DAOZHAN

DIVINATION RESOURCE FOR DAOIST CALCULATION
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 (zhàn), or mystic mathematics (shù), 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 (e.g., 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 (zhàn) 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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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 Xiangu 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 (shigung) 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), 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. 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 (i.e. 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 Chunchiu, 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 (Daojia), 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, Daojia 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 Rung, 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 (Shantong) 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
The 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 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 (zhì) 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

[...sample break...]

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<th>Year</th>
<th>Cultural Benchmark</th>
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<td></td>
<td><strong>Fu Xi</strong> (2952-2836 BCE): 1st World Emperor (64 hexagrams)</td>
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<tr>
<td>Period</td>
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<td><strong>Shennong</strong> (r. 2800 BCE): 2nd World Emperor (bagua)</td>
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<tr>
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<tr>
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<td>Emperors (Earth)</td>
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<td>• Huangdi (2697-2597 BCE): 3rd World Emperor; Xia d. ancestor</td>
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<td>accd. to Yang Kuan in Gushibian- aka. Shangdi; accd. to Chen Mengjia-</td>
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<td>aka. Yu)</td>
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<td>• Chang Yi (Offspring of Huangdi and Lei Zu “Woman of the Western Mound;” at Ruo r. at Kunlun m.; father of Zhuan Xu accd. Xia Annals)</td>
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<td></td>
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<td>• Zhuan Xu: descendant of Huangdi</td>
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<td>• Yao (2357-2259 BCE): Shangdi incarnate?; 1st Shang Patriarch; time of</td>
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<td>deluge/cataclysm?</td>
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<td>• Shun (2259-2220 BCE)</td>
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<tr>
<td>Ancient</td>
<td>Hui/Xia (Wood); W-Ruo</td>
<td>2205-1766 BCE</td>
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<tr>
<td>China</td>
<td>Tree</td>
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<td><strong>Pengzi</strong> (1900-1100 BCE)</td>
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<td>Yin/Shang (Metal) E-</td>
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<td>Mullberry Tree</td>
<td>(1523-1028 BCE)</td>
<td><strong>Zhougong [C] (d.1105 BCE): revered by Confucius</strong></td>
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### CHRONOLOGY OF TAOISM

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<th>Year</th>
<th>Cultural Benchmark</th>
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<td><strong>Zhou</strong></td>
<td>Zhou (Fire)</td>
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<td>• <strong>Period of a Hundred Philosophers</strong> (551-233 BCE)</td>
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<td><strong>Spring and Autumn Era (722-481 BCE)</strong></td>
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<td><strong>Warring States (480-222 BCE)</strong></td>
<td>Eastern Zhou Spring and Autumn Era</td>
<td>722-221 BCE</td>
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<tr>
<td><strong>Warring States</strong></td>
<td>Warring States</td>
<td>480-222 BCE</td>
<td>• <strong>Yenzi</strong> [C] (514-482 BCE): kinsmen and disciple of Confucius</td>
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<tr>
<td><strong>Zhou (Fire)</strong></td>
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<td>• <strong>Zisi</strong> [C] (d.479 BCE)</td>
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<td><strong>Zhou (Fire)</strong></td>
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<td>• <strong>Yijing</strong> (Zhouyi)</td>
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<td><strong>Western Zhou</strong></td>
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<td>• <strong>Shijing</strong> (aka. Shangshu)</td>
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<td><strong>Eastern Zhou</strong></td>
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<td>• <strong>Shijing</strong></td>
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<td><strong>Eastern Zhou</strong></td>
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<td>• <strong>Guanzi</strong> (4th-3d c. BCE)</td>
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<td>• <strong>Yang Zhu</strong> (4th-3rd c. BCE)</td>
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<td>• <strong>Liezi</strong> (3d c. BCE?)</td>
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<td>• <strong>Chucui</strong> (3d-2d c. BCE)</td>
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<td><strong>Han</strong></td>
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<td>• <strong>Miu Ji</strong> (2nd c. BCE) Taiyi cult</td>
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<tr>
<td><strong>Han</strong></td>
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<td></td>
<td>• <strong>Maoying</strong> [MS] (145-70 BCE): Taoist Saint, gives his name to Maoshan (legend)</td>
</tr>
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#### Imperial China

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<tr>
<th>Qin</th>
<th>Qin (Water?)</th>
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• Literati disapproves of Taoist sorcery
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Six Dynasties | Wu (Southern) | 220-280 CE

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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. *Tana*, *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 Akkad (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 Chiyou 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)


- Nippur (3760 BCE)

- Babylon (3450 BCE): Confusion of language and dispersion of races at Babylon (Tower of Babil 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.

[...sample break...]

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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 (i.e. *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 (i.e. *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 typal 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 inhabitance. 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
  • Dwell 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 coarse 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 lifeforce 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:

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

FOUR PHASES OF ENERGY (SIXIANG):
In Yi Jing numerology, fourness is expressed quantitatively in the second dimension ($2^2$) 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

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

PENTOLOGY 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 (i.e. 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 damns 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, √2 divides the surface of the square, √3 divides the volume of a cube, and is the length of the vesica piscis axis, and √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 recombinaton 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.

<table>
<thead>
<tr>
<th>Polyhedron</th>
<th>Western Element</th>
<th>Chinese Equivalent Element</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cube</td>
<td>Earth</td>
<td>Earth</td>
<td>Most immobile; made of isosceles triangles</td>
</tr>
<tr>
<td>Icosahedron</td>
<td>Water</td>
<td>Water</td>
<td>Least mobile next to the cube; largest; least sharp</td>
</tr>
<tr>
<td>Octahedron</td>
<td>Air</td>
<td>Metal</td>
<td>Intermediate mobility; second sharpest</td>
</tr>
<tr>
<td>Tetrahedron</td>
<td>Fire</td>
<td>Fire</td>
<td>Most mobile; smallest; sharpest</td>
</tr>
<tr>
<td>Dodecahedron</td>
<td>Ether</td>
<td>Wood</td>
<td>Least mobile next to icosahedron</td>
</tr>
</tbody>
</table>

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 $\Phi$ 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.

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

<table>
<thead>
<tr>
<th>Element</th>
<th>WOOD</th>
<th>FIRE</th>
<th>EARTH</th>
<th>METAL</th>
<th>WATER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Platonic Elements</td>
<td>Ether</td>
<td>Fire</td>
<td>Earth</td>
<td>Air</td>
<td>Water</td>
</tr>
<tr>
<td>8 Trigrams</td>
<td>Zhen, Sun</td>
<td>Li</td>
<td>Kun, Gen</td>
<td>Dui, Qian</td>
<td>Kan, Dui</td>
</tr>
<tr>
<td>Directional Hetu Number</td>
<td>8</td>
<td>9</td>
<td>5</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>10 Celestial Stems</td>
<td>1, 2 (Li, Yi: armor, a hook)</td>
<td>3, 4 (Bing, Ding: fire, an unknown person)</td>
<td>5, 6 (Wu, Ji: flourishing, extreme)</td>
<td>7, 8 (Geng, Xin: evening star, bitter)</td>
<td>9, 10 (Ren, Gui: great north, water)</td>
</tr>
<tr>
<td>12 Earthly Branches</td>
<td>Yin, Mao</td>
<td>Si, Wu</td>
<td>Chou, Chen, Wei, Xu</td>
<td>Shen, Yu</td>
<td>Zi, Hai</td>
</tr>
<tr>
<td>Cyclical Numbers</td>
<td>5, 6, 19, 20, 27, 28, 35, 36, 49, 50, 57, 58</td>
<td>3, 4, 11, 12, 25, 26, 33, 34, 41, 42, 55, 56</td>
<td>7, 8, 15, 16, 23, 24, 37, 38, 45, 46, 53, 54</td>
<td>1, 2, 9, 10, 17, 18, 31, 32, 39, 40, 47, 48</td>
<td>13, 14, 21, 22, 29, 30, 43, 44, 51, 52, 59, 60</td>
</tr>
<tr>
<td>Dragon/General</td>
<td>Azure/Green</td>
<td>Red</td>
<td>Yellow</td>
<td>White/Blue</td>
<td>Black</td>
</tr>
<tr>
<td>Animal Class</td>
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<td>Feathered</td>
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<tr>
<td>Heavenly Bodies</td>
<td>Stars</td>
<td>Sun</td>
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<td>Lunar Mansions</td>
<td>Moon</td>
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<tr>
<td>Planet</td>
<td>Jupiter</td>
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<tr>
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<tr>
<td>Moon Phase</td>
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<td>Full Moon</td>
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<tr>
<td>Direction</td>
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<td>Center</td>
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<td>North</td>
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<tr>
<td>Peak Time</td>
<td>Dawn</td>
<td>Noon</td>
<td>Midday</td>
<td>Dusk</td>
<td>Midnight</td>
</tr>
<tr>
<td>Time</td>
<td>Cock to dawn → yin w/in yang</td>
<td>Dawn to midday → yin w/in yang</td>
<td>Extreme yin</td>
<td>Midday to dusk → yin w/in yang</td>
<td>Dusk to cock → yin w/in yang</td>
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#### Ecological

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<td>Sea</td>
<td>Sun and Dew</td>
<td>Fertile Land</td>
<td>Hills</td>
<td>Mountain</td>
</tr>
<tr>
<td>Feature Shape</td>
<td>Columnar: tall soaring hills, chimneys, narrow skyscrapers, minarets, pillars</td>
<td>Pointed: sharp mountain peaks, church and temple spires</td>
<td>Flat: flat hills, plateaux, table mountains, flat roof buildings</td>
<td>Round: gently rounded summits, domes</td>
<td>All shapes and no shape: irregular and undulating hills, complex structures</td>
</tr>
<tr>
<td>Material</td>
<td>Wood</td>
<td>Plastics, animals</td>
<td>Brick</td>
<td>Metal</td>
<td>Glass</td>
</tr>
<tr>
<td>Climate</td>
<td>Wind</td>
<td>Heat</td>
<td>Humidity</td>
<td>Dryness</td>
<td>Cold</td>
</tr>
<tr>
<td>Weather</td>
<td>Wind</td>
<td>Heat</td>
<td>Sunshine</td>
<td>Cold</td>
<td>Rain</td>
</tr>
<tr>
<td>Sacred Peak</td>
<td>Taishan</td>
<td>Hengshan</td>
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<td>Hengshan</td>
</tr>
<tr>
<td>Grain</td>
<td>Wheat/ Corn</td>
<td>Gluten (Hemp)</td>
<td>Millet</td>
<td>Rice</td>
<td>Bean (Pulse)</td>
</tr>
<tr>
<td>Sacrificial Animal (Meat)</td>
<td>Sheep</td>
<td>Fowl</td>
<td>Ox</td>
<td>Horse/Dog</td>
<td>Pig</td>
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<tr>
<td>Mineral</td>
<td>Realgar</td>
<td>Cinnabar</td>
<td>Orpiment</td>
<td>Malachite</td>
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<tr>
<td>Venom</td>
<td>Centipede</td>
<td>Toad</td>
<td>Spider</td>
<td>Scorpion</td>
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#### Sociological

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<td>Soldier, professional</td>
<td>Farmer, laborer, storekeeper</td>
<td>Laborer, clerical worker</td>
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<td>Affairs of State or Public Works</td>
<td>Emperor/Prince</td>
<td>Ministers</td>
<td>Produce or Material Things</td>
</tr>
<tr>
<td>Emperor</td>
<td>Heaven Sovereign (medicine): Taihao/ Fu Xi = Chung (animal tamer)</td>
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<td>Human Sovereign (civilization): Huangdi = Koulng</td>
<td>Longevity Sovereign: Xaohao = Kai</td>
<td>Chuanhu = Xixi</td>
</tr>
<tr>
<td>Dynasty</td>
<td>Xia</td>
<td>Zhou</td>
<td>Huangdi</td>
<td>Shang</td>
<td>Qin?</td>
</tr>
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</table>
### ATTRIBUTES OF ELEMENTAL PENTOLOGY

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<tr>
<th>Element</th>
<th>WOOD</th>
<th>FIRE</th>
<th>EARTH</th>
<th>METAL</th>
<th>WATER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guardian Spirit</td>
<td>Kumeng</td>
<td>Zhouyong</td>
<td>Houtu</td>
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<tr>
<td>Place of Sacrifice</td>
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<td>Gates</td>
<td>Passageways</td>
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<tr>
<td>Implement</td>
<td>Compass</td>
<td>Ruler</td>
<td>Plumbine</td>
<td>T-square</td>
<td>Scales</td>
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<table>
<thead>
<tr>
<th>Buddhism/Hinduism (see appendices)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Element</th>
<th>Ether/Aether</th>
<th>Fire</th>
<th>Earth</th>
<th>Air (Heaven)</th>
<th>Water</th>
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</thead>
<tbody>
<tr>
<td>Seed syllable</td>
<td>Om</td>
<td>Hrih</td>
<td>Tram</td>
<td>Ah</td>
<td>Hum</td>
</tr>
<tr>
<td>Mahamandala Buddha</td>
<td>Mahavairocana</td>
<td>Amitabha</td>
<td>Ratnasambhava</td>
<td>Amoghasiddhi (creation)</td>
<td>Akshobyha</td>
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<tr>
<td>Direction</td>
<td>Center</td>
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<td>North</td>
<td>East</td>
</tr>
<tr>
<td>Element Color</td>
<td>Blue</td>
<td>Red</td>
<td>Yellow</td>
<td>Green</td>
<td>White</td>
</tr>
<tr>
<td>Buddha Color</td>
<td>White</td>
<td>Red</td>
<td>Yellow</td>
<td>Green</td>
<td>Blue</td>
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<table>
<thead>
<tr>
<th>Self Factors</th>
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<th>Thought</th>
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<tr>
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<td>Perception (Samjna)</td>
<td>Form (Rupa)</td>
<td>Discrimination/Volition (Samskara)</td>
<td>Sensation (5 senses) (Vedana)</td>
</tr>
<tr>
<td>Prajna (wisdom)</td>
<td>Void/Realization (dharma)</td>
<td>All Discriminating</td>
<td>All Embracing (equality)</td>
<td>All Accomplishing</td>
<td>All Reflecting</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Animal Throne</th>
<th>Lion</th>
<th>Peacock</th>
<th>Horse</th>
<th>Garuda = birdman that destroys dragons</th>
<th>Elephant</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Emblem Seed Syllable</th>
<th>Om</th>
<th>Padme</th>
<th>Mani</th>
<th>Ah</th>
<th>Hum</th>
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</thead>
<tbody>
<tr>
<td>Mudra (Gesture)</td>
<td>Wheel</td>
<td>Meditation</td>
<td>Giving</td>
<td>Fearlessness</td>
<td>Earth-touching</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Karmic Factor</th>
<th>Mental stain (ie. envy/hatred) (klesa)</th>
<th>Act (effort) (prayoga)</th>
<th>Object (vastu)</th>
<th>Mental satisfaction (accomplishment) (nispat)</th>
<th>Intention (samjna)</th>
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<table>
<thead>
<tr>
<th>Karmic Suffering</th>
<th>Self-centeredness/Depression</th>
<th>Repetitive or fixed patterns of mind/Worry</th>
<th>Physical appetites/Obsession</th>
<th>Negative attitudes/Anguish</th>
<th>Compulsive pleasures/Compulsion</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Topa Shape (destructive ascension)</th>
<th>5 = Mani</th>
<th>Jewel</th>
<th>3 = Triangle</th>
<th>1 = Square</th>
<th>4 = Half Circle</th>
<th>2 = Circle</th>
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</thead>
<tbody>
<tr>
<td>Mandala</td>
<td>The Observer</td>
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<td>Maha (All Body)</td>
<td>Dharma (Seed sounds)</td>
<td>Samaya (Symbols)</td>
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<table>
<thead>
<tr>
<th>Mountain</th>
<th>Omei</th>
<th>Jiuxia</th>
<th>Wutai</th>
<th>Puto</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Heavenly King/Buddhist Guardian Chinkang</th>
<th>Molijing: Land Bearer: white face, carries jade ring, spear, and magic sword</th>
<th>Molihong: Lord of Growth: red face, holds umbrella</th>
<th>Molihai: Far Gazer: blue face, carries 4 string guitar</th>
<th>Molishou: Well-Famed: black face, carries 2 whips, bag, and snake</th>
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</thead>
<tbody>
<tr>
<td>Amoghasiddhi Bodhisattva</td>
<td>Vajrayaksa (Wisdom: skillfully conquering obstacles)</td>
<td>Vajrakarma (Protecting: making offerings)</td>
<td>Vajraraksa (Compassion: protects student from lethargy and wastefulness)</td>
<td>Vajrasandhi (Enlightenment: last of 16 stages of perfection)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bodhisattva Mudra Fist</th>
<th>Fists at heart w/wrist slightly bent</th>
<th>Clasped hands overhead</th>
<th>One finger spearhand</th>
<th>Chest level fist w/skull protruding</th>
<th>On guard</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Bodhisattva</th>
<th>Acalarajah</th>
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<th>Manjusri</th>
<th>Avalokitesvara</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Bodhisattva Vow</th>
<th>To attain enlightenment</th>
<th>To end all suffering</th>
<th>To follow the Buddha's path</th>
<th>To study the Buddha's teaching</th>
<th>To save all beings</th>
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</table>

<table>
<thead>
<tr>
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<th>Extinction</th>
<th>Power</th>
<th>Possessions</th>
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</table>

<table>
<thead>
<tr>
<th>Mental Affliction Remedy</th>
<th>Ignorance</th>
<th>Hatred</th>
<th>Greed</th>
<th>Confusion</th>
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</table>

<table>
<thead>
<tr>
<th>Mental Affliction</th>
<th>Familiarizing oneself w/principles of causality</th>
<th>Generation of compassion towards others</th>
<th>Meditations upon transitory nature of all existent things</th>
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<td>Teacher</td>
<td>Down = Servants</td>
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<td>----------------</td>
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<td>--------</td>
<td>----------------</td>
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<thead>
<tr>
<th>Christianity/Hebrew (see appendices)</th>
<th>Ezekiel</th>
<th>Gabriel</th>
<th>Michael</th>
<th>Lucifer</th>
</tr>
</thead>
</table>

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## Attributes of Elemental Pentology

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<tr>
<th>Element</th>
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<th>WATER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Gospel</strong></td>
<td>Luke</td>
<td>John</td>
<td>Mark</td>
<td>Matthew</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Symbol: Ox (power, sacrifice)</td>
<td>Symbol: Eagle (truth)</td>
<td>Symbol: Lion (courage, dignity, energy)</td>
<td>Symbol: Man/King/Christ (Man of God/Lord of the World)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Christ Teaching: To Greeks (Good Physician/ Savior of Mankind)</td>
<td>Christ Teaching: To Eternity (Eternal Son/Incarnate Word)</td>
<td>Christ Teaching: To Romans (Son of God/Lord of the World)</td>
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<tr>
<td><strong>Kabalic Animals</strong></td>
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<td><strong>Hun</strong>: Soul; Ethereal Soul</td>
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<td>Eloquence</td>
<td>Attentionleness</td>
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<td><strong>Shen</strong>: Spirit</td>
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<tr>
<td><strong>Yi</strong>: Intelligence</td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>Po</strong>: Corporeal Soul; Animal Spirit</td>
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<td></td>
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<td></td>
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<tr>
<td><strong>Zhi</strong>: Will Power</td>
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</table>

<table>
<thead>
<tr>
<th>Personality Strength</th>
<th>Bearing</th>
<th>Imagination</th>
<th>Intellect</th>
<th>Eloquence</th>
<th>Attentionleness</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personality Qualities</strong></td>
<td>Casual, creative, lover of nature and children</td>
<td>Lively, quick, aggressive</td>
<td>Stable, reliable, practical, primitive, conservative</td>
<td>Progressive, calculated, determined</td>
<td>Contemplative, communicative, restless</td>
</tr>
<tr>
<td><strong>Manner</strong></td>
<td>Casual</td>
<td>Educated</td>
<td>Circumspect</td>
<td>Vigorous</td>
<td>Tranquil</td>
</tr>
<tr>
<td><strong>Virtue</strong></td>
<td>Ren: Benevolence</td>
<td>Yi: Righteousness</td>
<td>Li: Propriety</td>
<td>Chi: Knowledge</td>
<td>Xiu: Faith</td>
</tr>
<tr>
<td><strong>Ideal Interaction</strong></td>
<td>Trusting</td>
<td>Opening</td>
<td>Connecting</td>
<td>Releasing</td>
<td>Aligning</td>
</tr>
<tr>
<td><strong>Discipline</strong></td>
<td>Tolerance</td>
<td>Calmness</td>
<td>Patience</td>
<td>Readiness</td>
<td>Will-power</td>
</tr>
<tr>
<td><strong>Emotion (Temperament)</strong></td>
<td>Anger/Depression</td>
<td>Joy/Worry</td>
<td>Pensiensess/Obsession</td>
<td>Grief</td>
<td>Fear</td>
</tr>
<tr>
<td><strong>Taijiquan Hand Maneuver</strong></td>
<td>Repulse monkey</td>
<td>Fair lady works shuttles</td>
<td>Part horse’s mane</td>
<td>Chop</td>
<td>Snake creeps down</td>
</tr>
<tr>
<td><strong>Taijiquan Footwork</strong></td>
<td>Step and look left</td>
<td>Advance</td>
<td>Stand firm in middle</td>
<td>Step and look right</td>
<td>Retreat</td>
</tr>
<tr>
<td><strong>Deity/Spirit</strong></td>
<td>Wuying- Lv</td>
<td>Sining- H</td>
<td>Taiyi- nihuanbrain</td>
<td>Baiyuan- L</td>
<td>Daqun- K/LW</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Laozi- Sp/S</td>
<td>Xuanmu- Yellow Court; guanyuan</td>
<td>Progenitors-youjue</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>L/E-Fuxi; Sun</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>R/W- Nugua/ Doumu; Moon</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>[At the back is &quot;Obscure/Double Portal; Secret Gate (youjue); in front, &quot;Gate of Destiny&quot; (mingmen)]</td>
</tr>
</tbody>
</table>

### Physiological

<table>
<thead>
<tr>
<th>Zang-Fu (Viscera)</th>
<th>H/SI, P/TW</th>
<th>Sp/S</th>
<th>L/LI</th>
<th>K/UB</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>System</strong></td>
<td>Nervous</td>
<td>Cardiovascular: Spirit</td>
<td>Muscular</td>
<td>Respiratory</td>
</tr>
<tr>
<td><strong>Tissue nourished</strong></td>
<td>Muscle (tendon)</td>
<td>Blood vessel (pulse)</td>
<td>Flesh (muscle/fat)</td>
<td>Skin</td>
</tr>
<tr>
<td><strong>Expands into</strong></td>
<td>Nails</td>
<td>Color (face)</td>
<td>Lips</td>
<td>Body hair</td>
</tr>
<tr>
<td><strong>Sense</strong></td>
<td>Sight</td>
<td>Words</td>
<td>Taste</td>
<td>Smell</td>
</tr>
<tr>
<td><strong>Sense Organ</strong></td>
<td>Eye</td>
<td>Tongue</td>
<td>Mouth</td>
<td>Nose</td>
</tr>
<tr>
<td><strong>Orifice</strong></td>
<td>Eye</td>
<td>Ear</td>
<td>Mouth</td>
<td>Nose</td>
</tr>
<tr>
<td><strong>Fluid</strong></td>
<td>Tears</td>
<td>Sweat</td>
<td>Saliva</td>
<td>Mucus</td>
</tr>
<tr>
<td><strong>Circulation of the 6 Arteries</strong></td>
<td>Wind</td>
<td>Thunder penetrates</td>
<td>Air of a ravine</td>
<td>Heavenly climate (Throat: Earth climate)</td>
</tr>
</tbody>
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### Sensual

<table>
<thead>
<tr>
<th>Musical Note</th>
<th>Soh</th>
<th>Lah</th>
<th>Doh</th>
<th>Ray</th>
<th>Mi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tone</strong></td>
<td>Ju</td>
<td>Chi</td>
<td>Gong</td>
<td>Shang</td>
<td>Yu</td>
</tr>
<tr>
<td><strong>Healing Tone</strong></td>
<td>Xu (Lv)</td>
<td>He (H): Xi (TW)</td>
<td>Hu (Sp)</td>
<td>Qi (L)</td>
<td>Chui (K)</td>
</tr>
<tr>
<td><strong>Sound</strong></td>
<td>Shout</td>
<td>Laugh</td>
<td>Sing</td>
<td>Weep</td>
<td>Groan</td>
</tr>
<tr>
<td>ATTRIBUTES OF ELEMENTAL PENTOLOGY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Element</strong></td>
<td><strong>WOOD</strong></td>
<td><strong>FIRE</strong></td>
<td><strong>EARTH</strong></td>
<td><strong>METAL</strong></td>
<td><strong>WATER</strong></td>
</tr>
<tr>
<td>Color</td>
<td>Green (Azure)</td>
<td>Red (Vermillion)</td>
<td>Yellow</td>
<td>White</td>
<td>Blue/Black</td>
</tr>
<tr>
<td>Taste</td>
<td>Sour</td>
<td>Bitter</td>
<td>Sweet</td>
<td>Pungent</td>
<td>Salty</td>
</tr>
<tr>
<td>Smell</td>
<td>Rancid</td>
<td>Scorched</td>
<td>Fragrant</td>
<td>Raw</td>
<td>Rotten</td>
</tr>
<tr>
<td>Polygon</td>
<td>Rectangle/Cone</td>
<td>Triangle</td>
<td>Square</td>
<td>Half-circle/Oval</td>
<td>Circle</td>
</tr>
<tr>
<td>Polyhedron</td>
<td>Dodecahedron</td>
<td>Tetrahedron</td>
<td>Cube</td>
<td>Octahedron</td>
<td>Icosahedron</td>
</tr>
</tbody>
</table>

**Pathological**

- **Where evil qi resides**
  - Armpits
  - Elbows
  - Hips/Thighs
  - Elbows
  - Knees

- ** Flavor Action **
  - Gathering/Binding
  - Strengthening
  - Retarding
  - Dispersing
  - Softening
  - Sweet → aches
  - Bitter → withers
  - Sour → toughens
  - Pungent → injures
  - Salty → hardens

- **Healthy Tissues Strengthen Viscera**
  - Muscle → H
  - Blood → Sp
  - Flesh → L
  - Hair/Skin → K
  - Marrow/Bone → Lv

- **Meridian Level**
  - Shaoyang
  - Taiyang
  - Taiyin
  - Shaoyin

- **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
  - 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, paraysis, 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
  - Winter

- **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/Weakens
  - 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, qi gong, 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, molasses
  - 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 $64 (2^6)$ 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 (qilong), 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 Houitian 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 ablige, 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 Liquan 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 Liquan, 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 Liquan 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 Xiangu:
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 Xiangu 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 Liquan:
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.
<table>
<thead>
<tr>
<th>Immortal</th>
<th>Direction</th>
<th>Symbols</th>
<th>Related Legends</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Li Diguai; Diguai Li</strong></td>
<td>S: Qian</td>
<td>Iron Crutch; Medicine gourd</td>
<td>Jade Emperor's Birthday&lt;br&gt;The Path to Immortality&lt;br&gt;The Student’s Mother&lt;br&gt;The Fragrant Nine Crooked Stream&lt;br&gt;The Eight Immortals’ Table&lt;br&gt;The Black Pearl&lt;br&gt;The Lame Healer&lt;br&gt;Peng Chuo and the Eight Immortals&lt;br&gt;Hanzi and the Young Master</td>
</tr>
<tr>
<td><strong>Zhang Guolau</strong></td>
<td>N: Kun</td>
<td>Bamboo instrument (fish drum: capable of making a loud noise)</td>
<td>Jade Emperor’s Birthday&lt;br&gt;The Punishment of Guangzi Lian&lt;br&gt;Donkey Fire&lt;br&gt;A Thronged Straw Sandal&lt;br&gt;Why Zhang Guolau Rides His Donkey Backwards&lt;br&gt;The Bamboo Shoot that Grows Upside Down&lt;br&gt;How Zhang Guolau Obtained a Donkey&lt;br&gt;Peng Chuo and the Eight Immortals&lt;br&gt;Hanzi and the Young Master</td>
</tr>
<tr>
<td><strong>Cao Guojiu</strong></td>
<td>NE: Zhen</td>
<td>Pair of castanets; Imperial tablet of recommendation</td>
<td>Jade Emperor’s Birthday&lt;br&gt;Cao Guojiu Repents His Sins&lt;br&gt;Peng Chuo and the Eight Immortals</td>
</tr>
<tr>
<td><strong>Han Xiangzi</strong></td>
<td>SE: Dui</td>
<td>Jade flute; Bouquet of flowers; Peach</td>
<td>Jade Emperor’s Birthday&lt;br&gt;The Prophecies of Han Xiangzi&lt;br&gt;The Dragon Girl and the Immortal Flute&lt;br&gt;Peng Chuo and the Eight Immortals</td>
</tr>
<tr>
<td><strong>Lu Dongbin</strong></td>
<td>W: Kan</td>
<td>Large sword (Chanyao Kuai: Devil Slayer); Fly whisk (flight)</td>
<td>Jade Emperor’s Birthday&lt;br&gt;Grottoes of Zhongling&lt;br&gt;Baishi’s Drama&lt;br&gt;Dream of Lu Dongbin&lt;br&gt;The Oil Seller&lt;br&gt;Shaoshing’s Aromatic Pastries&lt;br&gt;Lu Dongbin’s Vengeance&lt;br&gt;A Matchmaker for Guanyin&lt;br&gt;Peng Chuo and the Eight Immortals&lt;br&gt;Hanzi and the Young Master</td>
</tr>
<tr>
<td><strong>He Xiangu</strong></td>
<td>SW: Sun</td>
<td>Lotus flower (openness and wisdom)</td>
<td>Jade Emperor’s Birthday&lt;br&gt;Donkey Fire&lt;br&gt;How He Xiangu Became an Immortal&lt;br&gt;A Hundred Birds in a Mountain&lt;br&gt;Peng Chuo and the Eight Immortals</td>
</tr>
<tr>
<td><strong>Lan Caihe</strong></td>
<td>NW: Gen</td>
<td>Basket of flowers</td>
<td>Jade Emperor’s Birthday&lt;br&gt;The Flower Basket Epiphany&lt;br&gt;Peng Chuo and the Eight Immortals&lt;br&gt;Hanzi and the Young Master</td>
</tr>
<tr>
<td><strong>Zhong Liquan; Han Zhongli</strong></td>
<td>E: Li</td>
<td>Feather or palm leaf fan (controls seas); peach of immortality</td>
<td>Jade Emperor’s Birthday&lt;br&gt;Peng Chuo and the Eight Immortals</td>
</tr>
</tbody>
</table>

**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)

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

FIGURE 74

SU WEN: Visceral Indications

Spleen
Lung
Liver
Kidney

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HAND ANALYSIS: THREE SECTIONS AND BAGUA (FIGURE 80)

LI: Fame
ZHENG: Family
SUN: Wealth
KUN: Marriage
DUI: Children
QIAN: Mentors
KAN: Career
GEN: Knowledge

HEAVEN: Spirit
HUMAN: Mind
EARTH: Body
HEAVEN: Will
HUMAN: Reason
Earth: Love
Earth: Instinct
HEAVEN: Intellect
HUMAN: Practicality
Earth: Instinct
HUMAN: Reason
HEAVEN: Will

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