey Backwards</i> <i>The Bamboo Shoot that Grows Upside Down</i> <i>How Zhang Guolau Obtained a Donkey</i> <i>Peng Chuo and the Eight Immortals</i> <i>Hanzi and the Young Master</i>
<i>Cao Guojiu</i>	NE: Zhen	Pair of castanets; Imperial tablet of recommendation	<i>Jade Emperor's Birthday</i> <i>Cao Guojiu Repents His Sins</i> <i>Peng Chuo and the Eight Immortals</i>
<i>Han Xiangzi</i>	SE: Dui	Jade flute; Bouquet of flowers; Peach	<i>Jade Emperor's Birthday</i> <i>The Prophecies of Han Xiangzi</i> <i>The Dragon Girl and the Immortal Flute</i> <i>Peng Chuo and the Eight Immortals</i>
<i>Lu Dongbin</i>	W: Kan	Large sword (<i>Chanyao Kuai</i> : Devil Slayer); Fly whisk (flight)	<i>Jade Emperor's Birthday</i> <i>Grottoes of Zhongling</i> <i>Baishi's Drama</i> <i>Dream of Lu Dongbin</i> <i>The Oil Seller</i> <i>Shaoxing's Aromatic Pastries</i> <i>Lu Dongbin's Vengeance</i> <i>A Matchmaker for Guanyin</i> <i>Peng Chuo and the Eight Immortals</i> <i>Hanzi and the Young Master</i>
<i>He Xiangu</i>	SW: Sun	Lotus flower (openness and wisdom)	<i>Jade Emperor's Birthday</i> <i>Donkey Fire</i> <i>How He Xiangu Became an Immortal</i> <i>A Hundred Birds in a Mountain</i> <i>Peng Chuo and the Eight Immortals</i>
<i>Lan Caihe</i>	NW: Gen	Basket of flowers	<i>Jade Emperor's Birthday</i> <i>The Flower Basket Epiphany</i> <i>Peng Chuo and the Eight Immortals</i> <i>Hanzi and the Young Master</i>
<i>Zhong Liqian; Han Zhongli</i>	E: Li	Feather or palm leaf fan (controls seas); peach of immortality	<i>Jade Emperor's Birthday</i> <i>Peng Chuo and the Eight Immortals</i>

NINE PALACES (JIUGONG): Magic Squares (*Hetu* and *Luoshu*)

According to Chinese tradition, *Huangdi* (2688 BC) invented magic squares to counter and slay black serpents. Magic squares are instruments of prophecy, and also tools to explain the processes of interior alchemy (*neidan*).

There are conflicting stories about the origins of the diagrams, *Hetu* (*River Chart*) and *Luoshu* (*Book of River Luo*). The most common legend claims that they were discovered by *Fu Xi* who then used them to derive the *bagua*. The *Hetu* was on the back of a dragon-horse emerging from the Yellow River, while the *Luoshu* was on the back of a turtle emerging from the River Luo. Another tradition states that *Dayu* was the discoverer. Yet another tradition claims that *Fu Xi* discovered the *Hetu* and *Dayu* discovered the *Luoshu*. Until the 12th c.CE, the names of the two diagrams were reversed (the present *Hetu* was known as the *Luoshu*, and vice versa). They were given their present names by Taoist philosopher Juxi.

Regardless of the conflicting designations, the *Hetu* and the *Luoshu* symbolized the basic prototype for all sacred writing. (Robinet) The nine palaces relate directly to the legendary arithmetic of the nine numbers within the *Hetu* and the *Luoshu*, which actually derive the former and later heaven sequences of trigrams respectively. In both diagrams, even (*yin*) numbers are represented by white circles, and odd (*yang*) numbers are represented by black circles. Confucianism claims that these two magical diagrams in addition to the concept of the five elements (*wuxing*) are the mathematical origins of the *Yijing*.

According to the *Shangqing pai*, the brain is divided into nine palaces which are inhabited by nine deities (*shen*). The palaces are arranged between the forehead and the nape of the neck in two rows, of four and five compartments. The highest palaces are the first three palaces of the lower row, where *Huang Laojun* and his assistants reside. The palace found at the center of the brain is called *niwan*, after the Buddhist *nirvana*, where *Taiyi* resides.

Hetu: Former Heaven Sequence (see fig. 37-39)

Legend: (2943 BC)

The pattern that became the prototype for the Former Heaven Sequence, was discovered on a dragon-horse, or unicorn (*chiling*) emerging from the river *He* by the shaman-king *Fu Xi* (demigod).

Arithmetic:

- ⊙ Excluding 5, odd and even numbers add up to 20
- ⊙ Inner four numbers add up to 10
- ⊙ Outer four numbers add up to 30
- ⊙ Outer number minus the inner number of any side is equal to 5

Numerology:

- ⊙ 5 neutralizes and unifies
- ⊙ 5 is derived from adding or subtracting one *yang* and one *yin* number
- ⊙ 5 implies establishment
- ⊙ All numbers contain 0 and 1
- ⊙ 1 is the established factor
- ⊙ 0 is that which is established
- ⊙ 5 can be expressed as 0: for it can go further up or down from a central reference position

Luoshu: Later Heaven Sequence (Rule of Nine Emperor Gods) (see fig. 40-48)

Legend: (2205 BC)

While draining the *Luo River* (*Luo He*) into the Yellow River (*Huang He*), Emperor Yu finds the text of *The Great Plan* (*Hongfan*), which is consulted through a divination method using the tortoise and reeds. He also marks a magic square of nine numbers, corresponding to the Later Heaven Sequence, on a tortoise that emerged from the river *Luo*. This *Luoshu* was developed by *Wang Wen*.

Root Structure (Magic Circle): how energy moves in the universe

Counting: (see fig. 42)

- ⊙ 1 to 9: Earth to Heaven (N→S); clockwise = *yang*
- ⊙ 9 to 1: Heaven to Earth (S→N); counterclockwise = *yin*
- ⊙ *Yang* embraces *yin*: south = *yang*/ north = *yin*

Arithmetic Relationships:

- ⊙ Every row, horizontal, vertical, and diagonal add up to 15 (the number of days in one of 24 solar periods)

- ☉ Gammadion (Swastika): The central number (5) plus/minus the directional number (N, W, S, E) will determine the difference/sum, which is the counterclockwise adjacent number (NW, SW, SE, NE). In other words, each directional triangle of numbers includes its sum designated to that direction. The directional numbers are the numbers used to generate hexagrams in *Yijing* divination.
- ☉ Northern Triangle: 1 (N) + 5 (C) = 6 (NW)
- ☉ Western Triangle: 2 (SW) + 5 (C) = 7 (W)
- ☉ Southern Triangle: 4 (SE) + 5 (C) = 9 (S)
- ☉ Eastern Triangle: 3 (E) + 5 (C) = 8 (NE)

Nine Square with Eight Trigrams: (see fig. 45-48)

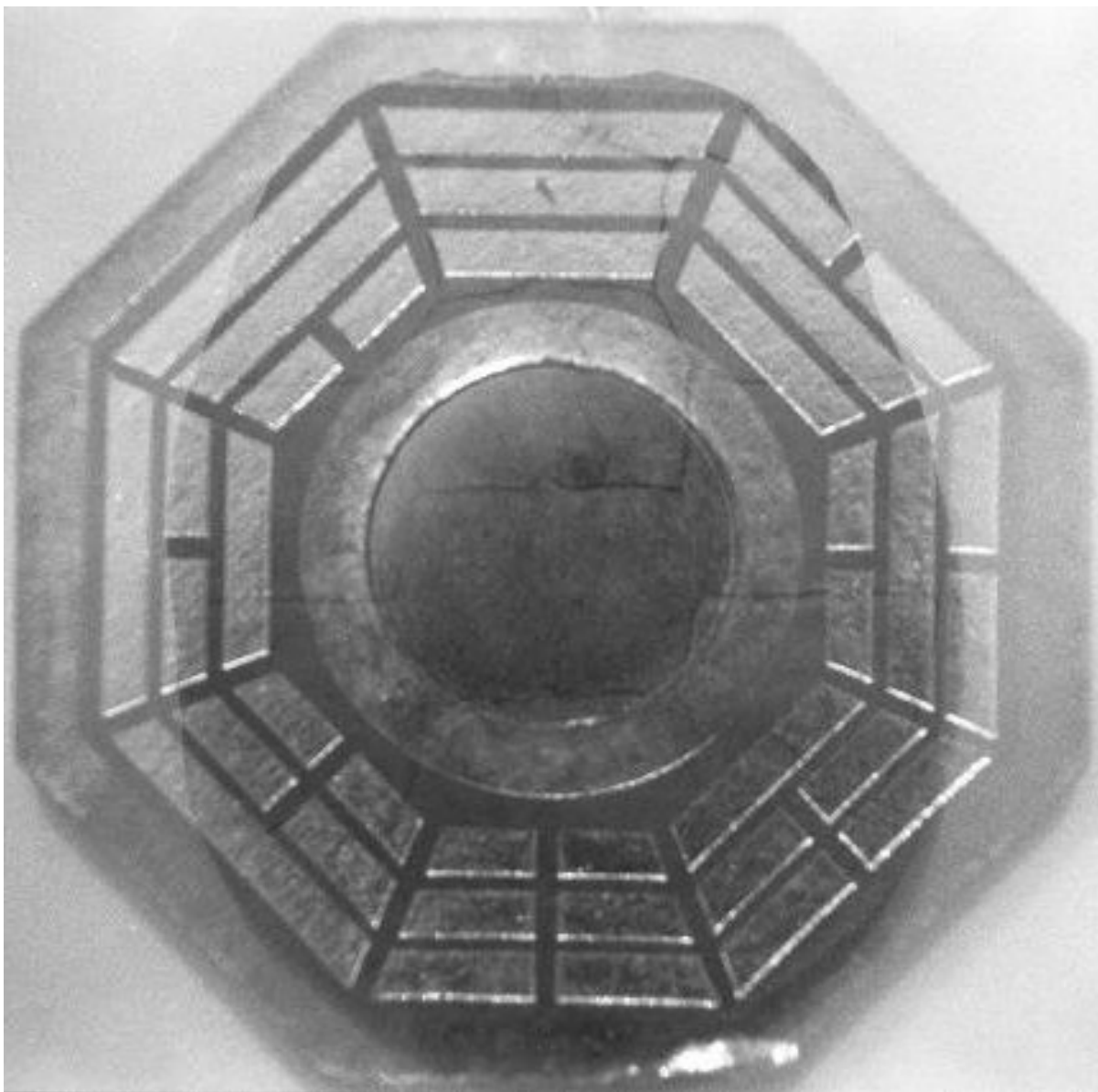
The Later Heaven Sequence of Eight Trigrams (*Bagua*) corresponds directly to the *Luoshu* Magic 9 Square.

- ☉ 9 = Completeness and the height of greatness
- ☉ *Taixuanjing*: Tortoise 9 point diagram utilizing 9 tetragrams with 81 permutations reflected in Mahjong game
- ☉ Taoist Ritual: double up on central point to derive a tenth point (apex of octagonal pyramid)

ATTRIBUTES OF THE NINE PALACES WITH THE EIGHT TRIGRAMS									
Attribute	QIAN	SUN	LI	GEN	ZHONG	DUI	KAN	ZHEN	KUN
Astrological/Cosmological									
Image	Heaven	Wind/ Wood	Fire/ Heat/ Lightning/ Sun	Mountain	Center	Sea/ Lake/ Cloud	Water/ Lake/ Rain/ Moon	Thunder	Earth
Family Member	Father	Eldest daughter	Middle daughter	Youngest son		Youngest daughter	Middle son	Eldest son	Mother
Direction (F)	S	SW	E	NW	Center	SE	W	NE	N
Direction (L)	NW	SE	S	NE	Center	W	N	E	SW
Trigram Number (F=Binary)	1 = 000	5 = 100	3 = 010	7 = 110		2 = 001	6 = 101	4 = 011	8 = 111
Palace Number (L)	6	4	9	8	5	7	1	3	2
Trigram Color (F)	Gray, white, silver, gold, dark red, dark colors	Purple, green, blue, white	Red, bright red	Turquoise, beige, dark yellow		White, silver, gold, purple	Black, blue, red	Green, green-brown, yellow	Yellow/beige yellow
Palace Color (L)	White	Turquoise-green	Purple	White	Yellow	Red	White	Jade-green (blue)	Black
Dipper Star	<i>Wenqu</i> (6)	<i>Lianzhen</i> (4)	<i>Yubi</i> (9)	<i>Zufu</i> (8)	<i>Pozhun</i> (5)	<i>Wuqu</i> (7)	<i>Tanlong</i> (1)	<i>Luzun</i> (3)	<i>Zhumen</i> (2)
Palace Portent	B	B	B, M	B	M	B, M, N	B	B, M, N	M
Trigram Animal (F)	Horse, dragon, goose, lion, elephant	Fowl, Worm, Mosquito, fly	Pheasant, tortoise, shelled animals	Dog, tiger, rat, animals w/long snouts, mountain animals		Sheep, horned, lake creatures	Pig, Fish, water creatures	Dragon, snake, horse (pony), fish	Ox, cow, mare, dragon
Palace Animal (L)	White tiger	Light green dragon	Bird	Yellow snake		Red tiger	Turtle	Dark green dragon	Yellow snake
Astrological Animal	Pig, dog	Dragon, snake	Horse	Ox		Rooster	Rat	Rabbit	Sheep

[...sample breaks...]

FIGURES



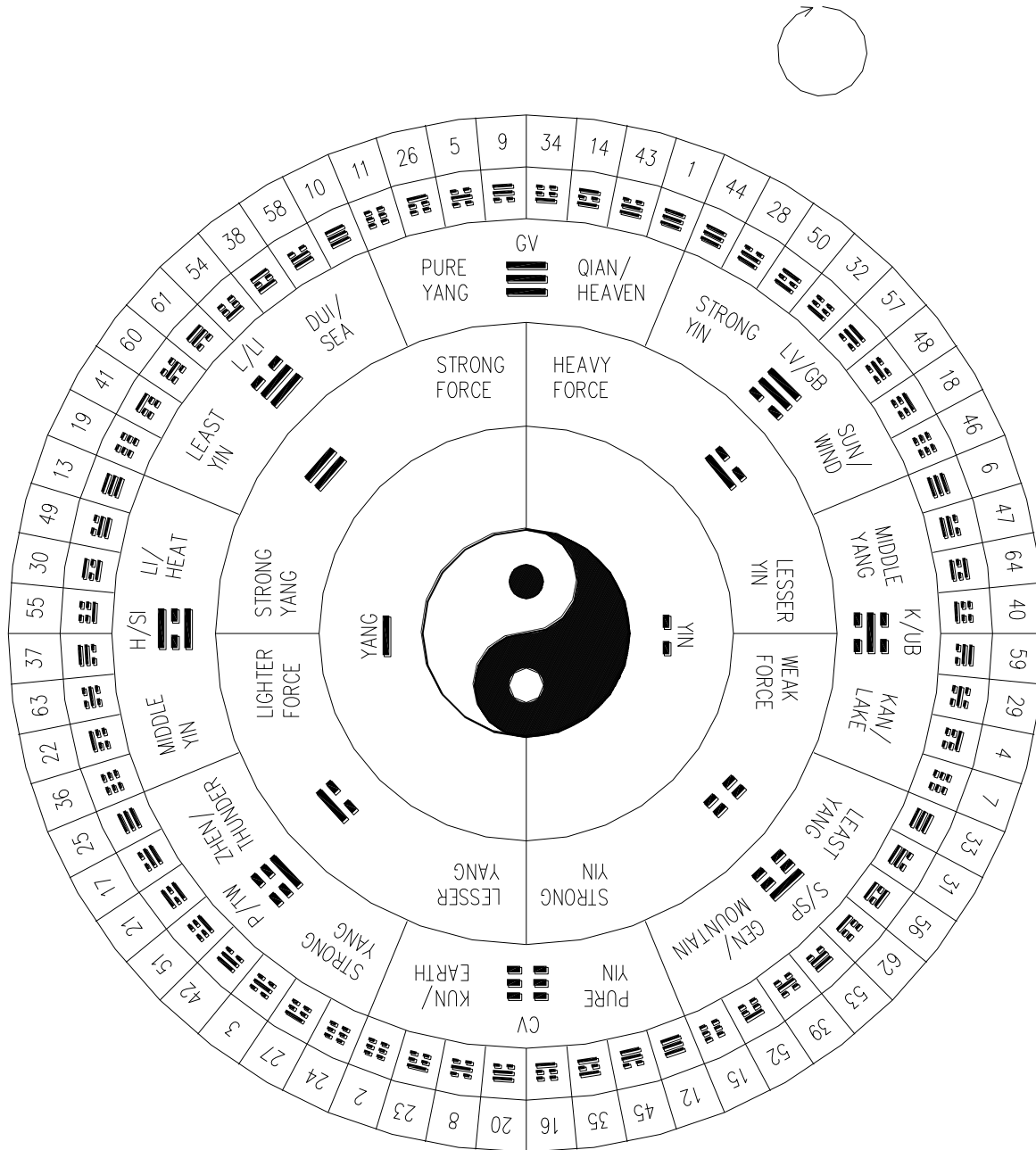
DAOIST COSMOLOGY (FIGURE 1)

Unfolding Numerology:
(from inside to outside)

- 1 = *Taiyi*
- 2 = *Yin and Yang*
- 3 = *Sanqi/ Sanbao*
- 4 = *Four Phases*
- 5 = *Wuxing*
- 8 = *Bagua*
- 10 = *Ten Heavenly Stems*
- 12 = *12 Earthly Branches*
- 60 = *Sexagenary Cycle*

- 1 = *Taiyi*
- 2 = *Yin and Yang*
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- 60 = *Sexagenary Cycle*

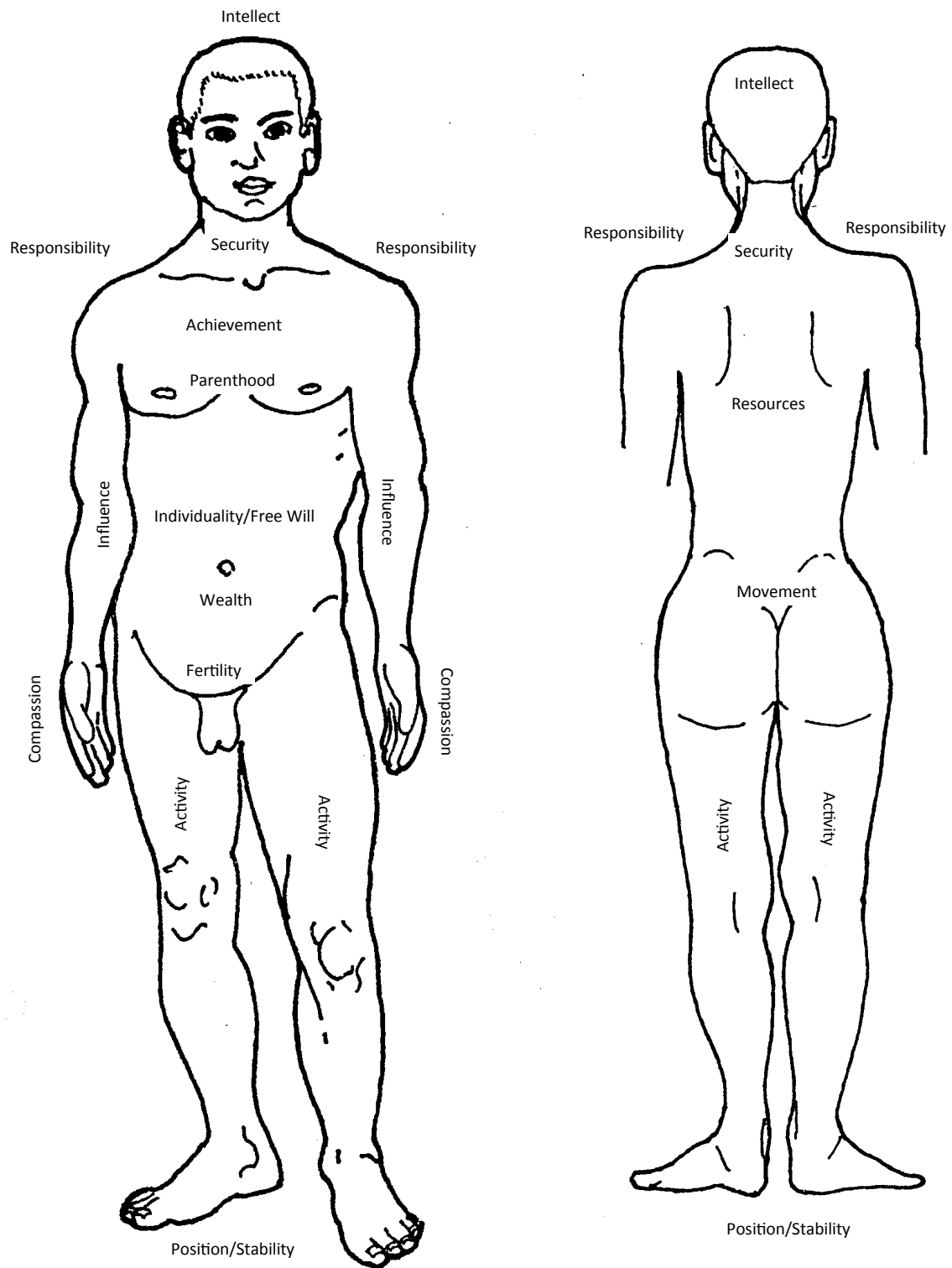
ENERGY PHASE PROGRESSION IN THE PRE-HEAVEN CYCLE (FIGURE 2)



ENERGY PHASE PROGRESSION IN THE POST-HEAVEN CYCLE (FIGURE 3)

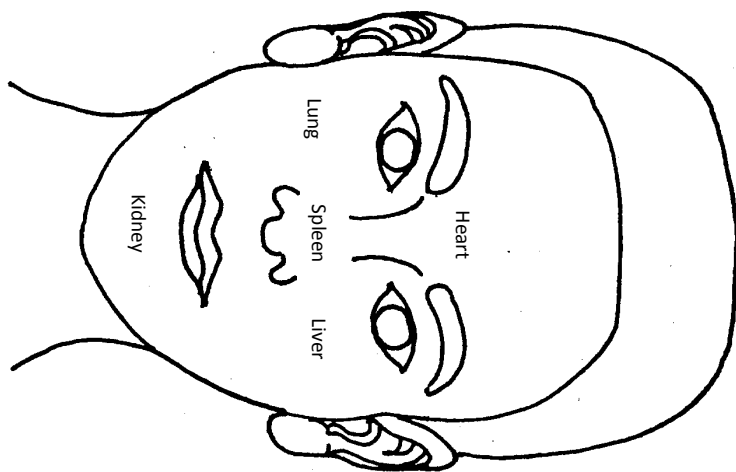


BODY ANALYSIS: FEATURES (FIGURE 73)

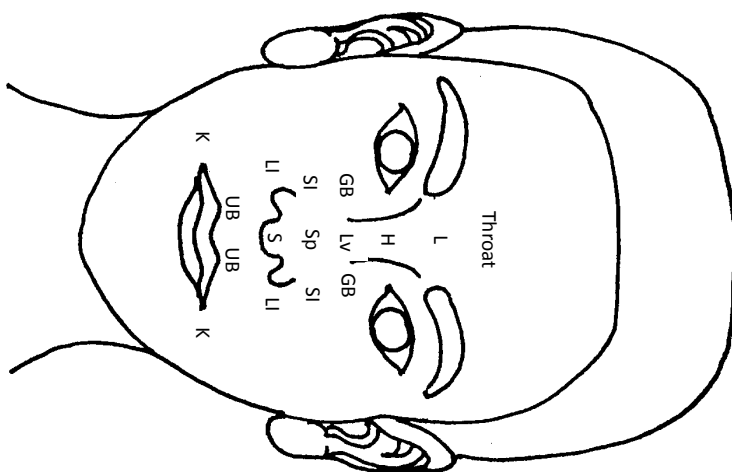


FACIAL PHYSIOGNOMY (FIGURE 74)

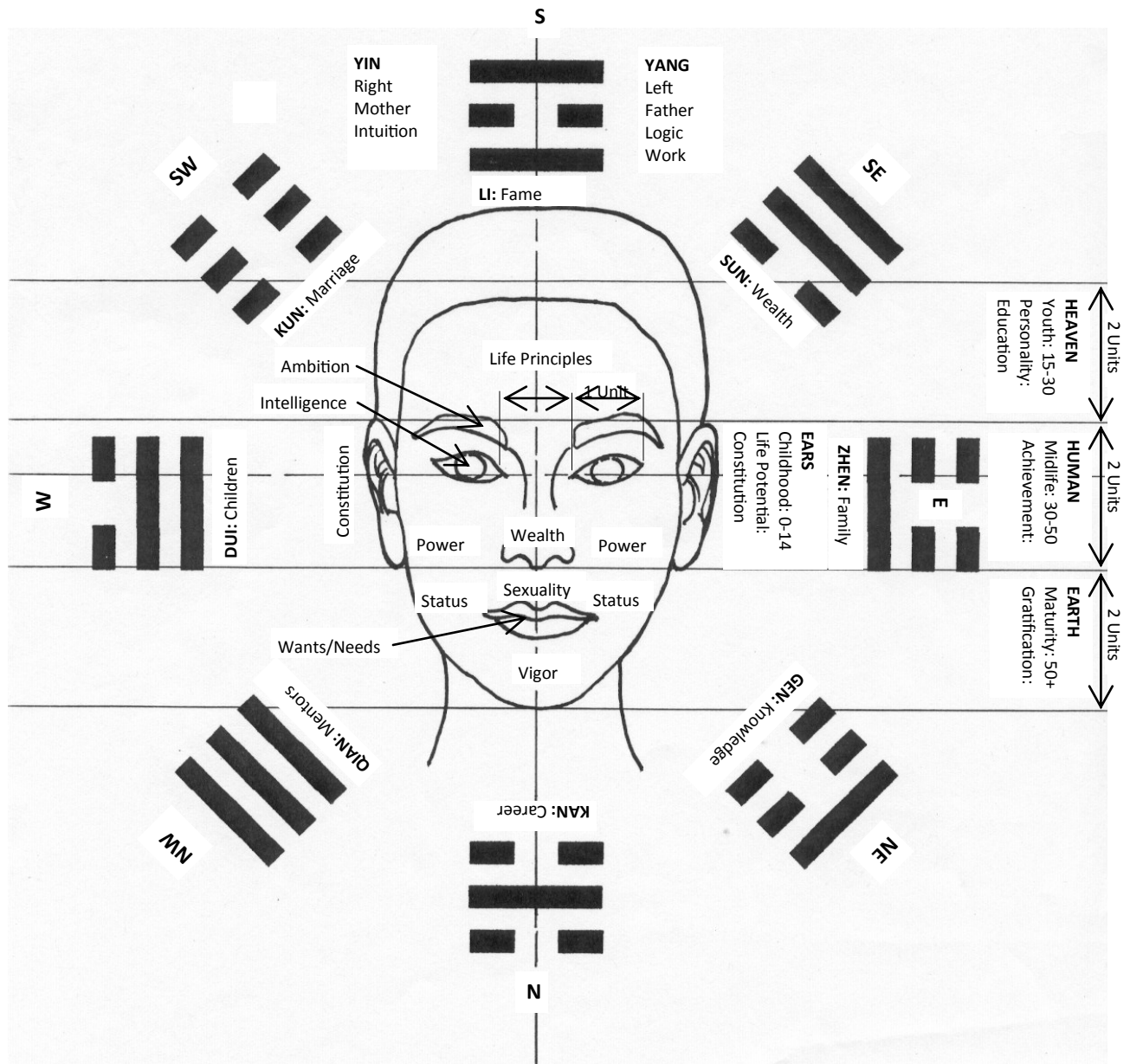
SU WEN: Visceral Indications



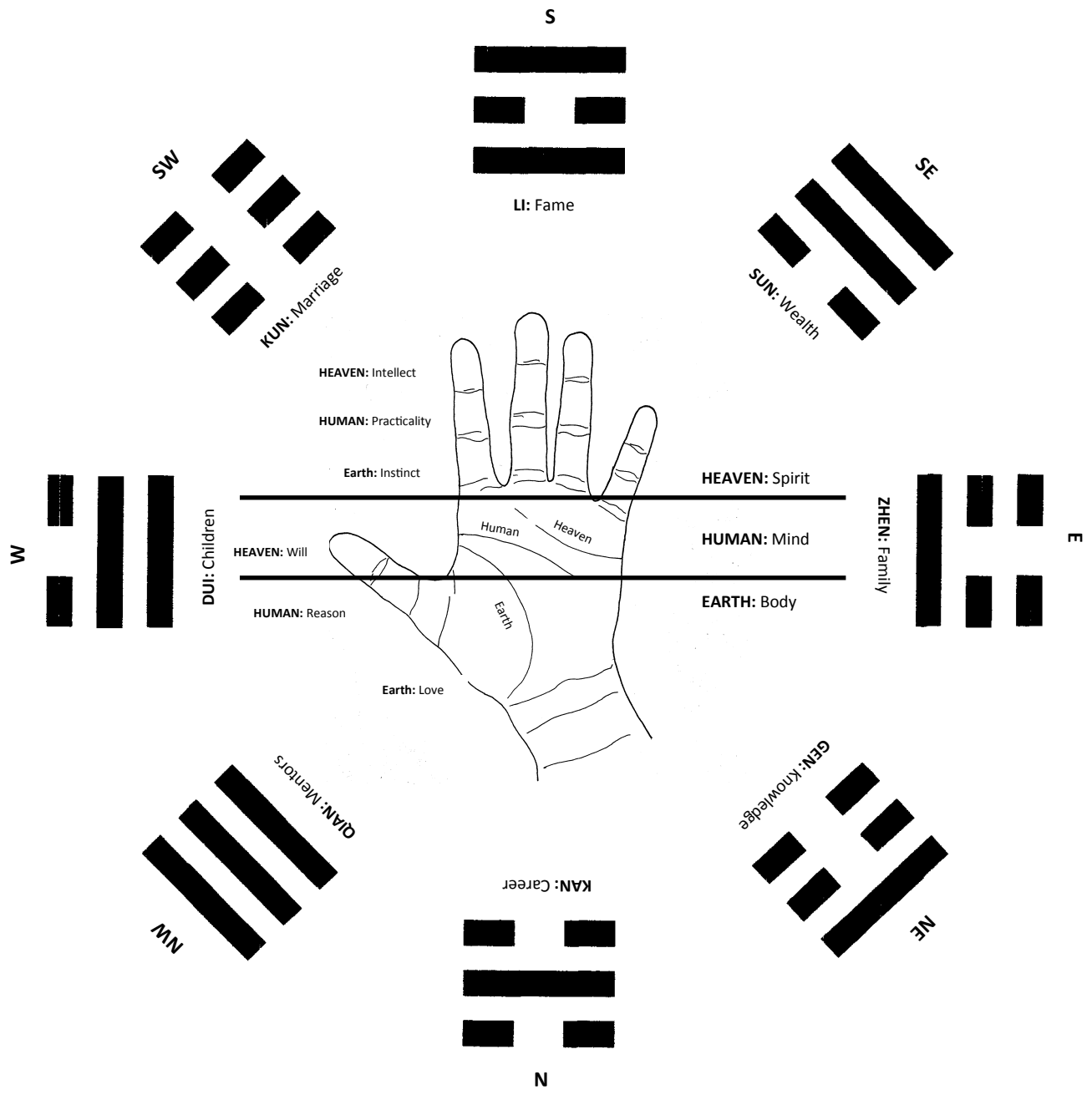
LING SHU: Zang Fu Indications



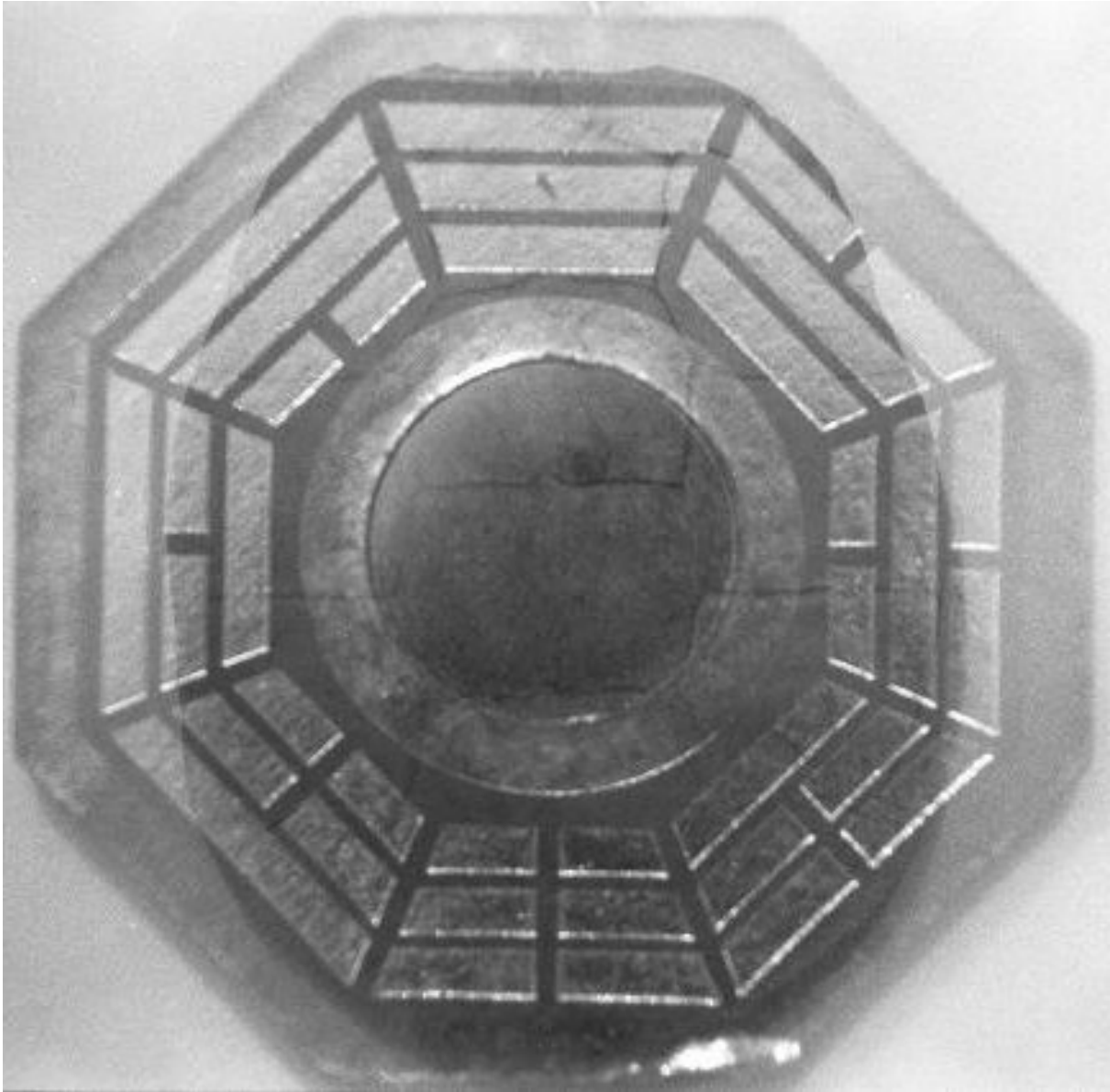
FACIAL ANALYSIS: PROPORTIONS, DIVISIONS, AND FEATURES (FIGURE 75)



HAND ANALYSIS: THREE SECTIONS AND BAGUA (FIGURE 80)



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