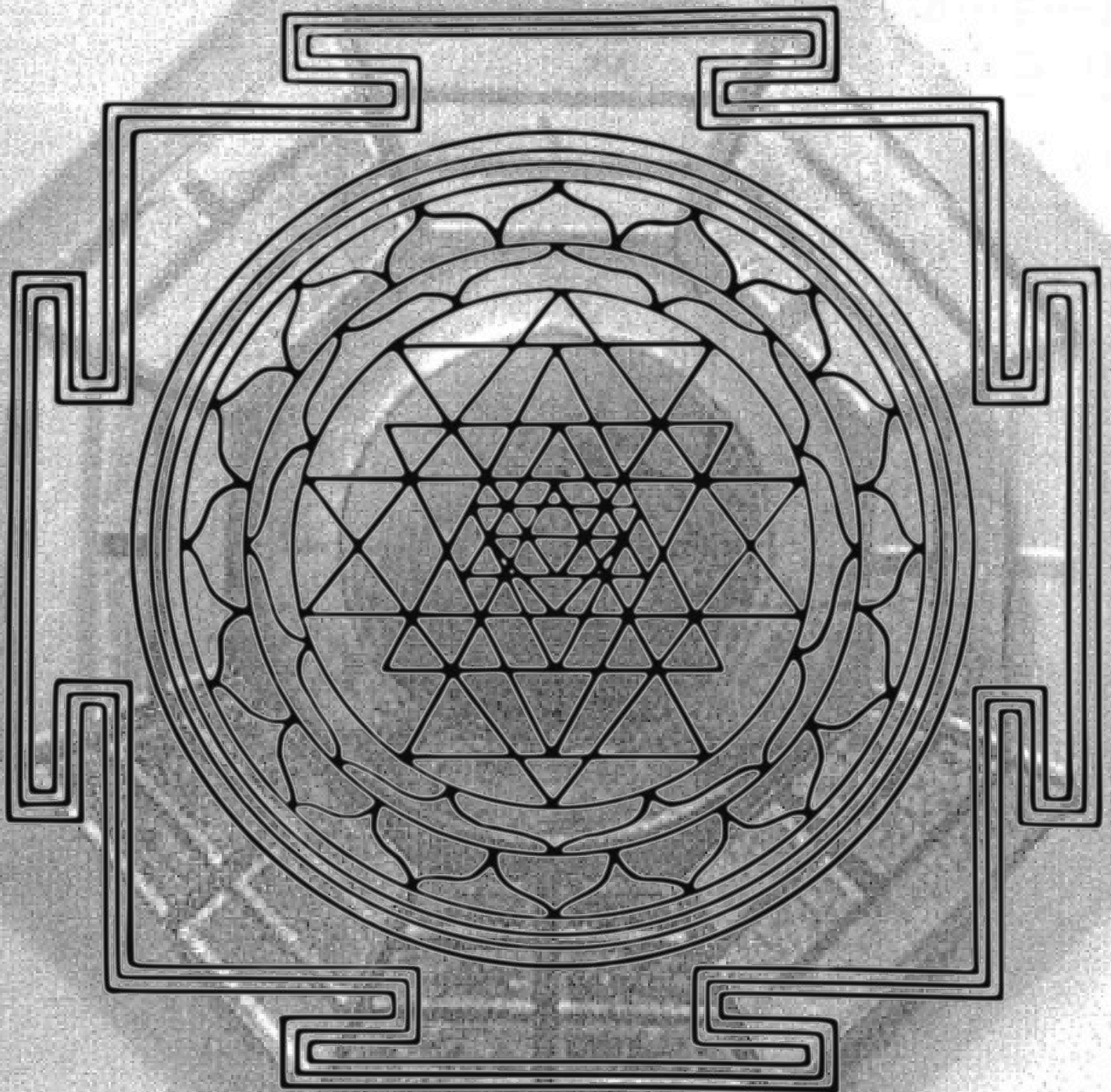


ORIENTAL GEOMANCY



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ORIENTAL GEOMANCY:

**INDIAN VEDIC-HINDU-BUDDHIST GEOMANCY: DWELLING IN HARMONY
WITH NATURE (*VASTU*)**

**CHINESE-TAOIST GEOMANCY: ORIENTATION OF ENVIRONMENTAL
HARMONY (堪輿 *KANYU*; 風水 *FENG SHUI*)**

PREREQUISITE ASPECTS: Supplemental Concepts (not included)

SACRED GEOMETRY (*YANTRA*) Michael Hamilton, L.Ac. www.lotusspace.com

EARTH GRID

VORTEX SITES

Compiled by Michael James Hamilton, LAC

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PREFACE

The overall work of 'Anthropocosm' fuses the ancient occult-science <internal alchemical> traditions of the oriental world into one through the assessment of its passage through time and place. It presumes legitimate **mythological** sources (presented chronologically) to be documents of pre-historical fact. Furthermore, the ancient mystics believed this divine mythos was the manifestation of the primeval cosmic energies, which pervaded the universe. When the energy became understood as **mathematical** pattern, the primeval seers could observe, discover, and create universes within and without themselves in the noble pursuit of **medical** transcendence (East: immortality and enlightenment; West: life and knowledge; the terminology for the East appears to be ahead of the West, but in actuality the concepts are verbatim in meaning). When true historical fact can be realized as the foundation for the current paradigm, then the fate of the future can be predicted and/or altered, through the imposition of free will, for the transmutation of the self through gradual elemental dissolution, serving as the refuge of the apocalypse.

According to ancient mythology, the human being has a unique characteristic of existence, which sparked the envy of their divine designers. This method of relating to the cosmos, or establishing an axis of the world (*axis mundi*) within the anthropocosm, throughout all of human history, has been known only to selected hybrid demigod sage-kings (innately) and the righteous saints of common people (acquired), while nearly the remainder of humanity ritualistically strived to follow the accomplished masters (religion), on paths leading to cosmic perfection, although diverse in perspective. Furthermore, since the dawn of humanity, dissuasion from true self-realization has been consistently and strategically instigated by the guardian-creators of fateful intervention. Therefore, when the world was without way, immortality, physical longevity, and spiritual enlightenment, was only attained by those who rigorously and persistently followed their own path, or heart, through honest self-expression.

The mastery of the method lead to the capability of opening wormholes in the universe, or bending space-time continuum, with psychic zero-point technology functioning within the spiritual interior, to create an *axis mundi* within the anthropocosm (the juxtaposition between the cosmos and human being), a conduit between heaven and earth, becoming a cosmic door, or star-gate warrior, or true human, and consequently surpassing immortality through paradigm transcendence. This is the way of the cosmic seer.

The overall work of 'Anthropocosm' is divided into three separate large works, which contain smaller books:

1. Mythology: Prehistory of Remote Antiquity
2. Mathematics: Theoretical Cosmology and Divination
 - a. Oriental Astrology (Indian-Vedic *Jyotish*, Chinese-Taoist *Zhanxingshu*, Tibetan-Buddhist *Tsirik*; Mayan Astrology; Astronomical Data)
 - b. Oriental Geomancy (Indian-Vedic *Vastu*, Chinese-Taoist *Fengshui*; prerequisite aspects- Sacred Geometry; Earth Grid; Vortex Sites)
 - c. Biomancy (Microcosms within the Anthropocosm)
3. Medicine: Practical Mysticism (Internal Alchemy)
 - a. Fundamentals of Oriental <Human Electro-Magnetic Bio-Energy> Medicine: *Ayurveda*, *Yoga-Tantra*, Traditional Chinese Medicine, Tibetan Medicine)
 - b. Internal Oracle Code: Human Genetic Design (Genome); Philosophical/Metaphysical Guide for <Genetic> Transmutation

This book on 'Oriental Geomancy,' contained within the larger embodiment of 'Mathematics: Theoretical Cosmology and Divination,' serves as a reference text for aiding in the derivation of astrological horoscopes, through either separate or the combined integration of their various traditional-religious systems (see highlight above). The information discovered from geomancy divination assisted the mystic in spiritual advancement through the clear interpretation of the karmic condition, from which an appropriate medical remedy could then be created.

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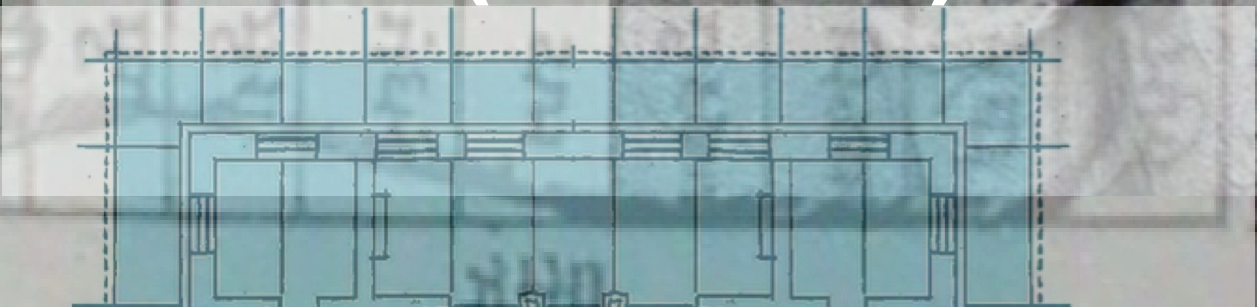
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INDIAN VEDIC- HINDU-BUDDHIST GEOMANCY: DWELLING IN HARMONY WITH NATURE (VASTU)



SOURCES

INDIAN VEDIC-HINDU-BUDDHIST GEOMANCY: DWELLING IN HARMONY WITH NATURE

(VASTU); (Puri), (Schmieke), (Kumar), (Kramrisch), (Sachdev, Tillotson), (Michell), (Vasudev), (Silverman), (Gautum), (Monier-Williams), (Dutt), (Meister)

Historical Development of Vastu Shastra: (Puri); (Schmieke), (Witzel), (vasturengan.com), (Varghese), (Mercay), (Chakrabarti), (Buhnemann), (Meister), (Hebner), (Lewandowski), (Vasudev), (Silverman), (Dutt), (Smith), (Mahanti and Mahanty), (Sinha), (Kramrisch), (Tillotson), (Elgood), (Kern), (Archarya)

Vedic/Vedantic Fundamental Theory: (Puri), (Schmieke)

Fundamental Principles of Vastu: Aspects for Mathematical Calculation Methods; (Puri), (Schmieke)

Anthropocosmic Diagram (Vastu Purusha Mandala): Fundamental Architectural Form; (Puri), (Kramrisch), (Chakrabarti), (Schmieke)

Nine Planet Diagrams (Navagraha Mandalas and Yantras) in Vastu: Reception of Heaven on Earth; (Puri), (Schmieke); (vastusai.com)

Standard Vastu Tips: Manasara and Mayamatam; (Puri)

Correct Vastu Attracts Money (Energy): (Schmieke)

Astrological (Jyotish) Considerations: Integrating the Space of Earth with the Time of <Stellar-Planetary> Return in the Sky; (Puri), (Schmieke)

General Vastu Planning: Harmonizing Human Function within the Environment; (Puri)

Vastu Adapted to the Modern World: (Puri)

Vastu for Interiors: (Puri)

Creation via Vastu Science: Purusha Loves Prakriti: (Puri), (Stull)

Vastu for Climate and Solar Efficient Building Design: (Puri)

Modern Landscaping with Vastu Principles: (Puri)

Positive and Negative Energy: Balancing the Five Elements; (Puri)

Proportion and Measurement: Vastu Shilpa and Vastu Kala; (Puri); (Nardi), (Dabhade), (Raz), (Ideno), (Vyas), (Ravi), (Kramrisch), (Elgood), (Acharya)

Cosmic Energy from Light, Color, and Air: (Puri), (Schmieke)

Sunlight for Efficient Building Design: (Puri)

Hazards of Electric and Electromagnetic Radiation: (Puri); (Kim), (Saleeby)

INDIAN VEDIC-HINDU-BUDDHIST GEOMANCY: DWELLING IN HARMONY WITH NATURE (*VASTU*)

The divination science of Indian **geomancy** (*vastu*), a method that essentially involves harmonizing with nature (Earth and the cosmos) through proper orientation, guides the science (*shastra*) of architectural design and construction. 'Geomancy science' (***Vastu shastra***)

<terminology:>

[Skt.: 'dwelling' or 'house' with a corresponding plot of land (Gautum); 'the site or foundation of a house, site, ground, building, or dwelling' (***vastu***); root: 'to dwell, live, stay, reside' (***vas***) (Monier-Williams); 'doctrine,' 'teaching,' 'science' (***shastra***); aka. 'knowledge of dwelling' (*Vastu veda*; *Vastu vidya*) (1st c. CE) (Dutt) (Chakrabarti); Sanskrit treatises on architecture: *Thachu shastra*, *Thatch shastra*]

is not only defined as 'architecture science' or 'science of dwelling,' but also as ancient Indian <Sanskrit> manuals/texts (ie. incorporating traditional Hindu, and sometimes Buddhist philosophy) (Kumar) on various architectural aspects [ie. theory, design, layout, measurements, ground preparation, space arrangement, and spatial geometry (Acharya); of temples (*mandirs*) (Michell), houses, towns, cities, gardens, roads, water works, shops, etc. (Acharya) (Vasudev) (Silverman); some *vastu shastras* include chapters on astrology and rituals for buildings]. *Vastu* designs are based on the integration of architecture with nature via the ancient Indian tradition of utilizing perfect <sacred> geometric patterns (*yantra*), symmetry, and directional alignments, or proper **orientation** (Kramrisch) (Sachdev and Tillotson). The architects and artists (***silpins***) created using the principles of *vastu* (Meister).

The general application of *vastu* provides protection from subtle negative influences, while attracting positive energy that assists the occupant's health, prosperity, and wisdom. (Schmieke)

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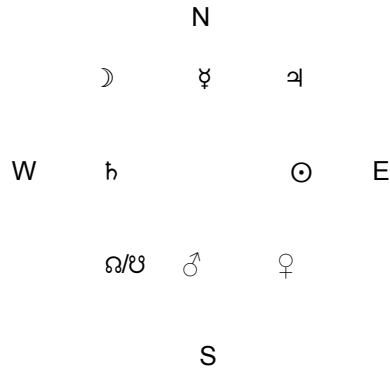
Historical Development of *Vastu Shastra*: texts describing the principles of <Hindu> temple design, as a holistic part of the community (ie. extending into the home, village, city, garden, body of water, and nature); (see fig. 1); (Silverman), (Kramrisch); (Schmieke)

- Mythical foundation: *vastu* is traditionally ascribed to the mythical sage *Mamuni Mayan*, one of the five sons of *Vishvakarma* (Varghese), believed to be the first author of *vastu shastra* and inventor of *vastu*-construction (vasthurengan.com); throughout Indian literature, *Mamuni Mayan* has been known for building the city of Dwarka for *Krishna* (Mercay);
- Indus Valley civilization (6000-3000 BCE): archeological sacred sites- Harappa and Mohenjo-daro (utilized a grid system); urban planning and architectural design was founded on the principles of *vastu*, which enabled the interconnection with the multi-dimensional cosmos
 - Areas of Vedic literature [ie. original revealed knowledge; "that which is revealed" (*shruti*): *Vedas*, *Vedanta Sutras*, *Brahmanas*, *Upanishads*; traditional texts (*smriti*): *Mahabharata*, *Ramayana*, *Bhagavad Gita*, and the *Puranas*; persons possessing complete Vedic knowledge <of *shruti* and *smriti*> (*Aryans*)] that have influenced *vastu* development:

[The ***Vedas*** teach that the eternal human spirit has incarnated into a temporary physical body. Similarly, the practice of *vastu* facilitates the incarnation of the cosmos into the architecture design of the centrally located temple, which in turn influences the spiritual development of the occupant.]

- ***Atharvaveda***: one of the four *Vedas*; contains verses with mystic cosmogony which provides for planning according to the cosmos, but not a developed architecture practice; (Buhnemann) (Meister)
- *Ayurveda*: holistic medicine science taught by Lord *Dhanvantari*
- *Dhanurveda*: military science taught by Maharishi Bhrigu
- *Gandharvaveda*: art of music, dance, and drama
- ***Shatapathyaveda*** [aka. *Shilpa Veda*; origin of the 'science <knowledge of directional influences on> of dwelling or architecture' (*vastu shastra*)]: Hindu temple architecture;

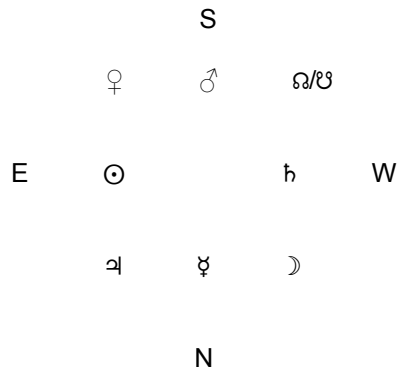
North is oriented on top of diagram [same as Tibetan *Kartsi navagraha mandala* (see below), except oriented with the S on top]. (Levacy), (Puri- *Vastu Purusha Mandala*), (Schmieke)



VASTU ATTRIBUTES OF THE NINE PLANET DIAGRAM (NAVAGRAHA MANDALA); VASTUPURUSHA MANDALA		
[NW] MOON (Chandra); Lord of Wind (<i>Vayu</i>) AM: Spotted deer (<i>Mruga</i>) W: Goad (<i>Ankusa</i>) S: <i>Bharati</i> G: <i>Mrigavahini</i> H: <for movable things> guest, storage, servants, garage, pets, animals, toilet, kitchen (2 nd choice) B: employee lounge, storage, toilets; display products for <quick> sale; productive exchanges; advertisements A: face ; eyes (m-L/ f-R); R elbow and knee (VP); P: digestive s. (stomach, spleen, anus) T: blood, fluids NM: 6 MS: 6 E: water (<i>jala</i>); air (<i>vayu</i>) C: white; light yellow I: <loving> relationships ; mother, first son M: <i>Om Yam Vayuve Namah</i> GS: pearl	[N] MERCURY (Budha); Lord of Wealth (<i>Kubera</i>) AM: Man (<i>Nara</i>) W: Mace (<i>Gada</i>) S: <i>Kuberajaya</i> G: <i>Kumari</i> H: main entrance; storage (valuables); mirrors (on N wall); office/study; children's (w/ heads W for sleep; face E for study); living/lounge/hall; basement B: safe, storage (valuables; capital assets); cash flow A: hips ; R arm and chest (VP); throat P: nervous s.; respiratory s. T: skin NM: 7 MS: 1 E: earth (<i>prithvi</i>); air (<i>vayu</i>)/ water (<i>jala</i>) C: green I: wealth , finance; auspicious birth; maternal relationships (adversely affected); women and daughters M: <i>Om Sham Kuberaya Namah</i> GS: emerald	[NE] JUPITER (Brihaspati); Supreme Lord (<i>Eashana/Ishana</i>); (<i>Vishnu</i>); (<i>Shiva</i>); AM: Bull (<i>Vrishbha</i>) W: Trident (<i>Trisula</i>) S: <i>Parvati</i> G: <i>Mahesvari</i> H: prayer/worship (<i>puja</i>), shrine; open porch, living; no toilets, no staircase; basement; underground water storage or wells; clean, light, open B: meeting; money handlers, accountants, cash register; display, final release of product; no heavy items A: abdomen ; head, brain, and neck (VP) P: hepatic s., liver T: fat NM: 8 MS: 8 E: ether (<i>akasa</i>); ether (<i>akasa</i>)/ water (<i>jala</i>) C: gold, yellow I: spirituality ; knowledge; male succession; father and sons; ultraviolet segment of the EMS M: <i>Om Ham Ishanaya Namah</i> GS: yellow topaz
[W] SATURN (Shani); Lord of Water (<i>Varuna</i>) AM: Crocodile (<i>Makara</i>) W: Moose (<i>Pasa</i>) S: <i>Nalani</i> G: <i>Varuni</i> H: children's (w/heads W to sleep; face E to study); study; dining B: production; conclusions A: thighs ; R leg (VP) T: nerve; muscle NM: 5 MS: 7 E: air (<i>vayu</i>); air (<i>vayu</i>)/ water (<i>jala</i>)/ earth (<i>prithvi</i>) C: black, blue I: education ; physical; silence; peace; pride; sons M: <i>Om Vam Varunaya Namah</i>	[C- Zenith] Bramasthana; Lord of Creation (<i>Brahma</i>); 'self-born' (<i>Svayambhu</i>); 'Lord of Speech' (<i>Vagisa</i>); W: Lotus (<i>Padma</i>) S: <i>Sarasvati</i> G: <i>Brahmani</i> H: silent area w/no human activity; courtyard; shrine B: no activity; shrine A: legs; abdomen, genitals, navel, solar plexus (VP) NM: 9 MS: 5 E: ether/space (<i>akasa</i>) I: desire M: <i>Om Hrim Brahmane Namah</i> [C- Nadir] ASCENDANT (Lagna);	[E] SUN (Surya); Lord of Health; or Chief of Gods (<i>Indra</i>) AM: White Elephant (<i>Airavata</i>); sometimes horse (<i>Ucchaisravas</i>) W: Thunderbolt (<i>Vajra</i>) S: <i>Sachi</i> G: <i>Aindri</i> H: bath, wash; dining; storage (for liquids- <i>ghee</i> , oil, milk, etc.); children's; living, family; big windows; basement; mirrors (on E wall; reflects afternoon Sun in W); open; main entrance B: storage of liquids A: head ; eyes (m-R/ f-L); L arm and chest (VP) P: immune s., circulatory s. and heart, skeletal s. (bones), digestive s. (abdomen) T: bone

(Tibetan *Kartsi*)

Oriented with south on top (sim. Chinese *bagua*).



Minimum *Vastu* Considerations:

These factors are to be considered when some circumstances are beyond the occupant's control to modify.

- Locate the master bedroom in the SW or S
- Place the kitchen in the SE or NW (2nd best)
- Enter the house from the E or NE; avoid S facing doors
- Locate windows and other openings on the E and N; (including placing mirrors on those walls)
- Sleep in the SW corner of the bedroom, with the head in the S or E; the bed should not be against the wall
- Maintain the N and E sections of rooms free and uncluttered
- Remedy house with positive, life-supporting decorations rather than negative ones
- Square or rectangular plans on square or rectangular plots are best; the house should sit square to the cardinal directions; a house at an angle greater than 10-12° off the N-S axis is unfavorable

Standard *Vastu* Tips: (*Manasara* and *Mayamatam*)

These standard tips, based upon Vedic principles, can be applied to various *vastu* scopes (ie. urban to decorative details/features). In classical *vastu shastra*, there are 10 building types (*Manasara*), based on climatic suitability, and are specific to the various sub-continental regions. The *vastu* methodology to guide building construction of a house-temple, according to: i) *Manasara* (north); and ii) *Mayamatam* (south);

Site Selection: (Schmieke)

Plot:

- Slope: square or rectangular sites elevated in the S and W, and sloping towards the N or E are auspicious (avoid land sloping towards the S or W); this arrangement allows rainwater to flow auspiciously from the W to N and from the S to E;
 - Mountains or hills: it is ideal for mountains or hills to be situated in the W, S, or SW; when mountains are located oppositely, they obstruct progress
 - Rivers, streams, canals, and bodies of water: it is auspicious for a body of water to be in the N (flowing from W to E) or E (flowing from S to N); plots where rivers and canals are in the W or S should be avoided
- Shape:
 - Square (1:1) plots are most auspicious; NE corner is auspicious;
 - Rectangular plots (up to 1:2) are also auspicious; when rectangular plots exceed the ratio (1:2), the site becomes less conducive for containing, balancing, and utilizing natural influence; rectangular plots that exceed the ratio (1:2) should be appropriately reduced

- Trapezoidal: when the front side is longer than the back side, the plot is more suitable for business; when the back side is longer than the front side, the plot is more suitable for residential; it is auspicious for the residual trapezoidal shape <after reduction> to expand into the NE
- Octagonal: very auspicious
- Pentagonal: should be transformed into a rectangular shape through property division or supplementation (with an additional environmental factor)
- Circular: unstable; if this shaped plot cannot be avoided, then the building plan should conform by also being round
- Triangular: unstable; obstructs development; invites governmental difficulties
- Irregular: if this cannot be avoided, then a partition or fence can be used to cut out a square or rectangular plan
- L-shaped: a missing NE section is inauspicious
- Projection: plot projected towards the NE corner is auspicious, while projections in other directions are inauspicious
- Soil: should have good aroma and be fertile; light colored (tan, yellow, or red) soil is considered best for construction; pits, insects, thorny trees, residual trash, debris, metal, and coal should be removed from the plot before construction; a depression in the middle of the site is considered a bad omen; should be heavy in S and W, and light in N and E
- History: traditionally, it is recommended not to purchase any property that was previously owned by someone who experienced severe misfortune (ie. suicide, bankruptcy, insanity, disease, etc.)
- Cow grazing: it is considered auspicious to allow a cow to graze on the plot prior to construction; healthy cows will search for places with positive energy for grazing

Adjacent buildings: purchasing one small property (plot or building) between two large properties, will cause the loss of wealth; buildings blocking the NE section will cause mental restlessness; rainwater should not be draining into the plot (esp. from the N or E); it is preferred that the plot should not be in close proximity to public halls and temples; (Schmieke)

Surrounding area: clarify that the surrounding area of the plot is free from hazards [ie. waste site, noise polluting factory (5 mi. rad.), electric power station (at least 500 m), airport, etc.] (Schmieke)

Roads: surrounding streets (Schmieke)

- Roads on N and/or E are best
- Roads on S and/or W are good for business
- A road or land on N and E having a lower level than road in S and W are good
- A road should not round off any corner (esp. NE) of the plot
- A road crossing through the plot is considered a bad omen
- Roads on all 4 sides of a building: very auspicious- for health, wealth, and balance; if such a building is positioned in the NE of a village, then wealth and knowledge greatly increases; a building in the SE of a village (with this condition) is ideal for hotels or factories
- Roads on 3 sides:
 - E, W, N: good for wealth; it is ideal to position the main gate in the N, and open space in the N and E to enhance wealth
 - E, W, S: good for business; main gate should be in the E
 - S, W, N: good; main entrance should be in the W; open space should be in the E
 - E, S, N: very good if the main gate is in the E
- Roads on 2 sides:
 - N and E: very auspicious; main entrance in the E with open space in the N is most auspicious; main entrance in the N with open space in the E is also auspicious
 - S and E: excess spending; a main entrance in the S is inauspicious; a main entrance in the E with open space in the N will improve the situation
 - S and W: mediocre if the main entrance is in the W; if the main entrance is in the S, then there will be great loss

- Parking lot or garage: ideal in the NW, or secondarily in the N or E; avoid using the NE, S, SW of the building; if located in the SW, then serious vehicle problems may occur; if in the SE, then minor vehicle problems may occur

Main Entrance: (Schmieke)

The entrance area is considered the “face” of the building, with the front door as the “mouth,” which inhales the positive and negative energy of nature. Two bilateral windows on either side of the front door are the “eyes,” which increase good fortune. The protective threshold and frame of the front door are the “lips.” The <astrological-jyotish> lunar nodes, *Rahu* and *Ketu*, govern and protect the right and left side of the front door respectively. The main entrance door should be larger than the other doors of the building. The positioning of the main entrance door is most important. A building with doors on all four sides provides easy circulation of energy especially if those sides face the main cardinal directions, and the main entrance is auspiciously placed in the north or east.

Positions:

The most auspicious main entrance positions are approximately the same as the front gate positions within the 9 segments on each of the 4 sides.

<entrance positions on number of sides:>

- 3-sides: auspicious if main entrance is placed in the E
- 2-sides: auspicious if they are positioned in the N or E
- 1-side: if positioned either in the N or E; inauspicious if positioned in the W or S

The 36 total segments are ranked according to the degrees of positive and negative planetary influences [scale of degrees: +4 to -4] that enter through the various main entrance positions.

<degree depictions on the 36 segments below: **most auspicious main entrance positions**>

- NE-NW (1-9):
 - i) [0] peace with fire danger
 - ii) [1] wealth is good for women, but difficult for sons
 - iii) [1] wealth is good for women, but difficult for sons
 - iv) [1] wealth is good for women, but difficult for sons
 - v) [2] wealth through gambling
 - vi) [3] wealth
 - vii) [3] good children
 - viii) [0] minor diseases
 - ix) [-3] death, diseases, imprisonment
- NW-SW (1-9):
 - i) [-3] death, diseases, imprisonment
 - ii) [-2] mental difficulties
 - iii) [-1] financial losses, diseases
 - iv) [0] moderate losses, diseases
 - v) [1] wealth with difficulties
 - vi) [2] wealth with obstacles
 - vii) [-1] owner loses control
 - viii) [-3] owner loses control
 - ix) [-4] danger for children
- NE-SE (1-9):
 - i) [0] peace with fire danger
 - ii) [0] peace with fire danger
 - iii) [4] success, wealth
 - iv) [4] success, wealth
 - v) [3] success with worries
 - vi) [1] moderate gains with deceit
 - vii) [0] minute gains with cruelty

- viii) [-1] thieving tendencies
- ix) [-3] thieving, imprisonment, expenses
- SE-SW (1-9):
 - i) [-3] thieving, imprisonment, expenses
 - ii) [-2] slavery, cheating
 - iii) [0] slavery, cheating
 - iv) [2] success, wealth
 - v) [-1] losses
 - vi) [-2] losses
 - vii) [-3] losses
 - viii) [-3] owner loses control
 - ix) [-4] danger for children

Center of Home (**Brahmasthana**): (Schmieke)

Brahma, the creator of the universe, resides in the center space of the building (superimposed with the *Vastupurusha mandala*), and is the ruler of demigods and sages, who reside in the surrounding spaces of the building. Therefore, out of respect for *Brahma*, the center of the building is left open for the reception of maximum air and light, and consequently is auspicious. If the center area is occupied by rooms (often in modern schematic design), then it is preferred that they be common spaces or have neutral function (eg. dining area, living room, spacious hall or gallery, or a room that leads to surrounding rooms). It is auspicious for the center area to remain open (without a roof), or have a skylight window, which also permits air and light. If there is a roof over the center, it should slope down towards the east or north, and ideally be pyramidal in shape. The floor of the center space should ideally step down to the ground level to create more volume of openness. The walls of the center space should be light or white in color.

Room Placement: (Puri); (Schmieke)

- Living room/Lounge
 - Location: ideal in the N or E
 - Entrance door: ideal in the W or E, and avoid the SW and SE corners
 - Heavy objects (eg. shelves, etc.): ideally placed in the SW, W, or S; furniture is preferred to be light and square or rectangular shaped
 - Electronics: should be in the SE
 - Religious pictures: ideally placed in the NE
- Study:
 - Location: ideal in the W; ruled by Saturn (*Shani*); the study should avoid positioning in the NW or SW
 - Entrance door: ideal in the NE, N, or W
 - Windows: create auspiciousness when positioned in the E, W, and N
 - Facing direction for study: when studying, one should face N, NE, or E;
 - Bookshelves: ideally positioned in the W, N, or E, and avoid the NW (too light- books may become lost or stolen) and SW (too heavy- books may not be used);
 - Holy water: keep pure water in the NE of the study creates auspiciousness;
 - Colors: the most auspicious colors for the study walls are sky blue, light green, or white
 - Safe:
 - Location: most auspicious positioning is in the N (position of Lord of Wealth- *Kubera*)
 - Door: it is most auspicious for the safe door to open towards the N, or if that is not possible towards the E
 - Safe room: if the safe occupies a whole room, then the valuables (ie. gold and silver) should be placed in the S, with the door opening towards the N or E; the safe should be spaced from the wall (2.5 cm); avoid positioning the safe in the SE and SW corners of the room; a safe room should avoid positioning doors in the SE, SW, NW, or S; and the windows should be small, square or rectangular, set lower than other

windows of the house, and ideal in the N or E; the safe is ideally positioned on a base

▪ Directional results from the position of the safe:

- N: ideal for protection
- NE: loss of wealth
- E: neutral
- SE: unnecessary expenditure
- S: money gradually diminishes
- SW: sudden loss of money or theft
- W: miscalculation of finances
- NW: great expenditure

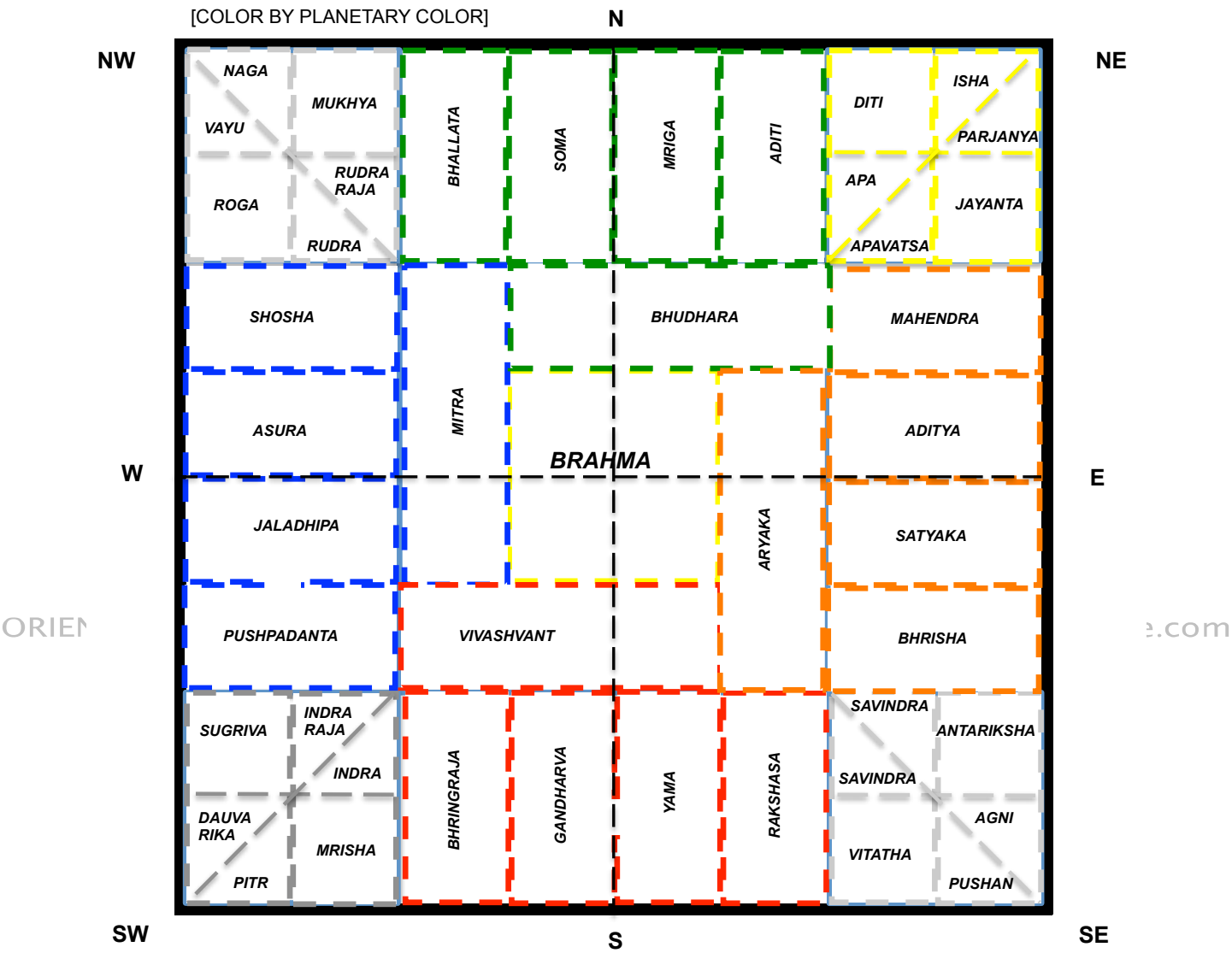
• Kitchen (**Agnisthan**):

- Location: the ideal position is in the SE; ruled by *Agni*, the god of fire; the second best location for the kitchen is in the NW; the kitchen position should avoid the N, NE, SW, S, or center; and beneath a bedroom or bathroom; nor should a kitchen be positioned near a toilet; noncompliance to the positioning tips may invoke misfortune; after the kitchen is ideally positioned, the fire element will bestow health and prosperity; the Vedic kitchen and cook rigorously maintain cleanliness; it is preferred that washing is done in a separate utility area; a properly positioned and clean kitchen will enhance wealth and prosperity
- Entrance: auspicious if located in the E, N, or W; avoid other directions; a gas cooker should not face the main entrance
- Windows: should be located in the E or W; windows on opposite walls promote good air circulation
- Stove: ideally positioned in the SE; and should be distanced away from any wall (9 cm); electrical appliances should be positioned near the stove on the southern wall; it is auspicious to have an open area above the stove; avoid having an extractor hood above the stove because it will disturb the subtle flow of fire energy needed for auspicious cooking; sufficient ventilation can be obtained through windows, or a fan/extractor connected to the kitchen window (but not above the stove); also, if possible avoid using electric or electromagnetic radiation stoves and ovens (because they scramble the molecular structure of food); wood or gas stoves and ovens do not alter the structure of food
- Heavy items (eg. refrigerator, cabinets, etc.): ideally positioned in the SW, S, or W
- Facing direction while cooking: facing E while cooking and eating will generate energy for good health from the Sun god (*Surya*; *Indra*); the second best direction to be faced is S; directions to be avoided are N and W
- Sink: ideal in the NE (ideal for water features)
- Grain, spice, and herb storage: ideal in the S and W
- Refrigerator: ideal positioning in the NW; avoid the NE; if the SW position is unavoidable, it should be spaced off the wall (30 cm), otherwise misfortune
- Walls and floor colors: yellow, orange, brown, or red; not white or black
- Dining/breakfast table: best positioned on the W wall
- Cookware and utensils: the best material for pots is clay/ceramic or stainless steel; aluminum should be strictly avoided
- Water: drinking water is ideally stored in the NE (purification through ultraviolet from morning sunlight); it is preferred that waste water flow down to the N or E
- Electrical appliances: auspiciously placed in the SE
- Offering: in ancient Vedic tradition, food is first offered to the divine in gratitude and to receive karmic relief from killing vegetables; the offering entails ringing a bell and chanting a *mantra*; the cook should refrain from tasting until the offering is complete; the regular consumption of sanctified food (*prashadum*) has immense physical and spiritual benefit

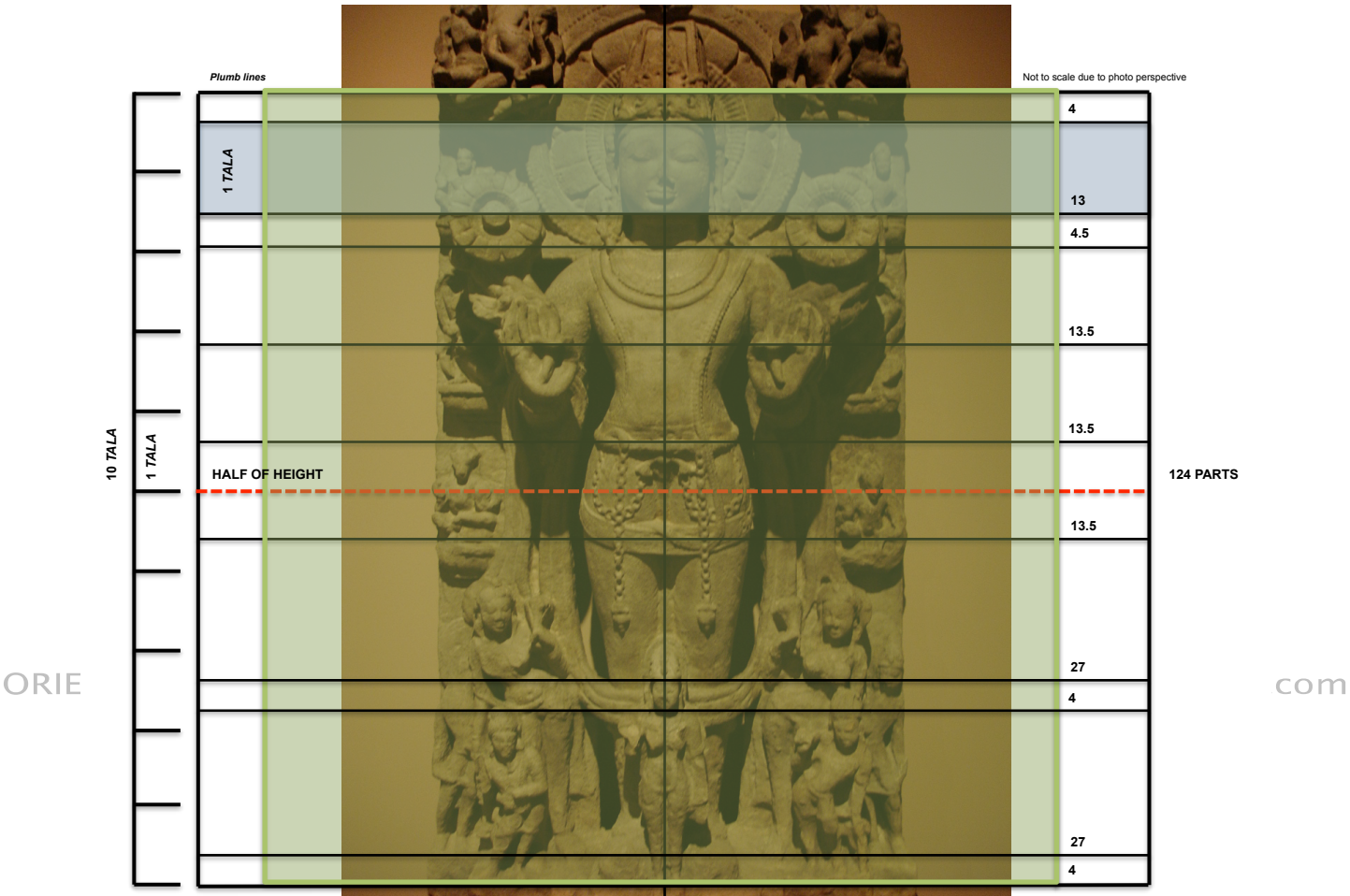
- Pantry/Cellar: ideal in the N of the dining room, in the NW area of the house, or the N or NW of the kitchen; large room-sized pantries should not have a door in the SW, ideally have windows in the W and E; the walls should ideally be colored white, blue, or yellow; the cabinets are ideally placed in the S or W; in Vedic tradition, it is customary to hang a picture of *Lakshmi Narayana* on the E wall for abundance blessings; annual provisions should be stored in the SW, while daily provisions should be stored in the NW; maintaining fully stocked food containers is auspicious for generating energy; a small container of purified water in the NE creates a preservation effect on the food stores; fire element food (eg. ghee, butter, oils, gas canisters, fuels, etc.) should be stored in the SE (fire; *Agni*)
- Heaters/ Fire places (*Agni*):
 - Location: SE of any room; when a central heating system is positioned in the SE of the house, it is auspicious
- Dining room:
 - Location: ideal in the W; or W of the kitchen; or alternatively in the S, N, or E; avoid positioning a toilet near the dining room (to prevent impurities from entering the food);
 - Door: should not be in the S or directly opposite the main entrance;
 - Sink for handwashing: should be placed in the N or E, and avoiding the NE, SW, and SE;
 - Walls should be light shades of blue, yellow, orange, or green;
 - Most auspicious direction to face while eating: E, and alternatively the N and W; while facing S may cause quarrelling;
 - Dining table: should not be round or oval, but square or rectangular; and should not touch any walls
 - Drinking water: should be positioned in the NE; water absorbs the subtle environmental energy, which is transferred into the body after drinking;
 - Eating tips: avoid eating when emotionally disturbed, or during arguments, since this will reduce the appetite, or carry negative energy into the body; best digestion and nutritional benefit occurs when eating is done without talking; relaxing music may stimulate the appetite
- Bathroom:
 - Location: the combined toilet and bathroom is ideal in the N; the most neutral position for the toilet is *between* the N and NW- the general rule is that the toilet should not be aligned with any of the 8 directions (esp. NE); the toilet and/or bathroom should never be positioned in the center, SE, SW, and esp. the NE, which may cause physical and psychological disorders for males in the house
 - Toilet: the lid should remain closed when not used to prevent negative energy from entering other house areas; the toilet is ideally positioned facing either N or S, and not towards the Sun in the E or W; it is appropriate for the toilet seat to be raised above the floor (30-60 cm);
 - Shower: the most pure position is in the N or E of the bathroom;
 - Wash basin/sink: best positioned in the NE, N, or E;
 - Entrance: the bathroom door is ideally positioned in the N or E;
 - Windows: ideally in the N, E, or W;
 - Toilet water reservoir: should be positioned in the N, NE, or E, but never in the SE or SW;
 - Floor and drain pipe for sewage water: should slope to towards the N or E
 - Outside toilet: should not be aligned with any of the 8 directions; the most neutral locations are between the NW and N, and between the S and SW; if the toilet is located in the NW it must be spaced apart from the compound wall;
 - Sewage hole/Cesspool: the best location is between the NW and the N; avoid the NE, SW, S, and SE
 - Sewage tank: the best location is in the W, or between the NW and N, away from any wall; the out flow direction of water from the tank should move towards the N or W

- Separate toilet room: the best design separates the toilet from the bathroom for hygienic purposes; in ancient Vedic culture, the toilets were distanced as far as possible from the house as possible, near the edge of the back yard;
- Mirrors: become auspicious when placed on the N or E walls
- Electrical appliances: best located in the SE of the bathroom
- Attached dressing room: best located in the W or S; best hamper location is in the NW
- Wall colors: white, sky blue, or other light colors are auspicious
- Bedroom:
 - Location: ideal position in the S
 - Influences of the eight directions upon bedroom positioning: important because 1/3 of the lifespan is spent here during sleep
 - NE: emotional disturbance and illness; good for elderly people and those with high blood pressure
 - N: restlessness and financial losses
 - NW: arguments; good for guests and children; good for people with illness (esp. respiratory disorders)
 - W: good for children; good for businessmen
 - SW: good for adults; good for professionals; and people with illness
 - S: good health; good for professionals
 - SE: anger and quarrels; good for people with low blood pressure
 - E: bad health; good for growing children and elderly people
 - Center: inauspicious
 - Bed:
 - Location: should not be positioned beneath any beams; be positioned so there is space to move on all four sides; the bed should not touch the N or E walls; the bed should be made of wood and not metal (a conductor of electricity); avoid using a steel/metal frame for bed and chairs (if sitting for many hours)
 - Proper head orientation towards a specific direction during sleep: avoid sleeping in the N of the house, and never sleep with head towards N (less blood circulation in brain; the north pole has more magnetic effect than the south pole on human blood which consists of <magnetic> iron); therefore, the S is ideal for the bedroom, and the direction the head should be pointing during sleep; the magnetic axis of the body positions the north pole at the head and the south pole at the feet; this is based on the nature of a dipole magnet, where opposite ends of magnets are attracted (ie. the north pole of a magnet is attracted to the south pole of another magnet); [counter argument: in the magnetic field of the Earth, the north magnetic pole of the Earth (in the Arctic Ocean) is physically a south pole, as it attracts the north pole of a compass (ie. the human head)]
 - W: enhances wealth and fame
 - S: invokes material happiness
 - E: nurtures spiritual knowledge- ideal for sleeping, praying, cooking, and eating
 - SE: spiritual knowledge and material happiness
 - SW: material happiness, wealth, and fame
 - NE: spiritual knowledge, disease, and unrest
 - NW: wealth, fame, disease, and unrest
 - N: disease and unrest
 - Entrance: ideally located in the S
 - Windows: ideally should be small; positioned in the N or E; open all bedroom windows in the morning for at least 2 hours
 - Ceilings: should not be sloped but parallel to the floor; the ceiling temperature should be less than the human body temperature (to prevent headaches)
 - Colors: appropriate colors are light pink, grey, dark blue, brown, or dark green;
 - Bookshelf: best positioned in the SW or W;

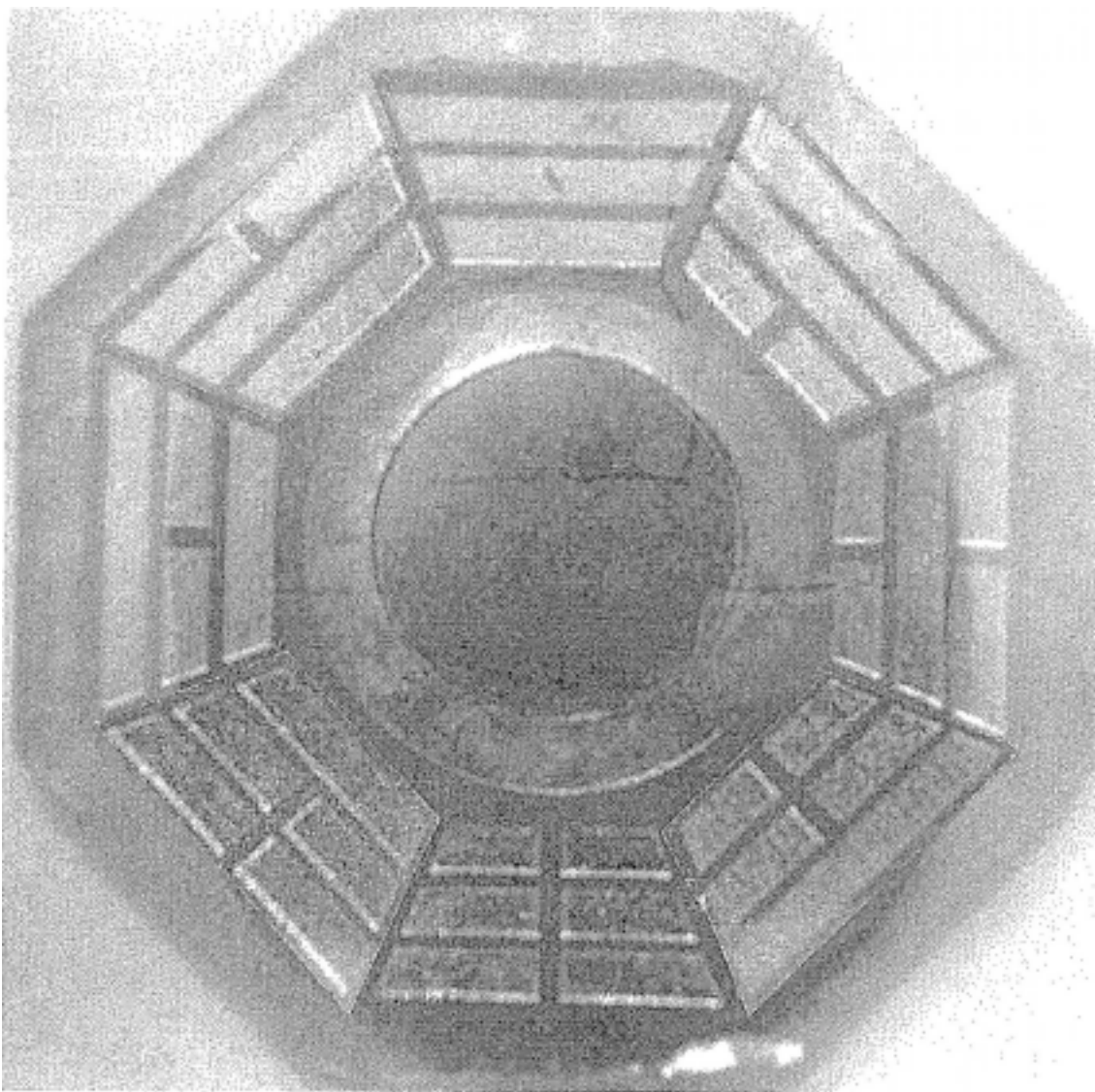
MANDUKA MANDALA (64-SQUARE DESIGN) (VASTU PURUSHA MANDALA) (FIGURE 9)



DEITY PROPORTIONS (DEVA SHILPA) AND MEASUREMENTS (SHILPA SHASTRA) FOR TEMPLE DESIGN (FIGURE 20)



CHINESE TAOIST GEOMANCY



ORIENTATION OF ENVIRONMENTAL HARMONY
(堪輿 *KANYU*; 風水 *FENG SHUI*)

DAOZHAN: DIVINATION RESOURCE FOR TAOIST CALCULATION (BOOK 4)

CHINESE TAOIST GEOMANCY

ORIENTATION OF ENVIRONMENTAL HARMONY

(堪輿 *KANYU*; 風水 *FENG SHUI*)

DAOZHAN: DIVINATION RESOURCE FOR TAOIST CALCULATION (BOOK 4)

Compiled and Written by Michael James Hamilton, L.Ac.

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

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

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

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

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

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

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

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

All the modalities utilize the same mathematical system in order to contribute their relative aspects to the act of divination. Divination provides clarity when consulting all the modality scopes simultaneously. One modality may be used predominantly depending on the availability of information pertaining to the situation. Clarity of forecast requires that the diviner, adept, become an open conduit, disconnecting from influences outside the situation in order to sensitively observe all relevant diagnostic information (signs and symptoms), to discover patterns by interpreting through categorization (diagnosis), and to create a balanced solution (treatment), which encourages the accomplishment of an individual's longevity, prosperity, and happiness.

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

HOW TO USE THIS TEXT

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

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

Nomenclature:

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

Third Edition:

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

<surveyed in order of appearance within the text>

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

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

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

- Dragon (*Ouroboros*) Line Grid (15): Geo-Meridian Theory
 - Vibrating Stones: Cosmic Conductors
 - Polyhedronic Crystal Grid (5): Elemental Polyhedra; Envelopes of Consciousness
- ◎ Cosmic Code (易經 *Yijing*): Science of Divination and Art of Philosophy
- History:
 - Sources for the Usage of 'Divination Figures' (卦 *Gua*)
 - 'Magical Chess Classic,' or 'Manual of Spirit Chess' (靈棋經 *Lingqijing*)
 - 'Magic Tablet of 81 Squares,' or '9 x 9 Magic Square of 81 Fates,' or 'Magic Square of Master Zan <Tortoise>' (僂九方八十一命書 *Zan Jiu Fang Ba Shi Yi Ming Shu*)
 - Canon of Supreme Mystery' (太玄經 *Taixuanjing*) → (developed into a separate text on the *Taixuanjing* by Hamilton)
 - Historical sources of Chinese literature that mention other divination systems
 - Archaeological evidence
 - 'Ten Wings' (十翼 *Shiyi*), or <Confucian> 'Commentaries on the Changes' (易傳 *Yi Zhuan*)
 - Contributors <to the *Yijing*>:
 - <Mytho-historical: demi-god kings of prehistoric antiquity>
 - *Fuxi*
 - *Huangdi*
 - <Historical: divination sage-kings of the Shang and Zhou dynasties (post-Bronze Age)>
 - Oracle bone script, or '<turtle> shell and bone script' (甲骨文 *jiaguwen*)
 - King Wen of Zhou (周文王 *Zhou Wen Wang*)
 - Duke of Zhou (周公 *Zhou Gong*)
 - < Age of Philosophers: Confucian Idealist Philosophy with Taoist Metaphysics and Alchemy>
 - Confucius [aka. 'Master <clan name> Kong' (孔子 *Kongzi*)
 - *Fangshi* Ideology
 - *Jing Fang* (京房):
 - <table and notes:>
 - i) Stem, Branch, And Phase Correlation With The (6) Lines Of The 'Pure Hexagrams' (純卦 *Chungua*) of the '8 Palaces/Houses' (八宮 *Bagong*) System/Array;
 - ii) Correlation of the '12 accumulation and dispersion hexagrams' (十二消息卦 *shier xiaoxigua*) with the Months of the Farmer's Solar Calendar and Lunar Phases;
 - <notes;>
 - iii) music theory
 - iv) astronomy- frequent correct eclipse predictions
- Sixty-Four Hexagrams: Patterns of Change
 - Hexagram symbolism

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

- 24 Solar Breaths/Terms/Periods' (二十四節氣 *Ershisi Jieqi*) (fig. 57.7)
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 - vi) 'Early Heaven Diagram' (先天圖 *Xiantiantu*) of Chen Tuan (陳搏) and the Binary Cube (fig. 58.26)
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CHINESE TAOIST GEOMANCY: ORIENTATION OF ENVIRONMENTAL HARMONY (堪輿 *KANYU*; 風水 *FENG SHUI*)

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Residential Features
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Eight Remedies: (Craze), (Too)
East-West House Theory: (Walters)
Eight Locations Theory: (Walters)
***Bagua-Luoshu* Theory:** (Walters)
Combined Applications Theory: (Walters)
WANDERING STARS OF 8 MANSIONS/PALACES' (遊星八宅 *YOU XING BAZHAI*)- Elemental Interplay between Palace and Star (宮星生克 *Gong Xing Sheng Ke*):
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FLYING STAR GEOMANCY (飛星風水 *FEI XING FENG SHUI*)- Advanced *Luoshu* Theory: (Dunham), (Jamilin)
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***LUOPAN* (羅盤)- Geomantic Compass:** (Walters)
History and Development: (Allan), (Al-Makkari)
Planisphere (式 *Shi*; 式盤 *Shipan*)/Astrolabe (六壬 *Liuren*): Divination Plate/Board Precursor: (Achar), (Bryant), (Campbell), (Carman and Evans), (Carre), (Cotterell), (Cowan), (Difei), (Dunjie), (Ellywa), (Ferguson), (Freeth), (Heluo), (Landels), (Lewis), (Markoff), (Needham), (Neugebauer), (Palazzo), (Paphitis), (Pingree), (Pinotsis), (Price), (Rao), (Sample), (Savage-Smith), (Scharfe), (Seaman), (Starr), (Swedin)
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Form and Function:
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Types of Dragon Lines- Dragon and Tiger: (Paul)
Dragon (*Ouroboros*) Line Grid (15)- Geo-Meridian Theory; 15 Unified Vector Geometry (UVG) Great Circles;
Emotional body (*netzah sephiroth*; Venus):
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CHINESE TAOIST GEOMANCY: ORIENTATION OF ENVIRONMENTAL HARMONY (堪輿 *KANYU*; 風水 *FENG SHUI*)

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

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

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

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

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

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

Objectives: Purpose of Geomancy

Original Applications:

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

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

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

- **Mountain Hermitages: (Little)**
As religion (eg. Taoism) became more orthodox and bureaucratic, the naturalism gradually became lost in symbolic ceremony. Therefore to practice the natural philosophy, ascetics (eg. Taoist) established hermitage retreats in the mountains, utilizing geomantic principles to facilitate the accomplishment of immortality and enlightenment.

Since mountains were the place where the highest place on earth touched heaven, they provided the most refined energy (divine) for alchemical hermitages. Mountain dwellings became optimal reclusive locations for reading and alchemical schools. Orientations were chosen in order to optimize the integration with nature (eg. gazing at waterfalls as a way of contemplating the *dao*).

Five Sacred Mountains of Taoism:

- E-Taishan ["Leading Peaceful Mountain"] (Paleo-Neolithic; 3000 BP: religious worship; Shang d.-Qing d.; Qin d.: Daimiao Temple; Dongyue Temple; Zengfu; Yellow r.; Tai'an, Shandong)
 - W-Huashan ["Splendid Mountain"] (2nd c.BCE: Taoist temple-Shrine of the Western Peak; immortality herbs- Kou Qianzhi; Chen Tuan revelations; Cloister of the Jade Spring dedicated to Chen Tuan; Quanzhen School; Weinan; Huayin; Yellow r.; Xian, Shaanxi)
 - S-Nan Hengshan/Nan Yue ["Balancing Mountain"] (8th c.CE: Buddhist monastery- Zhushengsi; Zhurong Gong; 725 CE: Heaven Governor Huo King Temple/South Heaven Genuine Master Temple/Grand Temple of Mount Heng; Hengyang, Hunan)
 - N-Bei Hengshan ["Permanent Mountain"] (Han d.: Beiyue Miao, "Shrine of the Northern Peak"; 491 CE: Xuankongsi/Buddhist Hanging Monastery; Xinzhou-Yuanping; Hongdao-Dingxiang, Shanxi)
 - C-Songshan ["Lofty Mountain"] (477 CE: Shaolin Temple- birth of Zen Buddhism, largest collection of stupas in China; Pagoda Forest; 523 CE: Songyue Pagoda; Tang d.: Fawang Temple pagodas; Dengfeng; Yellow r.; Zhengzhou, Henan)
- **Ordinary Reclusion:**
Feng Shui became more universally applied as the reclusion technique for accomplishing the enlightened state of mind became more ordinary in context. Reclusion could become a meditative state of mind, enabling the reclusion in town (市隱 *shiyin*), reclusion at <imperial> court (朝隱 *chaoyin*), reclusion at the office (職隱 *zhiyin*), reclusion in a fishing boat (魚隱 *yuyin*), <landscape->garden, or 'garden-woods' (園林 *yuanlin*), or occupation (eg. fishing, ploughing, chopping).
 - **Burials:**
Geomancy was also utilized at burial sites in order to ensure the deceased soul's journey to the afterlife.

Simple Objective:

The simple objective is to treat one's environment in order to increase one's fortune, or connection with nature's source. This is done best by combining aggressive and passive methods of remedy.

- ◎ **Aggressive:** Increase energy in auspicious direction to bring good fortune
- ◎ **Passive:** Deflect or remedy dangers inherent in an inauspicious direction

Considerations: (see also 'General Considerations, Troubleshooting, and Symbolism' below)

There are various scopes that can be adopted when considering the quality, or compatibility of a place that can enhance personal energy and relationships.

- ◎ **Site:** a '<living> place', plot of land, or building being investigated (history)
- ◎ **Location:** surroundings visible from the site (roads, rivers)

- ☉ Bed: Sleep facing door. Avoid back or head facing the door, toilet, or mirror, for people to cooperate. If the bed is under a beam, accusations will be made against oneself, and one will have headaches.
- ☉ Dresser: Face best direction when getting dressed.
- ☉ Remedy: Do not use crystals (earth) in N sector; use wind chimes (hollow) or bright light.

Office Improvement:

- ☉ Desk Dimensions: Senior: 33"H X 60"W X 34"D; Middle: 33"H X 48"W X 32"D; Secretary: 33"H X 68"W X 26"D
- ☉ Shelves: 68"H X 43"W X 18"D (doors closed)
- ☉ Computers are very *yang*: balance with *yin* colors and plants
- ☉ Doors: in auspicious direction; or on N wall
- ☉ Door direction for home or office (for wealth): Position in the best direction (1st) pertaining to one's yearly *gua* number.
- ☉ Desk facing direction (for personal advancement): Position in the 4th best direction pertaining to one's yearly *gua* number.
- ☉ Fish: use 8 gold and 1 black in the N section

Relationship Success: Southwest section

Family Sections: 'Lengthened Years' (年延 *Nianyan*)

- ☉ Avoid positioning toilets, kitchen, and storage room this location
- ☉ Use crystals to enhance this location

Bedroom:

- ☉ Avoid mirrors in bedroom: introduces a third party (affairs)
- ☉ If the husband and wife have conflicting houses, make the main doors and stove positions to benefit the husband, and the bedroom location to benefit the wife.

Main Entrance:

- ☉ Place an aquarium on the left side of the front door.

Health Success: 'Heavenly Doctor' (天一 *Tianyi*)

- ☉ Find *Tianyi* section with occupant's natal number
- ☉ Remedy poison arrows inside and out
- ☉ Position stove properly

'WANDERING STARS OF 8 MANSIONS/PALACES' (遊星八宅 *YOU XING BAZHAI*):

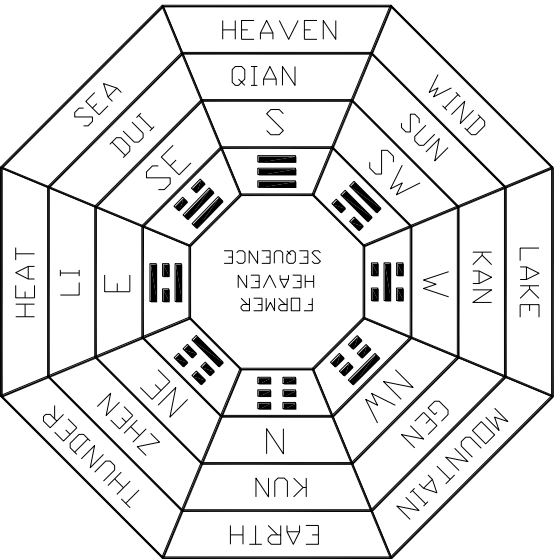
'Elemental Interplay between Palace and Star' (宮星生克 *Gong Xing Sheng Ke*); (Master HC Hung)

The '**Wandering Stars** <planets>' (遊星 *You Xing*) (see '*Bagua-Luoshu Theory*' above), reputedly formulated during the Tang dynasty (618-906 CE), have intrinsic polarity and elements that interplay between the elements of the visiting star and the host palace, which will affect the strength of the <wandering> star. The 8 Wandering Stars are also associated with a '**Heavenly Star**' (天星 *Tian Xing*), or Big Dipper star.

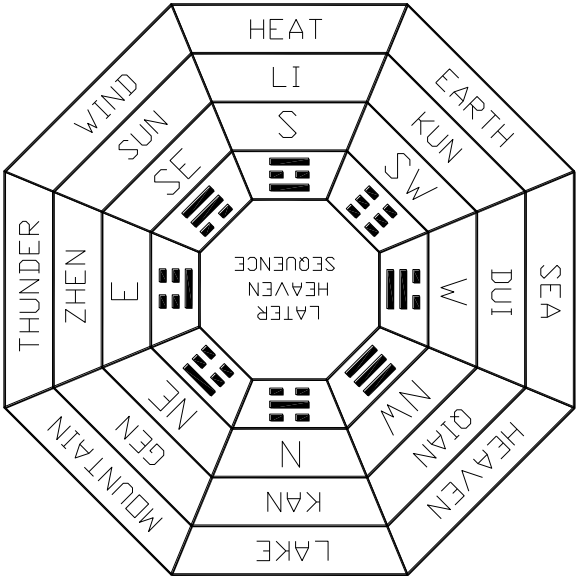
'WANDERING STARS OF 8 MANSIONS/PALACES' (遊星八宅 YOU XING BAZHAI)			
'Wandering Star' (遊星 <i>You Xing</i>)	'Heavenly Star' (天星 <i>Tian Xing</i>); '9 Emperor Star God' (九皇星君 <i>Jiuhuang Xingjun</i>); [Dipper Star No.]	<Wandering Star> Element- Planet ; <9 Emperor Star God> Direction- Element- Planet Palace Number- Color Trigram	Polarity
Fortunate (most to least)			
'Generating Breath' (生氣 <i>Shengqi</i>)	'Covetous/Greedy Wolf' (貪狼 太星君 <i>Tanlang Tai Xingjun</i>); 'Heaven's Thoroughfare' (天衝 <i>Tianchong</i>); [1] Dubhe (α UMa)	[Wood]- ㊵ E- Wood- ㊵ 3- <turquoise> green (blue) ☲ 離 <i>Li</i>	(+) <i>Yang</i>
'Heavenly Doctor' (天一 <i>Tianyi</i>)	'Chief Gate; Huge Door' (巨門 元星君 <i>Jumen Yuan Xingjun</i>); 'Heaven's Assistant' (天輔 <i>Tianfu</i>); [2] Merak (β UMa)	[Earth]; Wood- ㊵ SE- Wood- ㊵ 4- <jade> green ☱ 兌 <i>Dui</i>	(+) <i>Yang</i>
'Lengthened Years' (年延 <i>Nianyan</i> ; 延年 <i>Yannian</i>)	'Military activities <song; arts> (武曲 紀星君 <i>Wuqu Ji Xingjun</i>); 'Heaven's Duty' (天任 <i>Tianren</i>); [Prosperity star: (祿星 <i>Luxing</i>)]; [6] Mizar (ζ UMa)	[Metal]- ♀ NE- Earth- ㊶ 8- white ☳ 震 <i>Zhen</i>	(+) <i>Yang</i>
'Good Life <taste>' (福味 <i>Fuwei</i>)	'Left assistant' <of the celestial emperor> (左輔 大道星君 <i>Zuofu Da Dao Xingjun</i>); 'Assistant star' (輔星 <i>Fuxing</i>); 'Heaven's Flourishing' (天蓬 <i>Tianpeng</i>); ['Heavenly King/Prince Great Emperor' (天王大帝 <i>Tianwang Dadi</i>)] [8] Alcor (80 UMa)	[Wood]; Water- ♀ N- Water- ♀ 1- white ☷ 坤 <i>Kun</i>	(-) <i>Yin</i>
	'Right assistant' <of the celestial emperor> (右弼 大道星君 <i>Youbi Da Dao Xingjun</i>); 'Assistant star' (弼星 <i>Bixing</i>); 'Heaven's Interior' (天內 <i>Tiannei</i>); ['Purple Forbidden Enclosure Great Emperor' (紫薇大帝 <i>Tianwang Dadi</i>)]	[Wood]; Earth- ㊶ SW- Earth- ㊶ 2- black ☴ 巽 <i>Xun</i>	

EIGHT ENERGY PHASES: 'EIGHT TRIGRAMS' (八卦 BAGUA) AND 'RIVER WRITING' (洛書 LUOSHU)

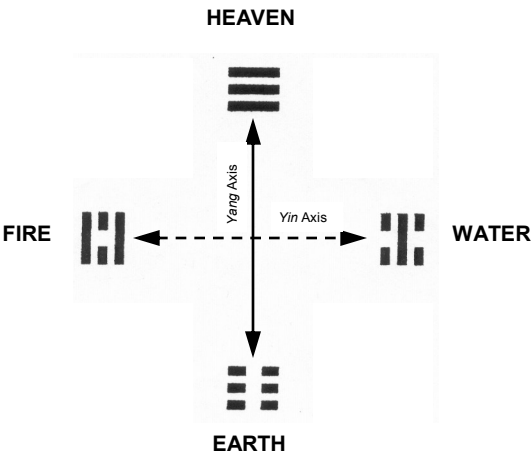
'FORMER HEAVEN DIAGRAM'
(先天圖 *XIANTIANTU*)
OF 'EIGHT TRIGRAMS' (八卦 BAGUA)
(FIGURE 45)



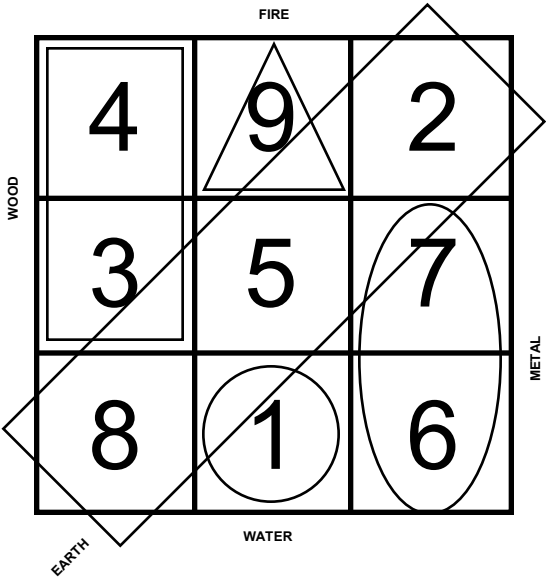
'LATER HEAVEN DIAGRAM'
(後天圖 *HOUTIANTU*)
OF 'EIGHT TRIGRAMS' (八卦 BAGUA)
(FIGURE 46)



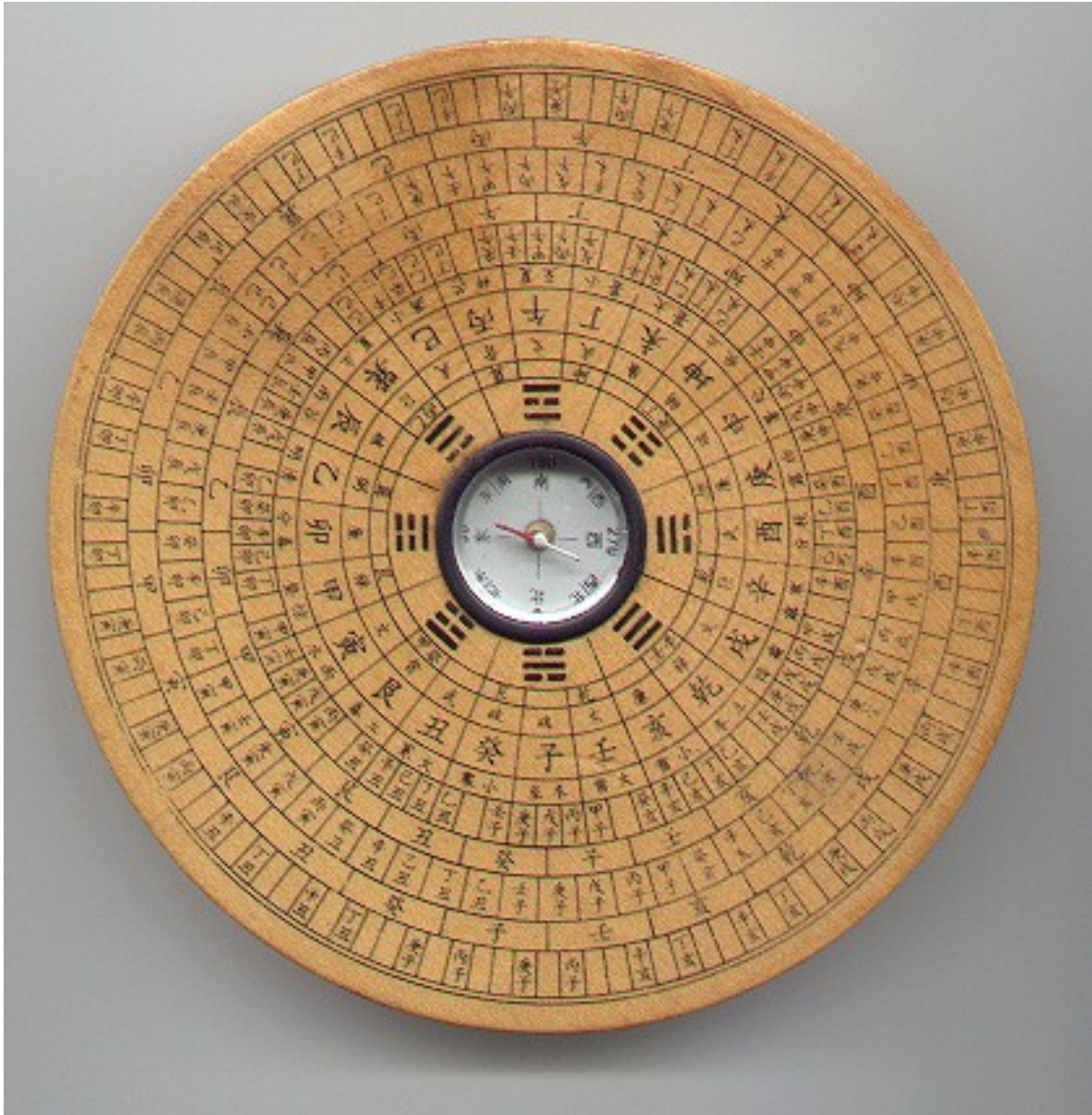
POLAR TRIGRAMS (FIGURE 47)



'RIVER WRITING' (洛書 LUOSHU):
MAGIC SQUARE OF SATURN (FIGURE 48)



LUOPAN (羅盤) (FIGURE 57)



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