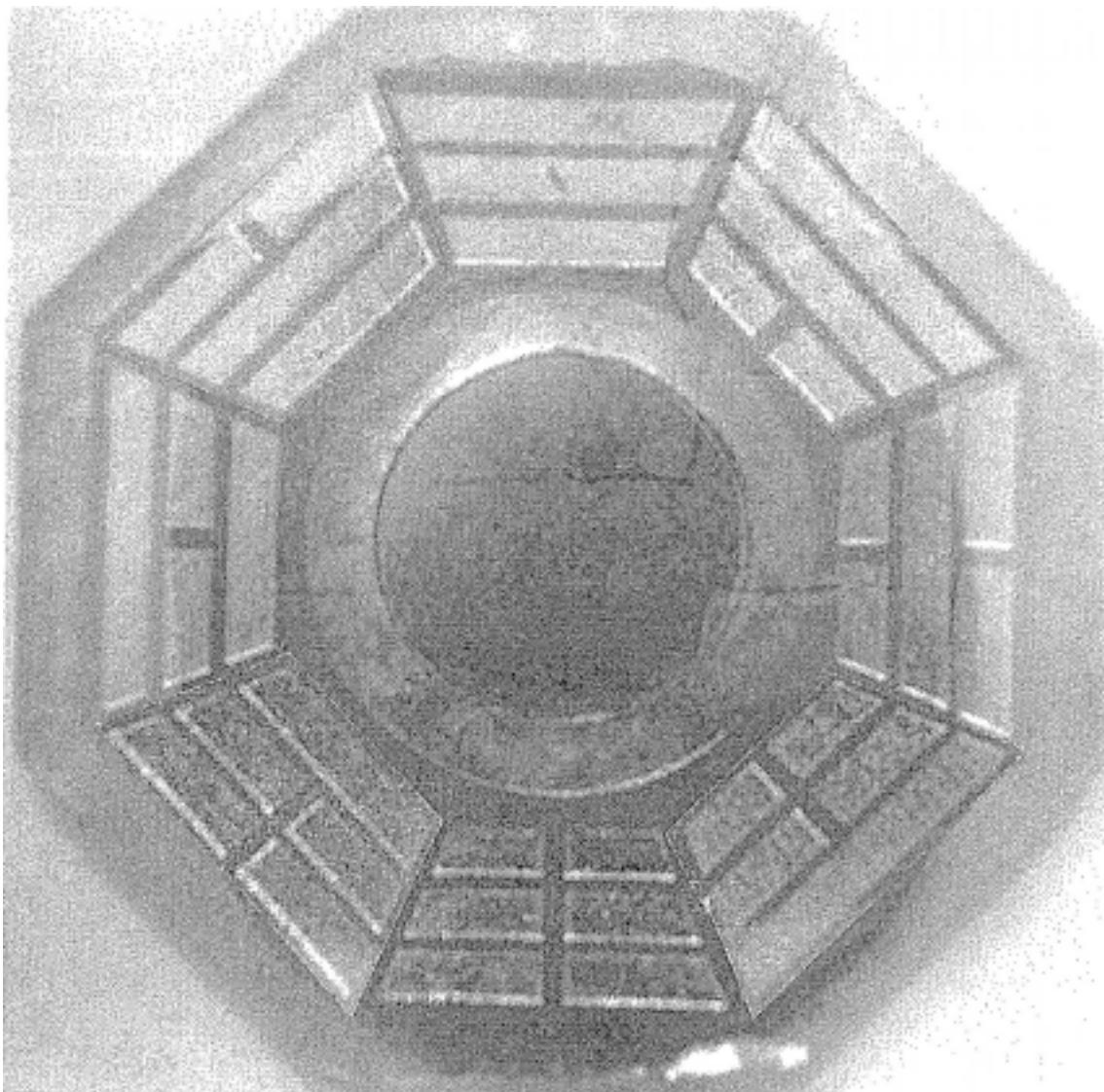


道占 DAOZHAN



**DIVINATION RESOURCE
FOR TAOIST CALCULATION**

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DIVINATION RESOURCE FOR TAOIST CALCULATION

Written and Compiled by Michael Hamilton, L.Ac.

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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 (道占 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 (道 **dao**) means "way," or more specifically "way of truth." This book concisely presents methods of Taoist divination (占 **zhan**), or mystic mathematics (數 **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 (道人 **daoren**) for becoming the sage (聖人 **shengren**). Divination is fundamentally applied as a cosmological code (earth-external) and philosophical guide (heaven-internal) for facilitating the success of interior alchemy (內丹 **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 (元氣 **yuanqi**) associated with a related particular time or place. For instance, divination and writing associations may be seen in Chinese etymology [eg. Chinese homophones: (經 **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; (冊 **ce**) = most ancient word signifying a "document," but originally referred to a "bundle of divination pieces;" (文 **wen**) = "graphic," "writing/literature," etymologically associated with the "cracks" in turtle bone oracles]. (Robinet)

When the ideogram for divination (占 **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 (算 **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 *(the *pinyin* translation). Also, cosmological and metaphysical terminology, mythological deities, foreign terminology, and classic texts, will be shown in *pinyin* italics (all *pinyin* terms shown within parentheses will be also be accompanied by the Traditional Chinese characters). Chinese place or person names will not be shown in italics.*

Third Edition:

The Third Edition of DIVINATION RESOURCE FOR DAOIST CALCULATION (道占 DAOZHAN) was inspired primarily by a personal requirement to more profoundly understand the initial compilation of Taoist divinatory teachings through the research, compilation, and presentation of translated (ie. traditional/simplified Chinese-Mandarin characters and *pinyin*) terminology. This journey of discovery led to further clarification of terms, expansions upon certain concepts, a significant increase of the overall volume of the text, and the inception of new tangential texts. Refer to the Table of Contents for updates. The resultant Third Edition expands upon the following subjects:

- <surveyed in order of appearance within the text>
- History of Taoism: Philosophy-Religion of Immortality
 - Chronology of Taoism: updated
- Cosmology (宇宙學 Yuzhouxue): Mythology of Metaphysics; (also incorporated into another text which combines various systems of 'Oriental Mythology' by Hamilton)
 - 'Three August Ones' (三皇文 Sanhuang) → 'Four/Five Clan Names' (四/五氏 Si/Wu Shi)
 - Fuxi (伏羲)

- Empress of *Fuxi* (女媧 *Nugua*) / ‘Mysterious/Dark Lady of the Ninth Heaven’ (九天玄女 *Jiutian Xuannu*)
 - ‘God of Agriculture/Farming/ Peasants’ (神農 *Shennong*)
 - ‘Yellow Emperor’ (黃帝 *Huangdi*)
 - ‘Attributes of Elemental Pentology’ table expansion
 - <Nine> ‘Dragons’ (龍 *Long*)
- ◉ Astrology (占星術 *Zhanxingshu*): Timing of Divine Return; (also incorporated into another text which combines various systems of ‘Oriental Astrology’ by Hamilton)
 - Ancient Chinese Astrological Sources: Archeoastronomy
 - Oracle bone inscriptions, or ‘shell and bone script’ (甲骨文 *jiaguwen*)
 - Legend and folklore: ‘Weaving Maiden and the Ox Boy’ or ‘The Cowherd and the Weaver Girl’ (牛郎織女 *Niulang Zhinu*)
 - Chinese Classics: ‘Five Treatises’ (五經 *Wujing*) and ‘Four Books’ (四書 *Sishu*)
 - Chinese non-classics:
 - Korean astronomical records
 - Japanese astronomical records
 - Earliest Chinese Astronomical Texts
 - ‘Purple Star Calculation’ (紫微斗數 *Zi Wei Dou Shu*)
 - Historical Observations of Solar and Lunar Eclipses: Earliest Records
 - ‘Ruler of the Year’ (太歲 *Taisui*) / ‘Year Star’ (歲星 *Suixing*) → 60 Honorable Generals: *Taisui* Deifications; (see fig. 53.1); (developed into a separate text on the ‘Sexagenary Cycle’ and ‘Fate Calculation’ by Hamilton)
 - ‘Stellar Palaces’ (星宮 *Xinggong*): star catalogs and maps of the ‘3 <main> enclosures’ (三垣 *Sanyuan*), which includes-
 - i) ‘Purple Tenuity Enclosure’ or ‘Purple Forbidden Enclosure’ (紫微垣 *Ziweiyan*)
 - ii) ‘Grand Tenuity Enclosure’ or ‘Supreme Palace Enclosure’ (太微垣 *Taiweiyan*)
 - iii) ‘Heavenly Market Enclosure’ (天市垣 *Tianshiyuan*)
 - The Big Dipper: The Jade Balance → ‘9 Dipper Stars of the ‘Northern Ladle’ (北斗 *Beidou*); expanded table and notes
 - Four Celestial Palaces (四天宮 *Sitiangong*; 四宮 *Sigong*): Seasonal Animal Mega-Constellations; table notes
 - Farmer’s Solar Calendar: 24 (二十四) Solar Periods/Terms/Breaths (節氣 *Jieqi*); expanded table with notes
 - ‘28 Lunar Mansions/Lodges’ (二十八宿星 *Ershiba Xiuxing*): expanded table- from star catalogs
 - Historical star catalogs; historical survey of star catalog/map documents through foreign influence and domestic <Chinese> periods
 - Guest star (客星 *Kexing*): comets in catalogs and ancient sources
 - Calendar of Fate:
 - Historical Development of the Chinese Luni-Solar Calendar and Time Keeping
 - ‘Ten Heavenly/Celestial Stems’ (十天干 *Shi tiangan*): concept notes on “10 suns”; table notes
 - ‘Twelve Earthly Branches’ (十二地支 *Shier Dizhi*): expanded table and notes
 - Twelve Animals: table notes; ‘Comparative Animals Table’ and notes
 - Sexagenary Cycle (六十花甲 *Liushi huajia*): aka. ‘Stems and Branches’ <System> (干支 *Ganzhi*); table notes; references back to the ‘60 Honorable Generals,’ or *Taisui* Deifications
 - ‘Directions Scrutinizing Master’ (方相氏 *Fangxiangshi* Ritual): *Nuo* ritual notes
 - Historical Texts on Fate Calculation
 - Gender Determination with the Lunar Month of Conception and the Mother’s Age: table

- Geomancy (堪輿 *Kanyu*; 風水 *Feng Shui*): Orientation of Environmental Harmony; (also incorporated into another text which combines various systems of 'Oriental Geomancy' by Hamilton)
 - Gardening/Horticulture → 'Garden Woods Wind Water' (園林風水 *Yuan Lin Feng Shui*): Geomantic Horticulture (extensive tangential *Feng Shui* work)
 - History of the Landscape Garden
 - Design of the Classical Chinese Garden: Scholar Gardens
 - Traditional *Feng Shui* Plants: table presents plant names, <*feng shui*> energetics, and descriptions (in terms of type, landscape uses, native habitat, general description, cultivation, and historical correlations into culture, religion, economics, culinary, and medicine); each plant entry includes pictures and sources; notes
 - Core principles w/ historical references
 - 'Wandering Stars of 8 Mansions/Palaces' (遊星八宅 *You Xing Bazhai*): 'Elemental Interplay between Palace and Star' (宮星生克 *Gong Xing Sheng Ke*); 'Wandering Stars <planets>' (遊星 *You Xing*); expanded table and notes; ref. to 'Mysterious Vacant Flying Star' (玄空飛星 *Xuan Kong Fei Xing*) geomancy;
 - 'Nine Star Emperor Gods' (九皇 星君 *Jiuhuang xingjun* 九皇 大帝 *Jiuhuang dadi*) of the Big Dipper [correlates w/ "9 Dipper Stars of the 'Northern Ladle'" (北斗 *Beidou*) above];
 - historical sources of *Bazhai Feng Shui*; Differences between 2 developmental *Feng Shui* systems-
 - i) '8 Mansions' (八宅 *Bazhai*);
 - ii) 'Black/Mysterious Sky/Emptiness/Void/Vacant Flying Star' (玄空飛星 *Xuan Kong Fei Xing*)
 - 'Flying Star Geomancy' (飛星風水 *Fei Xing Feng Shui*) [aka. 'Mysterious <Black> <Sky/Emptiness/Void> Vacant Flying Star' (玄空飛星 *Xuan Kong Fei Xing*); 'Mysterious Vacant Geomancy' (玄空風水 *Xuan Kong Feng Shui*); 'Nine Palace Flying Stars' (九宮飛星 *Jiugong Fei Xing*)];
 - Fundamental Flying Star Theory: Cosmological Elements
 - Number: 'Nine Palace Flying Stars' (九宮飛星 *Jiugong Fei Xing*)
 - Time: i) Period/Era <of a reign> (元 *yuan*) <Flying Stars>; ii) Timely (+)/ Untimely (-) <aspects/natures of Flying Star>
 - Space: 24 Mountains; table and notes
 - 'Nine Palace Flying Stars' (九宮飛星 *Jiugong Fei Xing*)
 - *Luopan*: astrolabes and water clocks:
 - History and development
 - Planisphere (式 *Shi*; 式盤 *Shipan*)/ <Spherical> Astrolabe (六壬 *Liuren*)
 - Types:
 - i) 'Three Harmonies' (三合 *Sanhe*) <compass (羅盤 *luopan*)>
 - ii) 'Three Primordial' (三元 *Sanyuan*)
 - Form and Function:
 - Parts
 - Reticulations of Heaven Plate (羅盤 *luopan*)
 - Method of Using the 'Divination Plate'
 - Dial Plate: Earth Plate
 - Master Killing Days
 - Dragon pulse <line/path; mountain range>' (龍脈 *long mai*):
 - History of Dragon Lines (aka. Ley Lines): includes general overview of ley lines-traditions and names/terms
 - Types of Dragon Lines: Dragon and Tiger

- Dragon (*Ouroboros*) Line Grid (15): Geo-Meridian Theory
 - Vibrating Stones: Cosmic Conductors
 - Polyhedronic Crystal Grid (5): Elemental Polyhedra; Envelopes of Consciousness
- ◎ Cosmic Code (易經 *Yijing*): Science of Divination and Art of Philosophy
 - History:
 - Sources for the Usage of 'Divination Figures' (卦 *Gua*)
 - 'Magical Chess Classic,' or 'Manual of Spirit Chess' (靈棋經 *Lingqijing*)
 - 'Magic Tablet of 81 Squares,' or '9 x 9 Magic Square of 81 Fates,' or 'Magic Square of Master Zan <Tortoise>' (儕九方八十一命書 *Zan Jiu Fang Ba Shi Yi Ming Shu*)
 - Canon of Supreme Mystery' (太玄經 *Taixuanjing*) → (developed into a separate text on the *Taixuanjing* by Hamilton)
 - Historical sources of Chinese literature that mention other divination systems
 - Archaeological evidence
 - 'Ten Wings' (十翼 *Shiyi*), or <Confucian> 'Commentaries on the Changes' (易傳 *Yi Zhuan*)
 - Contributors <to the *Yijing*>
 - <Mytho-historical: demi-god kings of prehistoric antiquity>
 - *Fuxi*
 - *Huangdi*
 - <Historical: divination sage-kings of the Shang and Zhou dynasties (post-Bronze Age)>
 - Oracle bone script, or '<turtle> shell and bone script' (甲骨文 *jiaguwen*)
 - King Wen of Zhou (周文王 *Zhou Wen Wang*)
 - Duke of Zhou (周公 *Zhou Gong*)
 - <Age of Philosophers: Confucian Idealist Philosophy with Taoist Metaphysics and Alchemy>
 - Confucius [aka. 'Master <clan name> Kong' (孔子 *Kongzi*)]
 - *Fangshi* Ideology
 - *Jing Fang* (京房):
 - <table and notes:>
 - i) Stem, Branch, And Phase Correlation With The (6) Lines Of The 'Pure Hexagrams' (純卦 *Chungua*) of the '8 Palaces/Houses' (八宮 *Bagong*) System/Array;
 - ii) Correlation of the '12 accumulation and dispersion hexagrams' (十二消息卦 *shier xiaoxigua*) with the Months of the Farmer's Solar Calendar and Lunar Phases;
 - <notes;>
 - iii) music theory
 - iv) astronomy- frequent correct eclipse predictions
 - *Chen Tuan* (陳搏)
 - *Zhou Dunyi* (周敦頤)
 - *Shao Yong* (邵雍)
 - *Liu Yiming*
 - "Modernist" academic history of the *Yijing*: based on-
 - i) research into oracle bones (Shang and Zhou d.) (see also above)
 - ii) archaeological discovery (1973) of the 'Mawangdui Silk texts/manuscripts' (馬王堆帛書 *Mawangdui Boshu*) (168 BCE: Han d.); array
 - Sixty-Four Hexagrams: Patterns of Change
 - Hexagram symbolism

- Evolutionary representations
 - *Yijing* Philosophical Schools
- Yao Representations
 - Yin and Yang Lines: notes on history and symbolism
 - Ruling Line: 'Hexagram ruler' (卦主 *guazhu*)
- Coin And Yarrow Stalk Methods of Hexagram Divination: *Yijing* Consultation
 - Rabdomancy: general definition; various cross cultural methods;
 - Preliminary Ritual Offering
 - Formulating the Question
 - Yarrow Stalk Method: Derivation of Ritual Numbers;
 - Yarrow (Ltn.: *Achillea millefolium*): multicultural traditional <herbal> medical uses
 - Coin Method(s):
 - Three-Coin method: 'Number of Heads Appearing to Derive Ritual Number' table and notes
 - Four-Coin method: '4-Coin Generation of 4-Bit Binary Numbers' table and notes
 - Six-Coin method:
 - Eight-coin method (八錢 *Ba Qian*)
 - Miscellaneous Methods
 - Dice: 'Long Dice' (長色子 *Zhang Shaizi*)
 - Marbles or Beads: 'Method of 16'
 - Rice Grains
 - Computer software simulations
- Plum Blossom Numerology (觀梅數 *Guan Mei Shu*): Shao Yong's Hexagram Divination
 - Hexagram calculation:
 - 'Nuclear Hexagram(s)' (互卦 *Hugua*) explanation
 - 'New Hexagram' (之卦 *Zhigua*) explanation; 'Apply nines' (用九 *yongjiu*) and 'apply sixes' (用六 *yongliu*)
- Mayan galactic calendar (tangential work correlating Mayan astrology with Chinese astrology, and the *Yijing* hexagrams for divination purpose)
- Figures: (updated; new)
 - Covers
 - Sexagenary Cycle (fig. 53)
 - *Huangdi* (黃帝) (fig. 53.1)
 - Legendary Tribes of Prehistoric China (fig. 53.2)
 - 'Sexagenary (60) Honorable Generals/ Ancestral Gods of Protection (六十太歲/太歲 *Liushi Taisui*)' table w/ sexagenary year number, Earthly Branch, animal, name, and pictures (fig. 53.3)
 - Twenty-Eight Lunar Mansions (二十八宿星 *Ershiba Xiuxing*); Star Charts (fig. 56)
 - Star Maps of Su Song (fig. 56.1)
 - Suzhou Star Chart (fig. 56.2)
 - Twenty-Eight Lunar Mansions (二十八宿星 *Ershiba Xiuxing*): Twenty-Eight Constellations; and Four Celestial Palaces (四天宮 *Sitiangong*; 四宮 *Sigong*): Seasonal Animal Mega-Constellations (fig. 56.3)
 - *Luopan* (fig. 57)
 - Astrolabe (fig. 57.1)
 - Armillary Sphere (fig. 57.2)
 - Planispheric Astrolabe (fig. 57.3)
 - Water Clock (fig. 57.4)
 - Chinese Board Games And Mirrors (fig. 57.5)
 - 'Large Six Rens' (大六壬 *Da Liu Ren*) Array/ Cosmic Divination Board (fig. 57.6)

- 24 Solar Breaths/Terms/Periods' (二十四 節氣 *Ershisi Jieqi*) (fig. 57.7)
 - i) Shennong (神農) (fig. 57.71)
- 64 Hexagram Arrays:
 - 'Later Heaven Sequence' (後天卦序 *Houtian guaxu*) of King Wen (fig. 58.1); w/ notes
 - i) King Wen of Zhou (周文王 *Zhou Wen Wang*) (fig. 58.11)
 - ii) Confucius or 'Master Kong' (孔子 *Kongzi*) (fig. 58.12)
 - 'Early Heaven Sequence' (先天卦序 *Xiantian guaxu*) of Fuxi (fig. 58.2); w/ notes
 - i) *Fuxi* (伏羲) and *Nuwa* (女媧) (fig. 58.21)
 - ii) Cangjie (倉頡) (fig. 58.22)
 - iii) 'Early Heaven' (先天 *Xiantian*) Circular Array (fig. 58.23)
 - iv) 'Early Heaven' (先天 *Xiantian*) Circular and Square Arrays of 64 Hexagrams (fig. 58.24)
 - v) 'Early Heaven' (先天 *Xiantian*) Star Array of 64 Hexagrams (fig. 58.25)
 - vi) 'Early Heaven Diagram' (先天圖 *Xiantiantu*) of Chen Tuan (陳搏) and the Binary Cube (fig. 58.26)
 - vii) Zhou Dunyi (周敦頤) (fig. 58.27)
 - Cleary array (fig. 58.3); w/ notes
 - Wilhelm-Baynes/ Walker array (fig. 58.4);
 - Mawangdui Array (fig. 58.5); w/ notes
 - i) Mawangdui Silk Manuscript (fig. 58.51)
 - 'Eight Palaces/Houses' (八宮 *Bagong*) Array/Sequence of Jing Fang; w/ notes
- 9 Dipper Stars of the Northern Ladle (北斗 *Beidou*) (fig. 87)
- 'Directions Scrutinizing Master' (方相氏 *Fangxiangshi* Ritual) (fig. 88)
- 'Mountain and Water' (山水 *Shan Shui*) (fig. 89)
- Water Dragon Classic (fig. 90)
- Chinese House Types (fig. 91)
- Emperor Yao and the Invention of Bone Oracles (fig. 92)
- Comets: 'Broom Stars' (彗星 *Huixing*) (fig. 93)

TABLE OF CONTENTS

PRELIMINARY

ACKNOWLEDGMENTS	i
SONG OF DISCOVERING THE TAOIST PRACTITIONER (方士 <i>FANGSHI</i>)	ii
PREFACE	iii
TABLE OF CONTENTS	xi

MAIN WORK

HISTORY	1
SOURCES	2

HISTORY OF TAOISM: Philosophy-Religion of Immortality	3
Taoist Precepts	3

PHILOSOPHICAL TAOISM (道家 <i>DAOJIA</i>)	3
<i>Laozi</i> (老子): Founder of Philosophical Taoism	4
<i>Zhuangzi</i> (莊子): Founder of Philosophical Taoism	5
<i>Liezi</i> (列子): Founder of Philosophical Taoism	6
Secret Mystical Teachings (玄學 <i>Xuanxue</i>): neo-Taoism	6

CONFUCIAN IDEOLOGY (儒家 <i>RUJIA</i>)	7
<i>Kongzi</i> (孔子): Founder of Confucianism	7
School of Names (名家 <i>Mingjia</i>)	8
Mohism (墨家 <i>Mojia</i>): The Philosophy of Unconditional Love	9
Mengzi (孟子) and Xunzi (荀子): Inherent Good and Inherent Evil	9
Neo-Confucianism	9

CHINESE SHAMANISM (巫教 <i>WUJIAO</i>)	10
<i>Fangshi</i> Ideology: Cosmological Speculations	10
Way of Huangdi and Laozi School (黃老道 <i>Huang-Lao dao</i>)	11
<i>Li Shaojun</i> (李少君): <i>Fangshi</i>	11

RELIGIOUS TAOISM (道教 <i>DAOJIAO</i>)	12
Celestial Master School (天師家 <i>Tianshijia</i>)	12
Tradition of Ge Hong (葛洪)	20
Highest Purity School (上清派 <i>Shangqing pai</i>): Inner Deity Hygiene School	27
School of the Magic Jewel (靈寶派 <i>Lingbao pai</i>)	34
Taoism during the Tang Dynasty: Imperial Favoritism	43
Inner Alchemy (內丹 <i>Neidan</i>): Inner Elixir	51

CHRONOLOGY OF TAOISM	75
-----------------------------	----

COSMOLOGY: Mythology of Metaphysics	93
SOURCES	94

ORIGINS OF MYTHOLOGY: Prehistoric Antiquity	95
Components of Chinese Mythology	96
NUMEROLOGY OF METAPHYSICS: Mathematics of Tao	97
Anatomy of the Soul	99
Geometry of Experience	100
Golden Proportion	101
<i>Vesica Pisces</i>	104
<i>Axis Mundi</i>	105
<i>Kabbalah</i>	106
MAGNIFICENT VOID (混沌 HUNDUN): Primordial Chaos at the Center; Zero Point	107
Taoist Non-doing (無爲 Wuwei)	108
Buddhist Sunyata	109
Kabbalist Ain	110
Zero as Number	110
GREAT UNITY (太一 TAI/YI) OF HEAVEN: Order (Power) of Universal Tao	111
Nature of Energy (氣 Qi): Power of Tao	113
Heaven (天 Tian)	114
Heavenly Venerable or Supreme Deity (天尊 Tianzun)	121
Son of Heaven (天主 Tianzhu): Emperor	131
True Human (真人 Zhenren) and Realized Sage/Saint (聖人 Shengren)	132
DUALITY WITHIN UNITY (兩儀 LIANGYI): Yin and Yang	135
<i>Yijing</i> Numerology: Application of Natural Philosophy	136
Energetic Cycles	138
Deities/Spirits (神 Shen) of Heaven and Earth	140
Ghosts (鬼 Gui) and Demons <of the Underworld> (鬼仙 Guixian)	144
THREE <SPHERES OF> HEAVEN(S) (三天 SANTIAN): Three Heavens within One (三一 Sanyi)	146
Three Breaths (三氣 Sanqi): Mystery, Inceptive, Original	146
Three Pure Ones' (三清 道祖 Sanqing Daozu)	147
Three Ancient/Primordial Emperors/Rulers (三官大帝 Sanguan Dadi)	149
Three Stellar Deities (三星 Sanxing): "Triad of Good Fortune/ Merit"- Prosperity (福 Fu), Status (祿 Lu), Longevity (壽 Shou)	150
Three August(s) <Ones; Sovereigns> (三皇 Sanhuang)	151
Three Sage Kings	162
Three Treasures (三寶 Sanbao)	165
Correspondences	169
FOUR PHASES OF ENERGY (四象 SIXIANG)	170
Characterization of Phases	170
PENTOLOGY OF FIVE ELEMENTS (五行 WUXING): Five Phases of Energy	172
Characterization of Phases	173
Interrelationships: Laws of Movement	173
The Birth of the Cosmic Volumes: Elemental Polyhedra	174
Correspondences	176
Six Deities (六甲 Liuji)	183

EIGHT TRIGRAMS (八卦 <i>BAGUA</i>): Eight Natural Forces	183
Eight Trigrams (八卦 <i>Bagua</i>): <i>Yijing</i> Origins	184
Eight Immortals (八仙 <i>Baxian</i>)	187
NINE PALACES (九宮 <i>JIUGONG</i>): Magic Squares (河圖 <i>Hetu</i> and 洛書 <i>Luoshu</i>)	192
<Yellow> River Diagram (河圖 <i>Hetu</i>): Former Heaven Diagram (先天圖 <i>Xiantiantu</i>)	193
River Writing (洛書 <i>Luoshu</i>): Later Heaven Diagram (後天圖 <i>Houtiantu</i>)	194
Nine Square with Eight Trigrams	195
Nine Dragons	202
ASTROLOGY (占星術 <i>ZHANXINGSHU</i>): Timing of Divine Return SOURCES	237
HISTORY AND DEVELOPMENT OF ASTROLOGY: Astronomy to Horoscopes	239
Historical Chinese Almanacs: Calendars of Fate	255
<i>Yishutian</i> Horoscopes	256
Qing Dynasty Horoscopes: Knowing Fate (智命 <i>Zhiming</i>)	259
Computer Generated Horoscopes: Purple Crepe Myrtle (紫微 <i>Ziwei</i>)	259
CELESTIAL BODIES (天體 <i>Tianti</i>; aka. 星星 <i>XINGXING</i>): Celestial Messengers	263
Celestial Paths (天道 <i>Tiandao</i>)	263
Portents	173
Sun and Moon (日月 <i>Riyue</i>): Regulators of Balance	264
Five Planets (五星 <i>Wuxing</i>): Celestial Time Keepers	269
Auras (氣 <i>Qi</i>): Pseudo-planets	282
STELLAR PALACES (星宮 <i>XINGGONG</i>)	283
Purple Imperial Palace (紫霄宮 <i>Zixiaogong</i>): Central Palace; 5 th Palace	284
Four Celestial Palaces (四天宮 <i>Sitiangong</i> ; 四宮 <i>Sigong</i>): Seasonal Animal Mega-Constellations	294
Nine Celestial Palaces (九宮 <i>Jiugong</i>): Imperial Family	297
Farmer's Solar Calendar: 'Twenty-four Solar Breaths <terms; periods>' (二十四 節氣 <i>Ershisi Jieqi</i>)	300
Twenty-Eight Lunar Mansions (二十八宿星 <i>Ershiba Xiuxing</i>): Twenty-Eight Constellations	307
Chinese Astronomy: Ancient Chinese Catalogs of Asterisms	331
Guest Star (客星 <i>Kexing</i>)	334
CALENDAR OF FATE	334
Ten Heavenly Stems (十天干 <i>Shi tiangan</i>)	336
Twelve Earthly Branches (十二地支 <i>Shier Dizhi</i>)	339
Sexagenary Cycle (六十花甲 <i>Liushi huajia</i>): aka. 'Stems and Branches' <System> (干支 <i>Ganzhi</i>)	351
FATE CALCULATION (算命 <i>SUANMING</i>)	358
Four Pillars of Fate (四柱命理 <i>Si Zhu Mingli</i>): Eight Characters (八字 <i>Bazi</i>)	363
Three Lives System of Astrological Divination	373
Twelve Indicators: <i>Jianqu</i> Cycle	378
Gender Determination with the Lunar Month of Conception and the Age of the Mother	
380	

GEOMANCY (堪輿 <i>KANYU</i>; 風水 <i>FENG SHUI</i>): Orientation of Environmental Harmony	381
SOURCES	382
Objectives	383
Principles of Living Places	385
ENVIRONMENTAL FEATURES	391
Rural	391
Urban	392
HOME	392
Orientation	393
Shape	393
Trouble Shooting	393
Residential Features	393
Rooms	409
Decorating/Artifacts	410
BUSINESS	411
Lot	411
Main Entrance	412
Office	412
Address Numerology	412
Activating Wealth	413
TWO SCHOOLS	413
Form School (形式派 <i>Xingshi pai</i>): Dragon Symbolism	413
Compass School (理氣派 <i>Liqi pai</i>): <i>Yijing</i> Numerology	426
HARMONIZING YIN AND YANG	427
Yin	427
Yang	427
FOUR DIRECTIONS OF THE CELESTIAL ANIMALS: Four Palaces (四宮 <i>Sigong</i>)	427
Facing Walls	429
Ideal Setting	430
FIVE ELEMENTS (五行 <i>Wuxing</i>)	431
Five Element Talismans	432
EIGHT TRIGRAMS AND NINE PALACES (八卦洛書 <i>Bagua-Luoshu</i>)	432
Eight Remedies: Directional Influence on Qi and Sha	434
East-West House Theory: Orientation Determination	434
Eight Locations Theory	438
<i>Bagua-Luoshu</i> Theory	438
Combined Applications of Theory	439
WANDERING STARS OF 8 MANSIONS/PALACES' (遊星八宅 <i>YOU XING BAZHAI</i>):	
'Elemental Interplay between Palace and Star' (宫星生克 <i>Gong Xing Sheng Ke</i>)	441
Differences between 2 Developmental <i>Feng Shui</i> Systems	450

FLYING STAR GEOMANCY (飛星風水 *FEI XING FENG SHUI*): Advanced *Luoshu* Theory

451

Fundamental Flying Star Theory: Cosmological Elements 451**Nine Palace Flying Stars (九宮飛星 *Jiugong Fei Xing*)** 454**LUOPAN (羅盤): Geomantic Compass** 462**History and Development** 462**Types** 470**Form and Function** 471**DRAGON PULSE (龍脈 *LONG MAI*): Earth Acupuncture; True Chinese Geomancy** 476**History of Dragon Lines** 476**Types of Dragon Lines: Dragon and Tiger** 483**Dragon (Ouroboros) Line Grid (15): Geo-Meridian Theory; 15 Unified Vector Geometry (UVG)****Great Circles; Emotional body (*netzah sephirot*; Venus)** 485**Vibrating Stones: Cosmic Conductors** 486**Polyhedronic Crystal Grid (5): Elemental Polyhedra; Envelopes of Consciousness; Mental body (*hod sephirot*; Mercury)** 486**BIOMANCY** 487**SOURCES** 488**BODY ANALYSIS: 'Body Reading' (身相 *Shen Xiang*)** 489**Expression of Spirit** 489**Energetic Balance** 489**Three Sections** 490**Elemental Type** 490**Features** 496**FACE ANALYSIS: 'Face Reading' (看相 *Kan Xiang*); 'Physiognomy' (面相 *Mian Xiang*)**

505

Expression Of Spirit: Quality Of Qi 505**Energetic Balance: Integrity Of Yin And Yang** 507**Orientation** 508**Elemental Types** 509**Planet Areas** 511**Star Points** 512**Twelve Palaces** 512**100 Position Points Of The Floating Years** 513**Features** 513**HAND ANALYSIS: 'Palmistry' (手相 *Shou Xiang*; 掌相 *Zhang Xiang*); 'Hand Diagnosis'****(手診 *Shou Zhen*)** 535**Overall Hand** 536**Fingers** 538**Palm** 550**COSMIC CODE (易經 *YIJING*): Science of Divination and Art of Philosophy**

567

SOURCES 568**HISTORY** 569

SYSTEMS 601

MATHEMATICS 601
Binary System 602

FUNDAMENTAL CONCEPTS 602

SIXTY-FOUR HEXAGRAMS: Patterns of Change 603
Logarithmic Evolution 603
Timeless Hexagrams 606
Yao Representations: Place of Line 606
Trigram Representations 608
Sources of Interpretation 608
Hexagram Interpretations (1-64) 608

COIN AND YARROW STICK METHODS OF HEXAGRAM DIVINATION 667
Preliminary Ritual Offering 668
Formulating the Question 668
Yarrow Stalk Method: Derivation of Ritual Numbers 669
Coin Method(s) 672
Miscellaneous Methods 674
Probability of Ritual Numbers by Method 675
Methods for Interpreting Moving Lines 676
Degree of Fortune 677

PLUM BLOSSOM NUMEROLOGY (觀梅數 GUAN MEI SHU): Shao Yong's Hexagram Divination 677
Historical Legend of Origin 678
Symbolic Origin of *Yijing* 678
Hexagram Calculation 679
Hexagram Prediction Interpretation 682
Specific Types of Prediction 684

ASTROLOGY WITH YIJING: Shao Yung's System 688
Prenatal (Early Heaven) Hexagram 688
Postnatal (Later Heaven) Hexagram 690
Natal Subcycles 691
Yearly Cycle Development 691
Daily Cycles 692
Hexagram Auspiciousness 693

YIJING HEXAGRAMS AND THE GENETIC CODE 696
Mathematical, Structural, and Statistical Analogies 696
Briefing on Cell Anatomy 696
Biochemistry of the Genetic Code 698
Yijing Genetic Code Mathematical Correspondences 701
Genetic Structural Correspondences 702
Information Flows 705
Pattern Correspondences of Amino Acid Number Properties and Coding Properties 705

CORRESPONDENCE OF THE KING WEN <64> HEXAGRAM SEQUENCE WITH MAYAN PROPHECY: *Tzolkin* Time Keeping and Genetic Transmutation 710

APPENDICES 713

SOURCES 714

QUANTUM TAO: Physics of Energy (物理 Wu Li) 715

Structure of the Atom: Subatomic Intangibility 715

Old Newtonian and New Quantum Physics: External and Internal Laws 715

Organic Energy Patterns: Everything (氣 Qi) is Alive through its Interconnectedness 717

Process of Energy: Tao Happens 720

Cosmic Observer: Center of the Universe 722

High-Energy Particle Physics: Study of Subatomic Particles 733

Undifferentiated Reality: Physics of Enlightenment 740

Essence of Enlightenment: Experience of All-Pervading Reality (Unity) 741

CHINESE-SUMERIAN PARALLELS 745

Parallels between Chinese and Sumerian Mythology (Cosmological Events) 745

Universal Gammadion 747

***Luoshu* Magic Square Alias Sigil (Geometry) of Saturn 747**

Sexagenary Cycle 748

Parallels between the *Ganzhi* System and the Hebrew Alphabet 748

Parallel Pantheons in Various Mythos 749

Prehistoric Chronology: Based on Sumerian Mythos 759

FIGURES 763

BIBLIOGRAPHY 879

History 881

Cosmology: Philosophy, Mythology, and Theology 882

Mathematics 888

Astrology 889

Geomancy 892

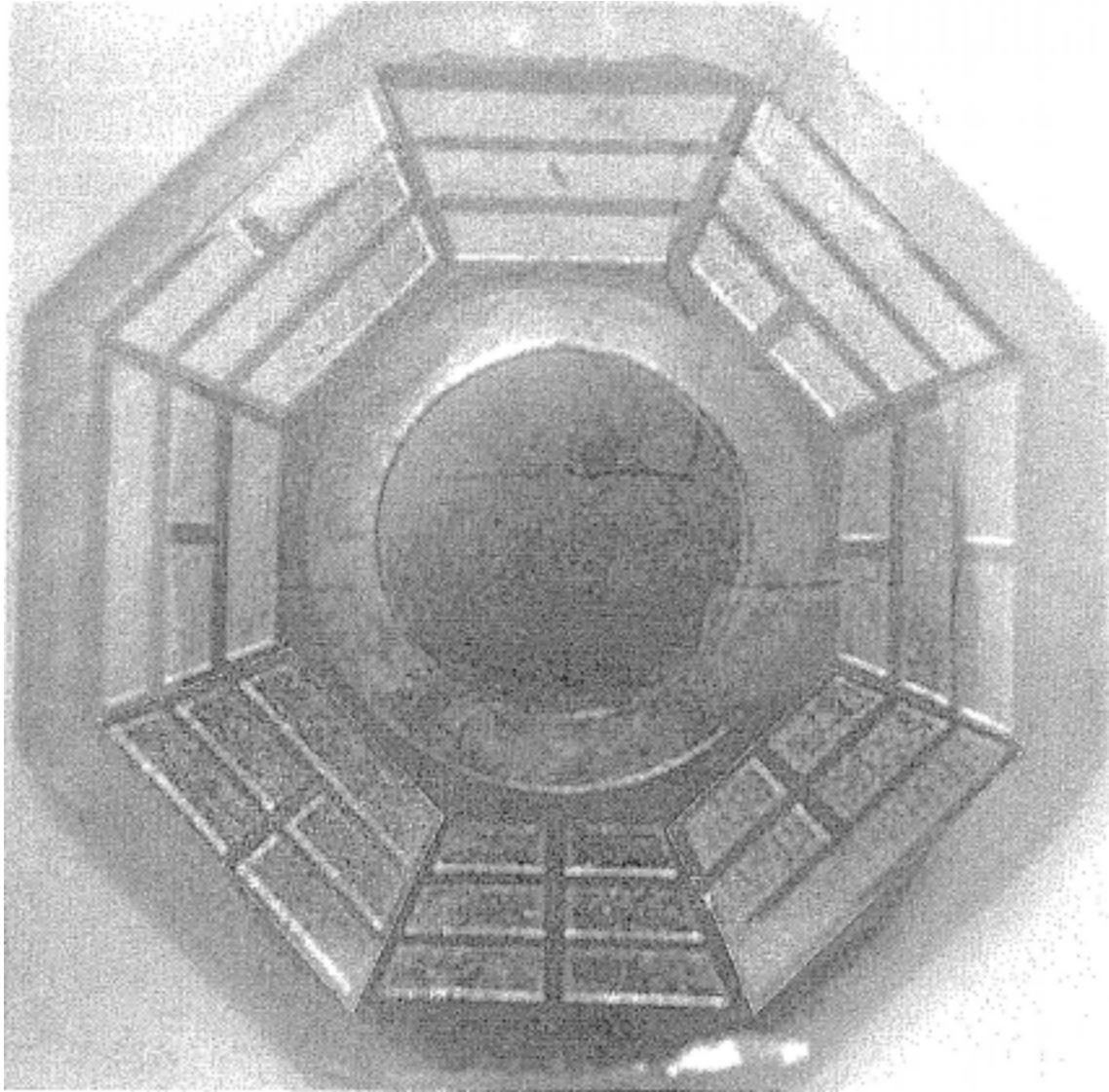
Biomancy 898

***Yijing*: Cosmic Code 898**

References 902

Translations 902

HISTORY



HISTORY OF TAOISM: Philosophy-Religion of Immortality

The word Tao (道 *dao*) means 'way,' or more specifically 'way of truth.' The 'master of method' (方士 *fangshi*), later known as 'human of the way' (道人 *daoren*), or 'master of way,' or priest of the way (道士 *daoshi*), a product of Chinese shamanism, Wuism (巫教 *wujiao*), practiced divination, astrology, geomancy, medicine, 'internal alchemy' (內丹 *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 (巫 *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' (化 *hua*) → 'exertion' (修 *xiu*) → 'change' (變 *bian*) → 'purification' (煉 *lian*) → 'perfection' (明 *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.

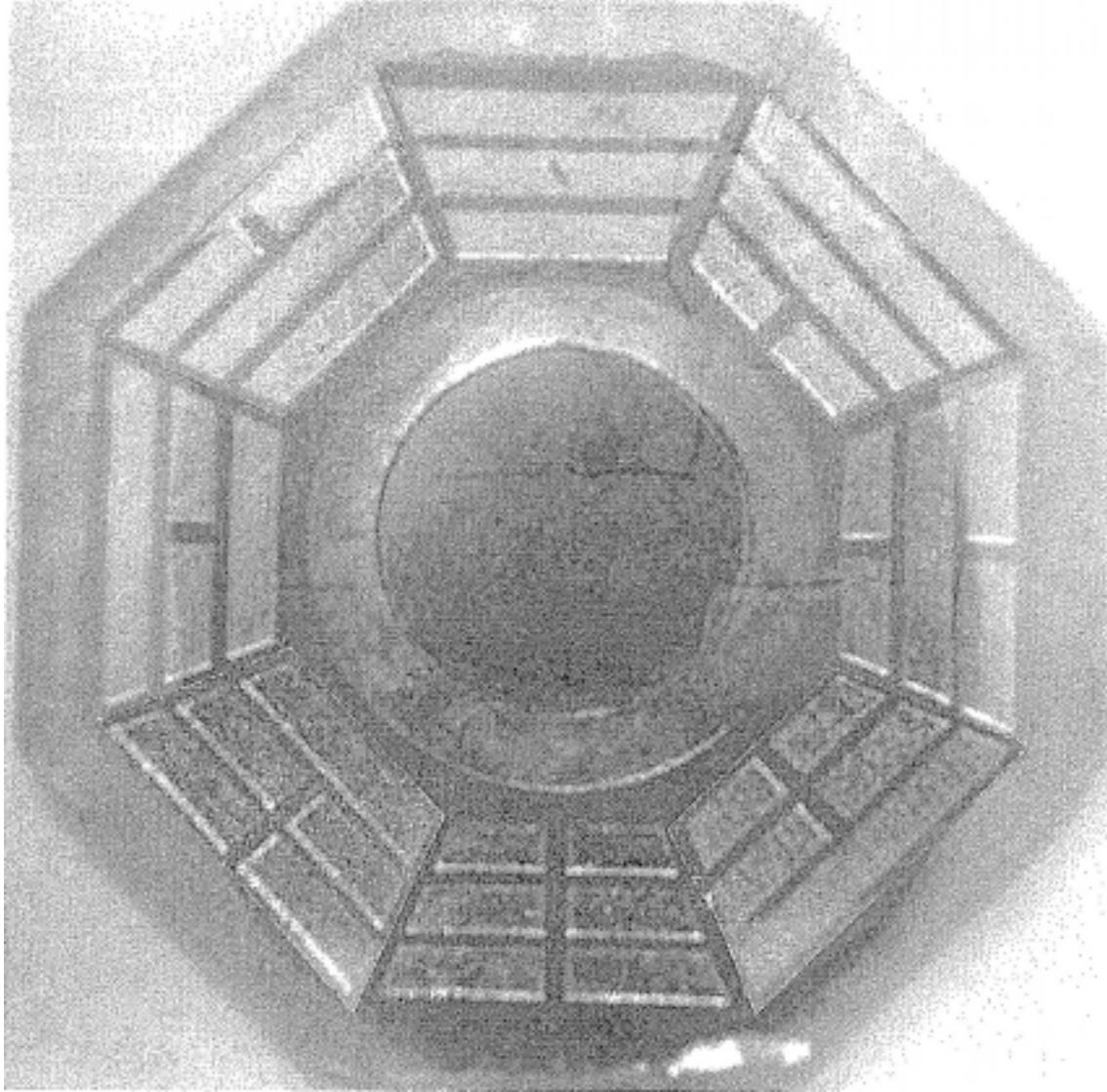
PHILOSOPHICAL TAOISM (道家 *DAOJIA*):

Philosophical Taoism, or 'School of the Way' (道家 *Daojia*), was derived from the 'Book of the Way and its Power' (道德經 *Daodejing*), written by Laozi, literally meaning 'old master,' (a.k.a. Lord Lao, *Lao Dan*, *Laojun*), and the writings of Zhuangzi (莊子). *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 '<naturally>' (自然 *ziran*) with no need for conscious human intervention (無爲 *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' (仙 *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)

CHRONOLOGY OF TAOISM			
Period (時代 <i>Shidai</i>)	Dynasty (朝 <i>Chao</i>) (C)apital	Year	Cultural Benchmark
Legendary Period			
Remote Antiquity Neolithic (c. 8500-2070 BCE)	'Three Sovereigns' (三皇 <i>Sanhuang</i>) and 'Five Emperors' (五帝 <i>Wudi</i>) [Earth]	2852-2204 BCE	<ul style="list-style-type: none"> • Fu Xi (伏羲) (2952-2836 BCE): 1st World Emperor (64 hexagrams) • Shennong (神農) (r. 2800 BCE): 2nd World Emperor (八卦 <i>bagua</i>) <p>Five Emperors:</p> <ul style="list-style-type: none"> • Huangdi (黃帝) (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 (昌意): offspring of <i>Huangdi</i> and <i>Leizu</i> "Woman of the Western Mound," at Ruo r. at Kunlun m.; father of <i>Zhuan Xu</i> accd. Xia Annals • Zhuan Xu (顓頊): descendant of <i>Huangdi</i> • Yao (堯) (2357-2259 BCE): <i>Shangdi</i> incarnate?; 1st Shang Patriarch; time of deluge/cataclysm? • Shun (舜) (2259-2220 BCE)
Ancient China			
Remote Antiquity	Xia (夏) [Wood]; W-Ruo tree C: Yangcheng, Zhenxu	2205-1766 BCE; 2070-1600 BCE	<ul style="list-style-type: none"> • Founded by Yu (禹) (r. 2220 BCE): time of flooding Yellow r. • Peng Zu (彭祖) (1900-1100 BCE)
Bronze Age	Yin (殷)/Shang (商) [Metal]; E-Mulberry tree C: Yinxu (near Anyang) Zhou (周) conquest	1766-1122/1028 BCE; 1600-1046 BCE c. 1046 BCE	<ul style="list-style-type: none"> • Wen Wang of Zhou (文王) (1231-1135 BCE): founder of Zhou Dynasty; 'Later Heaven <hexagram> sequence' (後天 卦序 <i>Houtian guaxu</i>) • Zhougong (周公) [C] (d.1105 BCE): revered by Confucius

COSMOLOGY



(宇宙學 *YUZHOUXUE*)

COSMOLOGY (宇宙學 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, 'master of the Tao' (道士 daoshi). Philosophy represents the spiritual (heaven) aspect of the method (道 dao). Both cosmology and philosophy combine to form the metaphysical application, which represents the emotional (human) aspect of the written cosmic code, the 'Book of Changes' (易經 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 (the study of natural quantities in motion) over 2500 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.

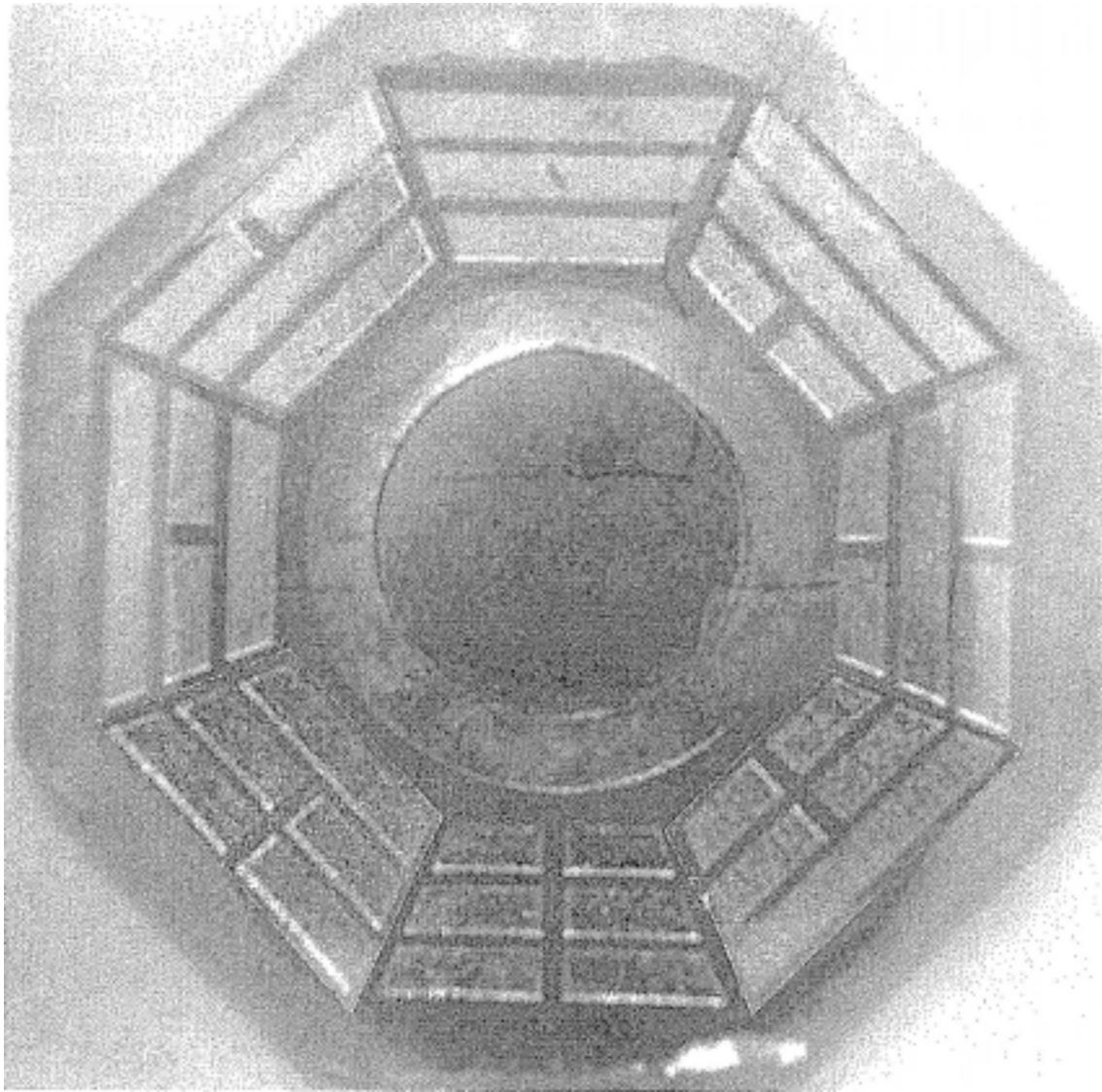
ORIGINS OF MYTHOLOGY: Prehistoric Antiquity

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 (黄河 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.

ASTROLOGY



(占星術 *ZHANXINGSHU*)

ASTROLOGY (占星術 ZHANXINGSHU): Timing of Divine Return

Astrology (占星術; *zhanxingshu*), the heavenly art of divination derived from the science of astronomy (number in space-time), literally translates as ‘divination through star number,’ meaning receiving divine messages from celestial orbits. Originally, priests (astronomer-priests) of antiquity watched (from celestial oriented architecture: ziggurats, temples, observatories) the celestial cycles of time (orbits of the Sun, Moon, planets and stars) to calibrate not only their lives, but also the celebration of the return of divinity (‘star gate’). The primary purpose of astronomy-astrology of remote antiquity was to formulate various calendars demarcating religious rituals and festivals for worshiping the reigning deities, who initially provided the astronomical technology (architectural observatories, calendars). (Most scholars customarily attribute ancient humanity’s astronomical endeavors for the purpose of generating agricultural calendars. But sophisticated astronomy is not required for successful agriculture.)

According to <Sumerian> mythology, there was a specific time when celestial deities voyaged from their home planet [Sumerian: when *Nibiru* (home planet of the “gods”) was between Jupiter and Mars; see appendix on ‘Origins Of Oriental Mythology: Prehistory of Remote Antiquity’ by Hamilton] to reign on Earth. They formulated the calendars, which regulated the lives of humanity through ritual festival. The celestial bodies (Sun, Moon, planets, and stars) represented deity counterparts moving through celestial palaces. When *Nibiru* could no longer be observed, humanity sought signs and omens in observable celestial phenomena, and thus astronomy generated astrology.

*“Men’s lives are reflected in the movements of heaven:
When there is cruelty and violence, there will be violent winds.
When there are oppressive laws, there will be plagues of insects.
When the innocent are put to death, there will be red death.
When harvesting is forbidden, there will be torrential rains.
The four seasons are the Annals of Heaven;
The Sun and Moon are the messengers of Heaven;
The stars and planets record Heaven’s seasons;
Rainbows and comets are Heaven’s warnings.”* (Huainanzi as quoted in Walters)

HISTORY AND DEVELOPMENT OF ASTROLOGY: Astronomy to Horoscopes; (Walters)

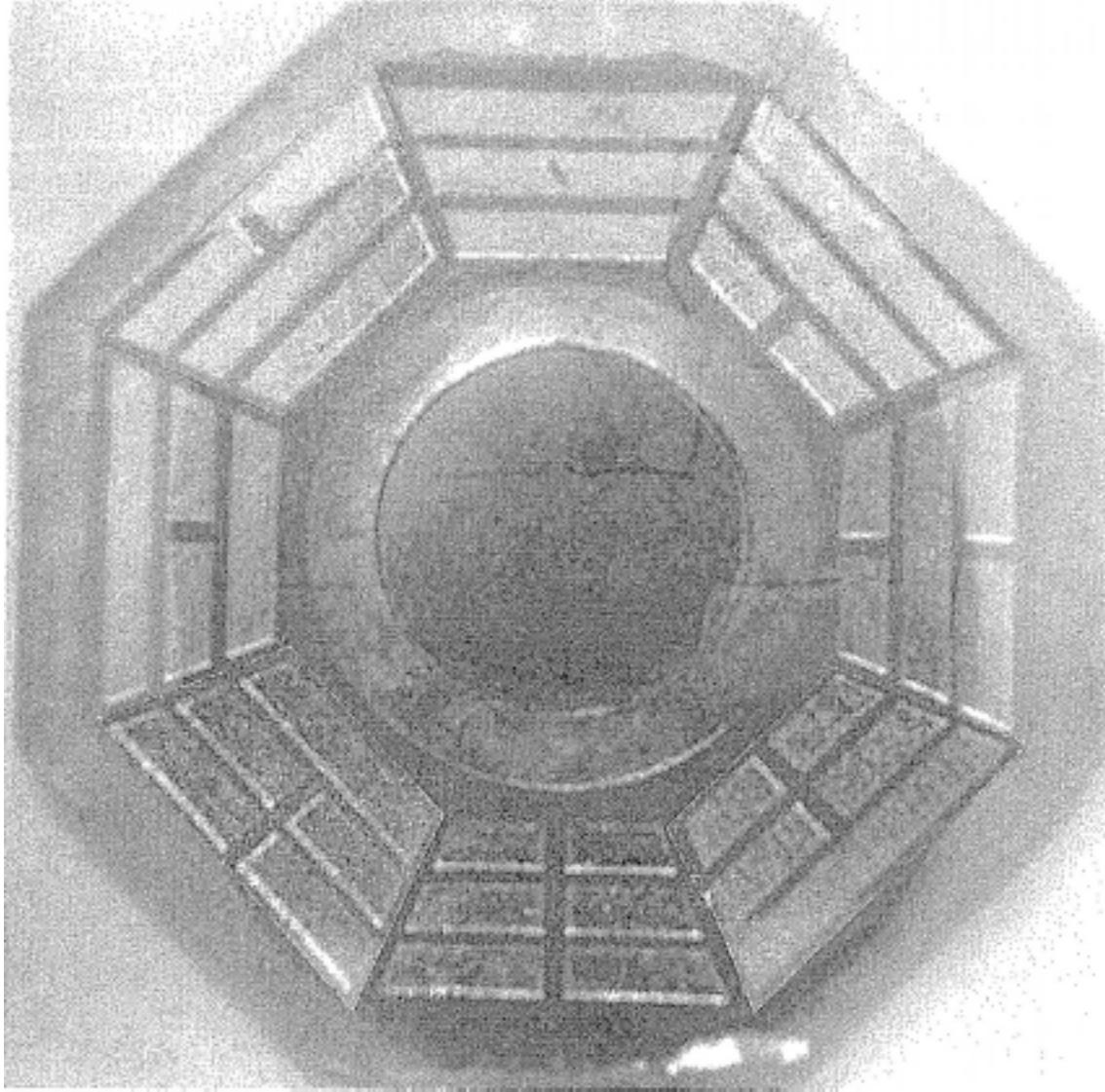
The Chinese, as well as older foreign systems of astrology, fundamentally use two calendars, solar and lunar. The solar, or astronomical calendar (accd. to legend, *Huangdi* invented the sexagenary cycle calendar), follows the Earth’s orbit around the Sun, and begins at the winter solstice. The winter solstice, the transformation point of *yin* to *yang*, marked the beginning of the year with ritual sacrifice. The lunar, or civil calendar, follows the Moon’s orbit around the Earth, and begins on the first day of spring.

Ancient astrology was alternatively used to counsel the state in war and agriculture. Ancient astronomers designated the movement and position of the celestial bodies through angular notation. The varied angular positions of the Sun, Moon, planets, and stars were related to cyclical changes on earth, such as the seasons, Moon phases, tides, fertility, and growth. The Chinese refer to the heavenly influence on earth as the celestial mandate (*tianming*).

The angle itself specified the influences of celestial patterns on earthly events (note similarity between words ‘angle’ and ‘angel’). The newly emerging science of heliobiology verifies that the angular position of the celestial bodies affects the electromagnetic and cosmic radiations, which impact with the earth, and in turn these field fluctuations affect many biological processes (Lawlor).

The Shang people believed that celestial phenomena were intimately interconnected to human events, an idea that gradually evolved into the philosophical principle of “sympathetic resonance”; or the ‘interaction between the heavenly and human realms’ (天人 感應 *tianren ganying*). The late

GEOMANCY



(堪輿 *KANYU*; 風水 *FENG SHUI*)

GEOMANCY (堪輿 KANYU; 風水 FENG SHUI): Orientation of Environmental Harmony

Geomancy [Chin.: 'endure(ing) carriage/world'; 'geomancy' (堪輿 *kanyu*); later known as 'wind water' (風水 *feng shui*)] is the terrestrial equivalent of astrology, examining the earth's topological affect upon winds and waters. The patterns of 'lines/marks' (紋 *wen*) (sim.bone oracle cracks) in heaven (ie.star constellations) reflect the patterns on earth (ie.mountains) [sim. 'veins in jade' (玟 *wen*)]. Geomancy analyzes space and *enhances* earth fortune, while astrology analyzes time and *reveals* heaven fortune. It is the science of putting human habitats and activities into harmony with the visible and invisible surrounding world.

Geomancy recognizes cosmic power points, or energy vortexes that penetrate the earth's surface. Astrological influences on the seasons (wind) and water source locations may be utilized in geomancy in order to propagate temple architecture and successful agriculture. Becoming familiar with these influential patterns of wind and water invite successful insights into foretelling future cycles seen in nature (used in *Yijing* divination and *Tarot*). (Pennick)

風 *Feng* = wind (wood/ether; most refined element; fifth essence) is the elemental vehicle of heaven

水 *Shui* = water (most yielding element) is the elemental vehicle of earth

風水 *Feng shui* = wind water = heaven and earth interacting in environmental harmony

Alternate Meaning: <referring to wind and water> "that which cannot be seen and cannot be grasped"; this traditional saying to explain the original meaning and purpose of *feng shui*, reveals the true Chinese geomancy <method>; the duty of the ancient practitioners <of *feng shui*>, the ritual exorcist priest (方相氏 *fangxiangshi*), was to 'scrutinize the directions,' in order to redirect evil energy, or diffusing <electromagnetic> energy <at points/sites> moving in currents through the 'Dragon Pulse' (pinyin: 龍脈 *long mai*; Wade Giles: *lung mei*; aka. Dragon Lines; or the energy meridian network of the planet Earth- Earth Grid; magnetosphere layer of the atmosphere; *Gaia*; etc.; see 'Dragon Pulse' below).

Objectives: Purpose of Geomancy

Original Applications:

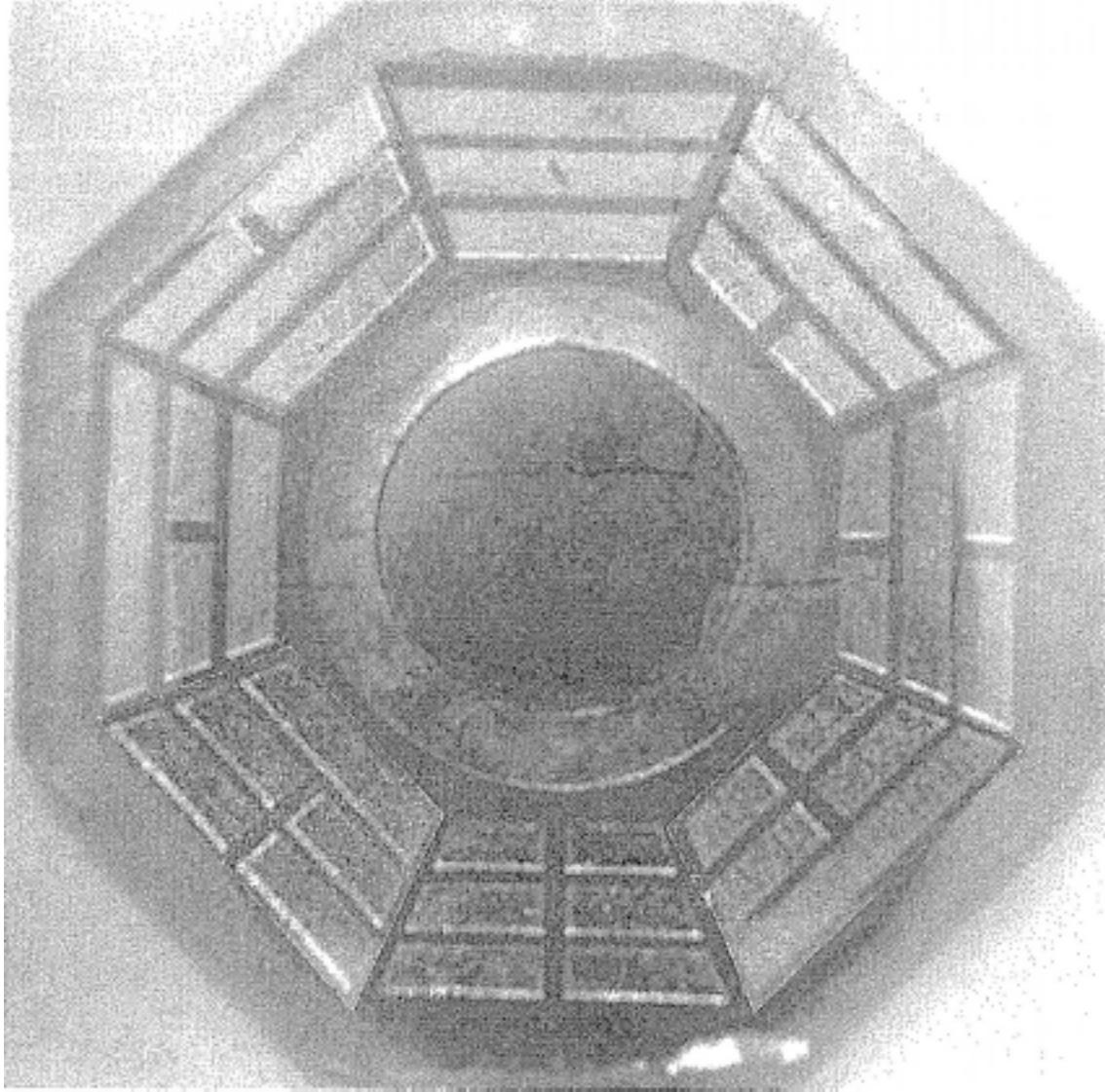
Some of the original <practical> objectives of geomancy include: astronomical observatories, mountain hermitages/temples, ordinary reclusion, and burials.

- **Astronomical Observatories:** (Sitchin)

More evident in ancient temple architecture around the world than modern, geomancy was the guiding principle behind the design. Geomancy enabled the orientation of the temple to function primarily as an astronomical viewing device ("star gate"), thus becoming a calendar that guided the service of the people through festival (eg.winter solstice orientations were most predominant in Chinese geomancy).

The sacred geomantic temples, believed to be at one time the abodes of the deities when they reigned from the physical realm on Earth, became the temples of human astronomer-priests who deciphered oracles from heaven through sky watching. As celestial observatories, the temples combined the disciplines of geomancy and astronomy, as an extension of humanity linking heaven to earth (*axis mundi*); (see fig. 16). The ancient temples (eg.ziggurats, pyramids; Temple of Heaven) aligned to precise celestial orientations and provided with apertures and other structural features that let the light of the Sun, planet, or another star enter as a beam at equinox or solstice times (ie."star gate"), made possible the precise astronomical observations, calculations, and record keeping.

BIOMANCY



BODY ANALYSIS: Body Reading (身相 *Shen Xiang*)

FACE ANALYSIS: Face Reading (看相 *Kan Xiang*);

Physiognomy (面相 *Mian Xiang*)

HAND ANALYSIS: Palmistry (手相 *Shou Xiang*; 掌相

***Zhang Xiang*); Hand Diagnosis (手診 *Shou Zhen*)**

BODY ANALYSIS: ‘Body Reading’ (身相 *Shen Xiang*)

The body shows the overall condition of the person. The body is summarized according to the combined evaluation of the **expression of spirit, energetic balance, the three sections, elemental body type, and body features.**

Expression of Spirit: Quality of *Qi* (see fig. 1, 5-6, 12)

The freedom and liveliness of the spirit is expressed in the face (see appendix ‘Face Reading’), posture, movement, voice, and overall structure in accordance with five element correspondences. A healthy spirit is evaluated in accordance with the nature of a person’s elemental body type.

Energetic Balance: Integrity of *Yin* and *Yang* (see fig. 17)

Energetic balance is characterized by the **polarity** and **quality** of *yin* and *yang* interaction.

Polarity:

The polarity of *yang* and *yin* is characterized by body **tissue, orientation, and preferred activity**. Body tissue distribution determines elemental association with polarity of *qi*.

Tissue:

- ◎ Bones: *yang* (wood, fire)
- ◎ Flesh: *yin* (earth, water)
- ◎ Solid bones w/well covered flesh: equilibrium (metal)

Orientation:

- ◎ Back: *yang*
- ◎ Front: *yin*
- ◎ Front and back are equally developed: equilibrium

Activity:

- ◎ Professional; intellectual: *yang*
- ◎ Cultural; emotional; recreational; familial: *yin*
- ◎ Equality of work and play: equilibrium

Quality:

Quality of *yin* and *yang* are characterized by **tendencies, demeanor, appearance, and pathology duration**.

Tendencies:

- ◎ Fat: *yang* and *qi* deficient, emotional, damp and phlegm
- ◎ Thin: *yin* and *qi* deficient, nervousness, active intellect, sallow complexion

Demeanor: movement of body (also according to 5 elements)

“*Yang is movement. Yin is quiescence.*”

- ◎ Outward, agitated, talkative, aggressive, irritable: *yang*
- ◎ Passive, inward, quiet: *yin*
- ◎ Forceful, ponderous, heavy: excess
- ◎ Frail, weak: deficient
- ◎ Quick movement, sleeps w/o covers: excess heat (Lv, H)
- ◎ Slow, deliberate, sleeps fetus: cold

FACE ANALYSIS: ‘Face Reading’ (看相 *Kan Xiang*); ‘Physiognomy’ (面相 *Mian Xiang*)

The face shows the state of *qi*, blood, and mind. The heart opens into the face. Thus, the facial expression shows the quality of the spirit.

“All the *qi* and blood of the meridians pour upward into the face.” -*Suwen*

Facial features and their changes are influenced by ethnicity-heredity, climate conditions, and occupation-lifestyle. A healthy face is shiny and moist. A healthy face while sick indicates that *qi* and blood are not weakened and the illness is not serious.

The face is analyzed according to the combined evaluation of the **expression of spirit, energetic balance, orientation** of the three sections, **elemental types, planet areas, star points, the 12 palaces, the 100 position points, and features**.

Expression of Spirit: Quality of *Qi* (see fig. 1, 13, 74-75)

The expression of the spirit is evaluated according to **sense awareness, posture, gesture, voice, structure, physiognomy, and color**.

Sense Awareness: Clarity of Mind

The level of awareness is an indicator of the quality of *qi*. The expressive response is dependent upon the senses.

Organ Personality Representation:

- ◎ Eye (seeing): intelligence, virtue
- ◎ Nose (smelling): life principle, assertiveness
- ◎ Mouth (tasting): desire, physical needs
- ◎ Ear (hearing): conformity
- ◎ Skin (touching): sensitivity

Posture: Head Carriage

How the head is carried has to do with success in life and status. The head should be stretched high like the sun at midday. Posture can also be elementally categorized.

- ◎ Drooping: defeat; lack of self esteem; lack of vitality
- ◎ Tilted to one side: favorable energetic side; possible contempt
- ◎ Sinking into shoulders: laziness
- ◎ High: strength and vitality; frees larynx

Gesture:

How one moves can indicate a particular elemental body type and the quality of the *qi*.

Voice: Projection of Intention

Vocal strength depends on general constitution and the strength of the respiratory system. Ideally, a voice that is resonant, clear, and easily heard represents success. The texture of the voice is an indicator of the elemental body type.

Structure: Phrenology

The structure of the head shows strong and weak areas of cognitive ability. The shape of the head is elementally categorized. Face structure is characterized according to **head size** and **head prominence**.

- ◎ Short chin: deficient kidney
- ◎ Head not developed: deficient kidney *jing*
- ◎ Collapsed fontanelle: deficient condition
- ◎ Raised fontanelle: excess condition
- ◎ Strong, prominent, jutting forward, properly supported: decisiveness, strong *jing*

HAND ANALYSIS: ‘Palmistry’ (手相 *Shou Xiang*; 掌相 *Zhang Xiang*); ‘Hand Diagnosis’ (手診 *Shou Zhen*)

According to Chinese history, palmistry and hand analysis were used as a form of divination by shamans (方士 *fangshi*) of remote antiquity, also known as the Taoist priest (道士 *daoshi*) of the Han Dynasty. The *fangshi* formulated a cosmology by observing patterns in nature through various scopes (太一 *taiyi*, 兩儀 *liangyi*, 三一 *sanyi*, 四象 *sixiang*, 五行 *wuxing*, 八卦 *bagua*, 九宮 *jiugong*) and applying them to different phenomena (ie. myriad creatures). The various inscribed cosmological structures enabled the location of the various deities (see ‘Cosmology’ section). Perhaps more than a soothsayer’s tool, palmistry was used to guide the alchemical practitioner towards harmony with the ‘celestial mandate’ (天命 *tianming*), or ‘destiny’ (命 *ming*).

In the Vedic tradition of India, the center of the palm, as well as the sole of the foot, and the ear, is considered a spinning wheel of fire (*chakra*), which designates a central vortex of energy, similar to those located on the central channel. A *chakra* is traditionally symbolized by a lotus blossom, whose petals are meridians (*nadi*). Middle Eastern and Indian traditions commonly illustrate the lotus on the hands and feet through elaborate henna designs (*mehndi*). After the influence of Buddhism (which is founded upon a Hindu cosmology) on *Lingbao pai* (4th c.CE), the lotus became another symbol of the Tao. One of the most important ‘internal alchemical’ (內丹 *neidan*) texts was the ‘Secret of the Golden Flower’ (太一 金華 宗旨 *Taiyi jinhua zongchi*), which was very influential to the ‘School of the Realization of Truth’ (全真道 *Quanzhen dao*), which laid the foundations for Zen Buddhism.

The *chakra*, or lotus, in the palm was applied most efficiently through hand gestures, or spiritual seals (*mudra*). Since the hands reflexively relate with the brain, holding *mudra* can induce meditation (brain *yoga*). Therefore, it is important to realize that palmistry is a spiritual tool for discovering one’s strengths and weaknesses, particularly in personality, and directing one’s internal practice towards enlightenment, or immortality. Also, by practicing *mudra*, or how one uses the hand in work, one can gradually change the palmar flexure lines. Palms are traditionally read at the beginning of the New Year to observe any changes.

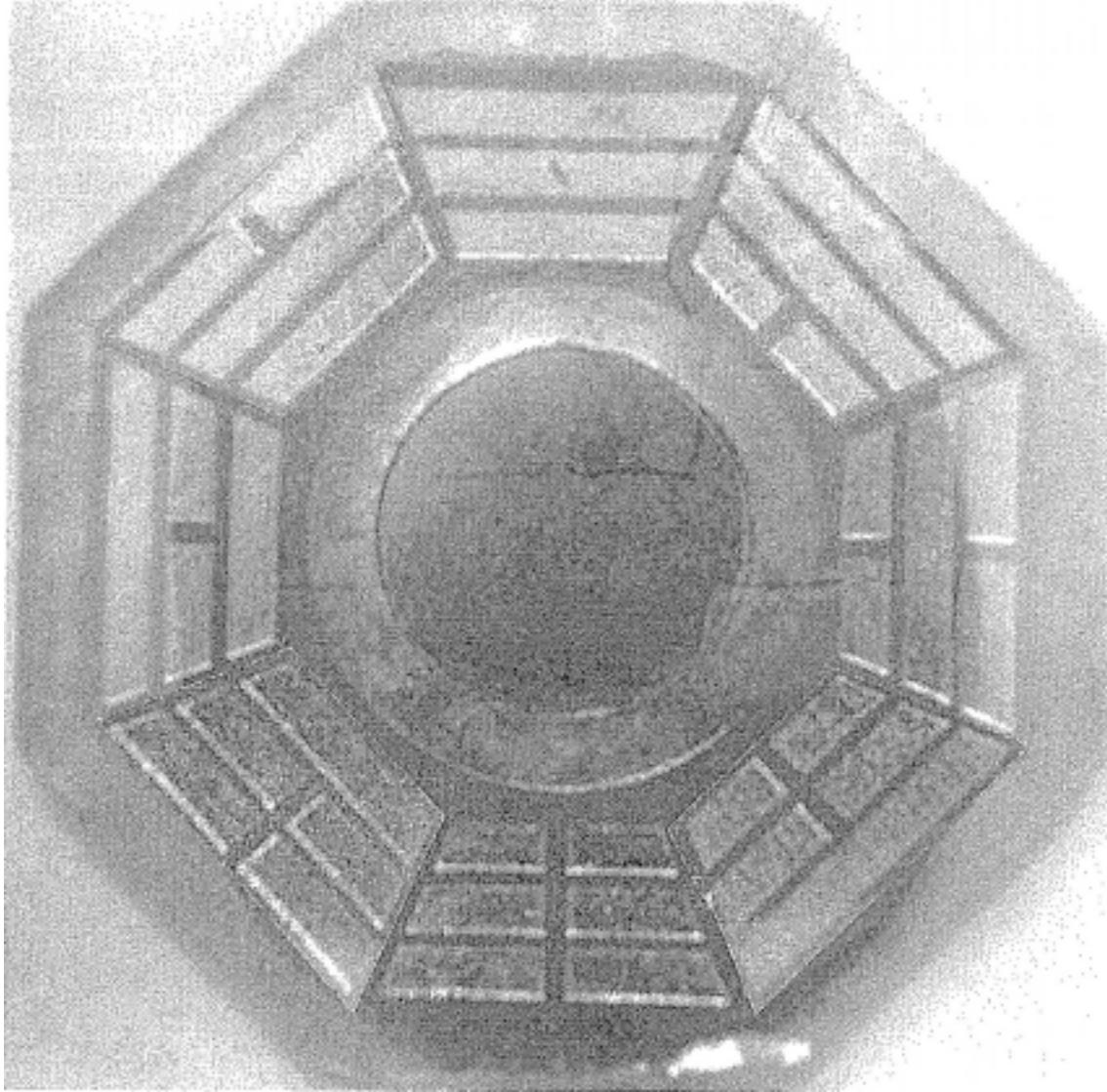
Hand analysis, along with face analysis, and body analysis, are considered divination modalities of humanity, while astrology is of heaven, and geomancy is of earth. Palmistry is often used in conjunction with astrology and the oracle of the *Yijing*, both having influential palmar cosmological correspondences (ie. planets, 陰陽 *yin-yang*, 四象 *sixiang*, 五行 *wuxing*, 八卦 *bagua*). The hands, particularly the palms, are the roadmap of change in one’s life.

The hands are human tools of healing. In body analysis, the hand signifies the function of compassion (giving heavenly protection), while the foot signifies support (taking earthly nourishment). This relationship is evident through realizing the elemental meridians of the hand and foot. The hand meridians are of a higher elemental phase (heart fire and lung metal/air). The foot meridians are of a lower elemental phase (kidney water, spleen earth). This relationship is symbolized further in the Buddhist *stupa* shrine (see fig. 70).

The *chakra* on the palm, centered on P6-*laogong*, emits fire *qi* from the pericardium, which has the potential for healing application, an accomplished special ability of the spirit (神 *shen*). This type of healing energy is also applied through coitus outlines in various methods of Tantric dual cultivation, and thus an alternative name for pericardium meridian is ‘circulating sex.’ The *chakra* on the sole of the foot, centered on K1-*yongquan*, gathers water *qi* to be stored as vitality essence (精 *jing*) in the kidney. Furthermore, these centers can be accessed through the ‘four gates,’ which are metal and wood points (LI4-*hegu* and LV3-*taichong*).

The centers on the hands and feet relate to the trigrams of fire (離 *li*) and water (坎 *kan*), which represent *Yijing* symbols of the transformational phases of spiritual alchemy. *Kan* represents the

COSMIC CODE



(易經 YIJING)

COSMIC CODE (易經 YIJING): Science of Divination and Art of Philosophy

The cosmic code of the ‘Book of Changes’ [Chin. traditional/pinyin: 易經 *Yijing*; Wade-Giles: *I Ching*; alt. romanizations: *I Jing*, *Yi Ching*, *Yi King*] was recorded by simple-minded ancients, who observed the integrity of all aspects of life, discovered the laws behind the diversity of nature, and created a way of harmonious living with nature. Nature was their teacher. By embracing the patterns of nature at the center (their philosophy), they were able to make their lives predictable. Once the center is found, completeness is accomplished.

The ‘Book/Classic of Changes’ (易經 *Yijing*)

[etym.: (易 *yi*): adj. ‘easy,’ ‘simple’; v. ‘to change’; (經 *jing*): n. ‘classic <text>;’ der.: ‘regularity; persistency’; implying that the text describes the ‘Ultimate Way’ (道 *Tao*; *), which will not change throughout the flow of time; conception of title has 3 implications: i) simplicity: the **root** of the substance; the fundamental universal law which is the simple essence of all things ii) variability: the **use** of the substance; everything in the universe is continually changing; the comprehension of this may cause the realization of the importance of flexibility in life and adaptability of attitude for dealing with the multitude of diverse situations; iii) persistency: the **essence** of substance; everything in the universe seems to be changeable, yet among the tides of change, there always is a persistence principle <central rule> that does not vary in space and time]; [comments by Confucian scholar Zheng Xuan (127-200 CE; Eastern Han d.), in his writings, the ‘Critique of I Ching’ (易贊 *Yi Zan*); and the ‘Commentary on I Ching (易論 *Yi Lun*)];*

is the most ancient and profound of the Chinese classics, venerated for millennia as an oracle of fortune, a guide to <spiritual> success, and a dispensary of wisdom. As the ancestral foundation for Chinese cosmology and philosophy, it is the primary source for the pragmatic mysticism beneath the *Daodejing*, the rational humanism of Confucius, and the analytic strategy guiding the ‘Art of War’ by Sunzi (孫子); (Cleary). Therefore, the ancient text of the *Yijing* is at the heart of Chinese cultural beliefs- with its philosophy centering on the concepts of: i) dynamic balance of opposites [陰陽 *yin-yang*; ‘two appearances’ (兩儀 *liangyi*)]; ii) the evolution of events as a process ['5 phases' (五行 *wuxing*)]; iii) acceptance of the inevitability of ‘change’ (易 *yi*). The fundamental principles of the *Yijing* have guided philosophers, politicians, mystics, alchemists, diviners, scientists, and mathematicians.

“The process on earth-blossom and fruit, growth and decay can be calculated if we know the laws of change, we can precalculate in regard to it...The future likewise develops in accordance with calculated numbers. If these numbers are known, future events can be calculated with perfect certainty.” –Shao Yong

The main idea of the *Yijing* is to be firm in yielding the mind. The *Yijing* reveals the science of divination and the art of philosophy through an intricate mathematical cosmology that forges astrology and geomancy into the heart (which governs the body, expresses through the face, and projects through the palm) of humanity, which learns to understand the truth of reality. The cosmic code of the *Yijing* oracle reveals prophetic messages, which guides humanity back to divinity by following the way (truth) of nature (內丹 *neidan*).

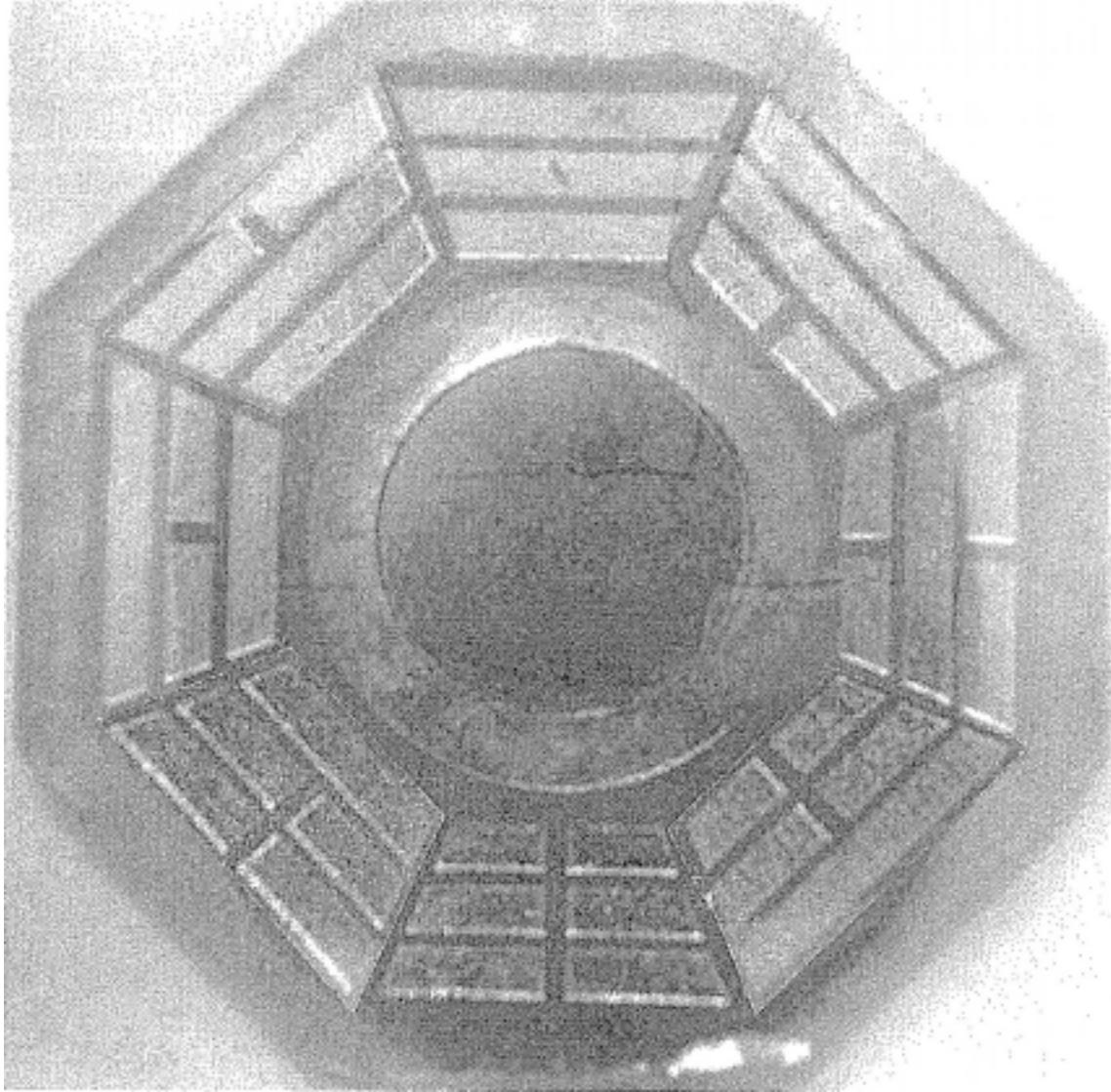
- ◎ Divination: to reveal the laws of the movement of nature in order to shape fate
- ◎ Philosophy: to know the way of transformation into the divine

The unchanging truth of heaven is that everything under it changes.

The *Yijing* is discussed in terms of history, systems, mathematics, fundamental concepts, sixty-four hexagrams and the commentary associated with their <binary-line> symbols (constructed of 6 lines each with 2 possible line types), coin and yarrow stick methods of hexagram divination, plum blossom numerology, astrology, and the genetic code.

HISTORY: (Chu), (Hean-Tatt), (Legge), (Liu), (Ni), (Wilhelm-change), (Wilhelm-understanding) From the traditional Chinese legends, the principles of the *Yijing* originated with *Fuxi* (伏羲), who is perceived as an early cultural hero, and the earliest ruler/emperor, reputed to have either

APPENDICES



CHINESE-SUMERIAN PARALLELS:

Many mythological-cosmological and astronomical parallels exist between China and its historical forerunner Sumer.

Parallels between Chinese and Sumerian Mythology (Cosmological Events):

PARALLEL BETWEEN CHINESE AND SUMERIAN MYTHOLOGY (COSMOLOGICAL EVENTS)		
Chinese Image	Sumerian/Biblical Image (Mesopotamia)	Historical Event Relation
<i>Shangdi</i>	One True God: <i>EI; Jehova; Yahweh</i>	Sole worship of One True God until about 500 BCE (the Big Dipper, or Great Bear was the throne of God)
Dragon	<i>Seraphim; Malachim</i> (angel)	
<i>Fu Xi</i> (1 st world emperor)	Biblical Adam (antediluvian); <i>Adapa/Adama</i>	Sumerian: Due to the mutiny of the <i>Anunnaki</i> (the 50 who went from Heaven to Earth; lesser <i>Nefilim</i> who came to earth in groups of 50: 300 remained in heaven and 600 came to earth) miners in the underworld (modern Rhodesia), men (workers) are created to be servants (miners of gold, silver, platinum, uranium, and cobalt) of the gods. <i>Adapa/Adama</i> "of earth's soil; one made of blood" (Adam; model man of <i>Enki</i>) is created by <i>Enki</i> and <i>Ninhursag</i> . Worship (<i>avod</i>) also means 'work.' Homo erectus was genetically mutated by the <i>Nefilim</i> (<i>Anunnaki</i>). The mutation is the result of the mixture of god's essence, blood, or spirit/soul (<i>nephesh</i>) and the clay of the earth. Monsters (<i>chimera</i>) are created through genetic experimentation. Breath-wind-life (<i>nephesh</i>) is ' <i>naphishtu</i> ' in Mesopotamian. The creation of man created a rift among the gods.
<i>Nugua/Doumu/Xi Wangmu</i> (mother of 9 Emperor-Gods)	Biblical Eve	Lady of Life or Lady of the Rib (<i>Ninti; Chava; Eve</i>) was created by <i>Ninhursag</i> .
<i>Shennong</i> (2 nd world emperor)	Biblical Noah (diluvian)	Sumerian: <i>Enki</i> warns King <i>Ziusudra/Utnapishtim</i> (Noah) of coming natural catastrophe (Deluge), against the request of <i>Enlil</i> to keep it a secret; He has 7 days after the sign (a rocket leaving Sippar) to build the ark; <i>Ziusudra</i> and his family, helpers, and chosen animals are spared through <i>Enki</i> 's design of a submarine (<i>shem</i>). They land at Mt. Ararat 150 days later.
<i>Huangdi</i> (3 rd world emperor)	Kudur Nakhunte (Elamite Chief God) (post-diluvian); Gilgamesh	
Serpent <i>Chiyou</i>	<i>Nimrod, Typhon</i> (Greek) Sargon I (Sharru-kin) [Kish]	Chinese: <i>Huangdi</i> (Golden Dragon Emperor) separating the races in the four directions (5 emperors <i>bagua</i>) acting against Serpent <i>Chiyou</i> (at Mt. Cassius in Sinai Peninsula) by releasing water to the people, is symbolic to the Dragon Boat Festival (May 5; also <i>Buddha</i> 's birthday celebration, <i>Vesakha</i>)
3 Ways (3 Hemispheres of 88 constellations): North: 28 South: 48 Middle: 12	Northern Way: <i>Enlil</i> Southern Way: <i>Enki</i> Middle Way (central band of zodiac): Way of <i>Anu</i>	
4 heraldic animals of the <i>bagua</i>	4 Angels of God (Gammadion); Sphinx Crucifix	1) Origin of man from the Garden of Eden with its four rivers 2) Original religion of One True God with the four archangels
5 Emperor-Gods		Memorial of an era when the 5 major races were still together in the middle east. Due to famine <i>Huangdi</i> scattered the races in the four directions to find abundant pasture
Seven Dipper Stars	Seven Stations/Heavens (Journey of the <i>Nefilim</i>); Seven days of creation: 1) Pluto (House of Bright Waters) 2) Neptune (Where the Field	

Prehistoric Chronology: Based on Sumerian Mythos (Sitchin)
(digits express years ago)

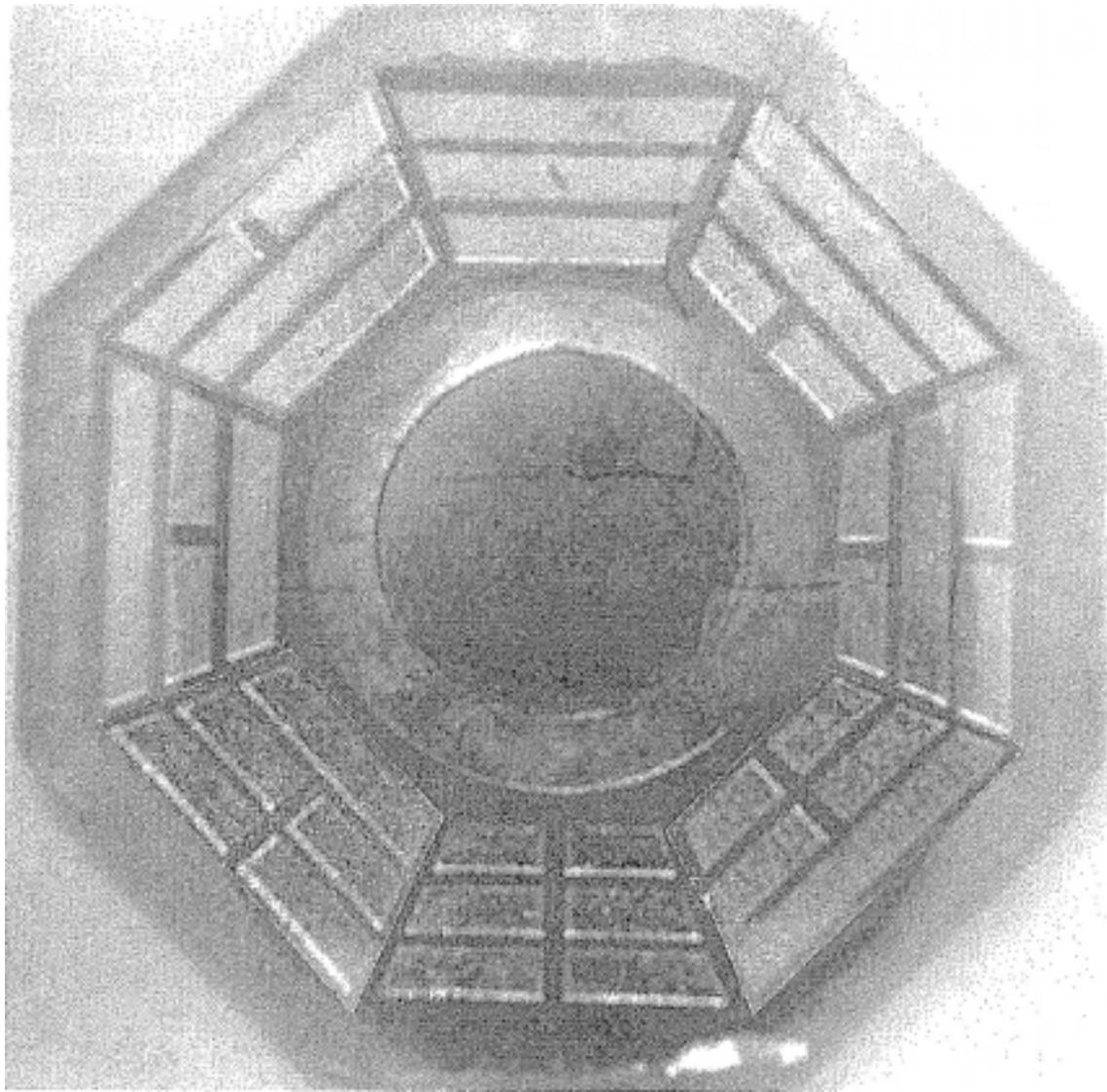
Antediluvian: (Sumer was sole/original civilization)

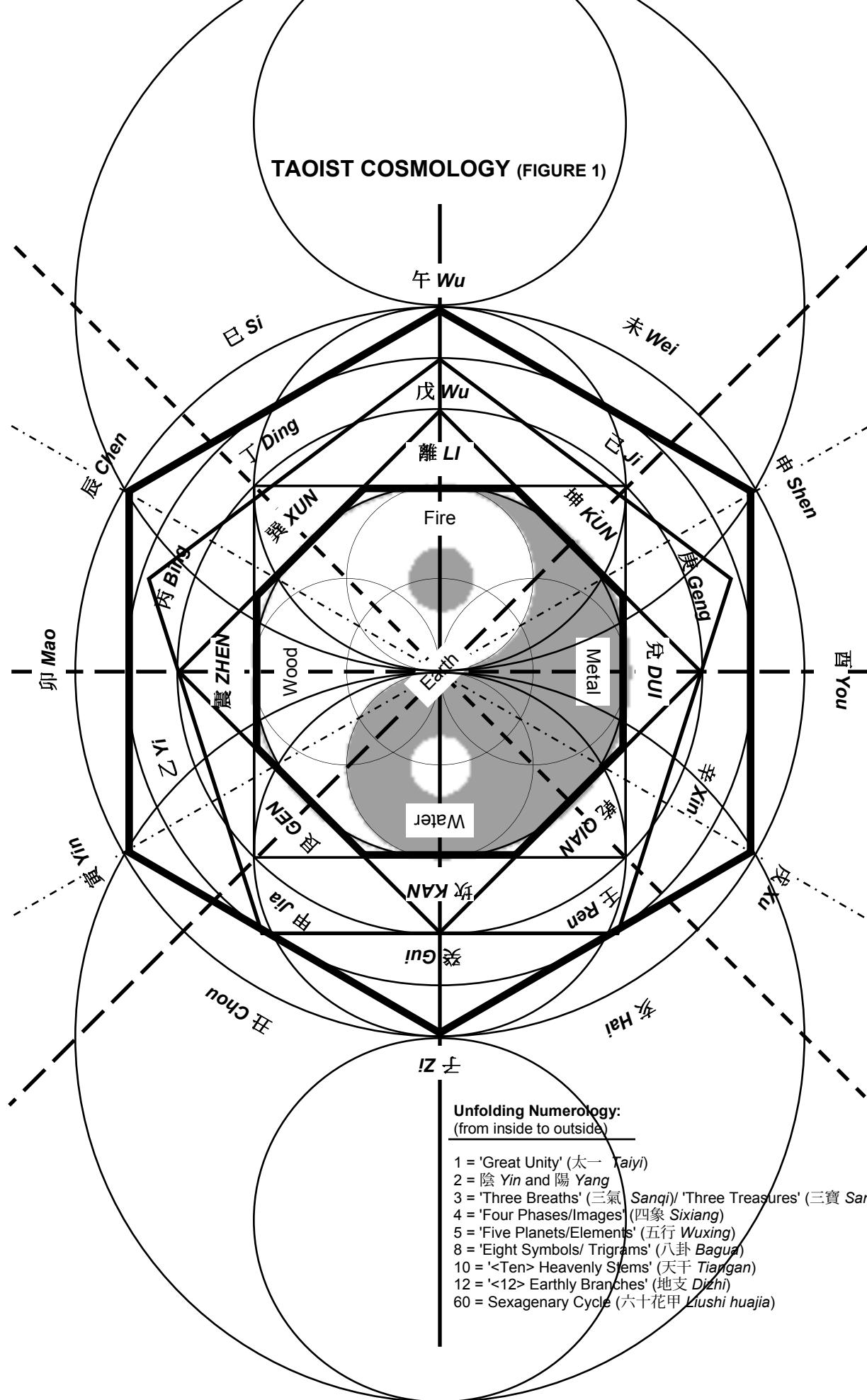
- ◎ 450,000: Nibiru faces gradual distinction as the planet's atmosphere erodes. The ruler *Alalu* escapes *Anu* via spacecraft, taking refuge on Earth. *Alalu* discovers that Earth has gold which can protect Nibiru's atmosphere.
- ◎ 445, 000: *Anunnaki*, led by *Enki*, arrive on Earth from the 12th planet. Eridu (earth station one) is established in Mesopotamia for extracting gold from the Persian Gulf.
- ◎ 430, 000: Great Ice-sheets begin to recede, making Earth's climate in Near East more hospitable. More *Anunnaki* arrive, including the half-sister of *Enki*, *Ninhursag* (Chief Medical Officer).
- ◎ 415, 000: *Enki* establishes Larsa; As gold production faltered, *Anu* arrives on Earth with the heir apparent, *Enlil*, who decide to shift gold extraction to the African mines; After drawing lots, *Enlil* is awarded the Earth Mission, while *Enki* is given command of Africa; As *Anu* departs Earth, he is challenged by *Alalu*'s grandson
- ◎ 400, 000: Great interglacial period spreads globally; *Enlil* establishes mission control at Nippur; *Enki* establishes sea routes to southern Africa and organizes gold mining operations
- ◎ 380, 000: Gaining the support of the *Igigi*, *Alalu*'s grandson attempts to seize supremacy of Earth; the Enilites win the war of the olden gods
- ◎ 360, 000: *Anunnaki* establish Badtibira (metallurgy refining center), Sippar (spaceport), Shuruppak (medical center), and other cities
- ◎ 300, 000: *Anunnaki* mutiny; Man (*Adapa*) [Biblical: Adam] is genetically fashioned by *Enki* and *Ninhursag* (to be heir of *Enki*) to serve as primitive workers to replace the *Anunnaki* laborers; *Enlil* raids the mines to bring the *Adapa* to *Edin* in Mesopotamia
- ◎ 250, 000: Early homosapiens are genetically manipulated to procreate; they multiply and spread to other continents
- ◎ 200, 000: Life regresses on Earth during new glacial period
- ◎ 100, 000: Climate warms again: the sons of gods [Sumerian: *Anunnaki*; Biblical: *Nefilim*] take the daughters of man as wives
- ◎ 77, 000: Ubarantu/Lamech, a human of divine parentage, assumes the reign in Shuruppak under the patronage of *Ninhursag*
- ◎ 75, 000: "Accusation" of Earth; new ice age begins; regressive types of man roam earth
- ◎ 49, 000: *Enki* and *Ninhursag* elevate humans of *Anunnaki* parentage to rule in Shuruppak; Commencement of reign of *Ziusudra* [Biblical: Noah], a faithful servant of *Enki*
- ◎ 38, 000: Harsh climatic period of "seven passings" begin to decimate mankind; Europe's Neanderthal man disappears; only Cro-Magnon man (in near east) survives; *Enlil*, disenchanted with mankind, seeks its demise
- ◎ 23, 000 (21, 000 BCE): First Dynasty of deity rulership in Egypt begins (*Ptah*)
- ◎ 13, 000 (10, 998 BCE): *Enlil*, aware of the impending tidal wave that will be triggered by the nearing twelfth planet, makes the *Anunnaki* swear to keep the calamity a secret from man; Deluge sweeps earth to end ice age; *Enki* instructs *Ziusudra* to escape deluge by building a submersible ship

Post-Diluvial:

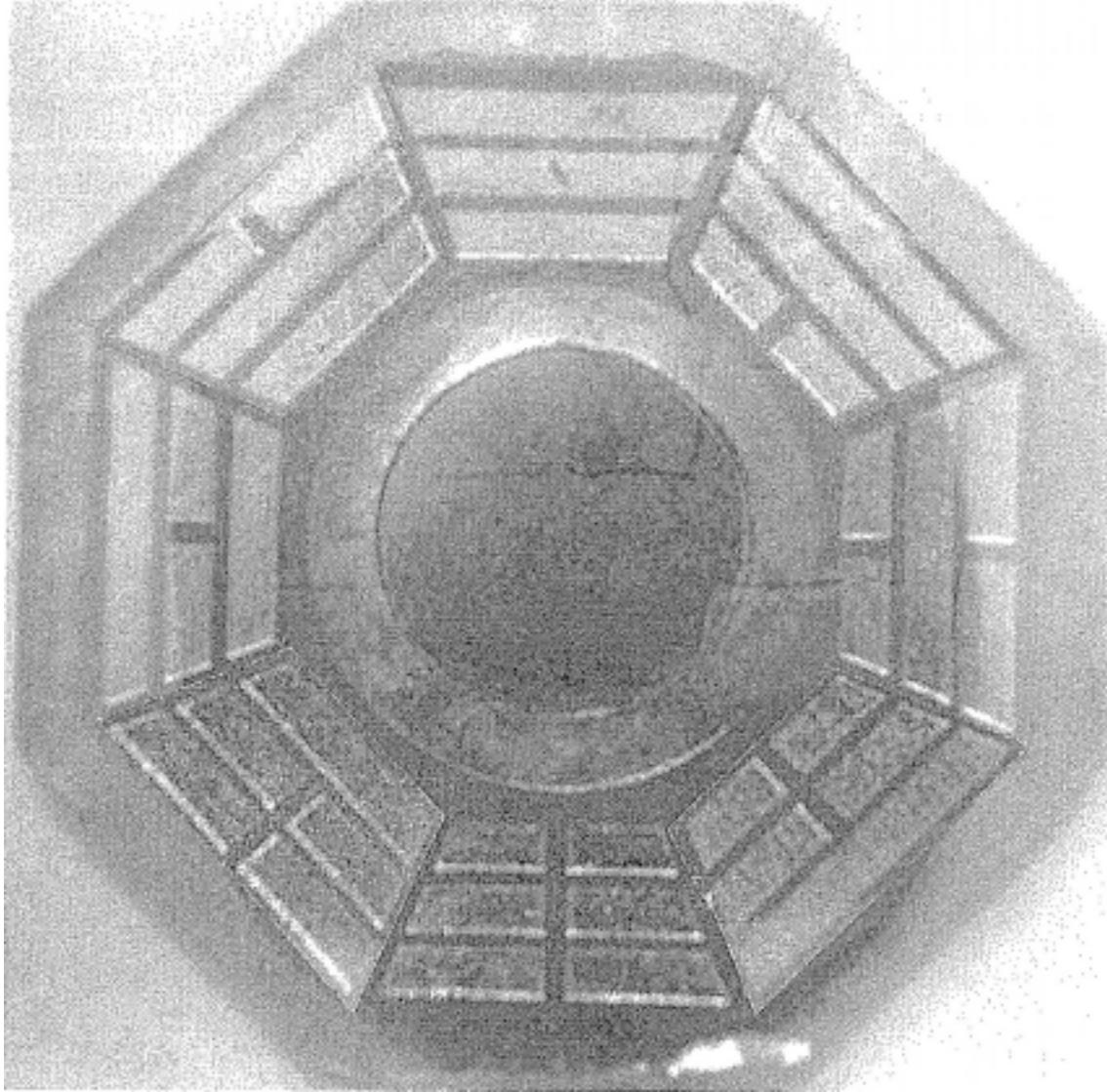
- ◎ 11, 000 BCE: *Enlil* agrees to grant the surviving humans implements and seeds; agriculture begins in the highlands; *Enki* domesticates animals; Mesolithic Era begins (era of domestication)
- ◎ 10, 500 BCE: the descendants of *Ziusudra* are allotted three regions; *Ninurta* (*Enlil*'s foremost son) dams the mountains and drains the rivers to make Mesopotamia habitable; *Enki* reclaims the Nile valley; Sinai is retained by the *Anunnaki* for a post-diluvial spaceport; mission control center is established on Mount Moriah (future Jerusalem)
- ◎ 9780 BCE: *Ra/Marduk* (*Enki*'s firstborn) divides dominion over Egypt between *Osiris* and *Seth*
- ◎ 9330 BCE: *Seth* seizes and dismembers *Osiris*, assumes sole rulership over Nile Valley

FIGURES





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