

# Shang Di, Heaven, and Dao/Tao

Response to the Shang Diviners Analysis; a simple solution which best fits the curve of comparative mythology, Plasma-electromagnetic Cosmology, and Sinology; an **EPEMC** analysis yielding to Occam's Razor.

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## ABSTRACT

In discovering the object and audience of the Shang Diviners, the author utilizes Extended Plasma-electromagnetic Cosmology and the concept of plasmaglyphs, motifs, and the Saturn Myth archetypes to confirm or verify the hypothesis of Y. Back's work. In this paper an exploration of the ancient oracle, bronze, and liushutong scripts reveal multiple overlaps with known comparative mythological themes worldwide, as well as cross-cultural motifs. In short, the suspicions of Back are confirmed, but not merely through deductive linguistics and piecing ideas together, but by looking at direct script formation evidence, linkage between the etymologies of scripts thematically related to Shang Di, Heaven, and Dao, and through examining the ideas embedded in the philosophical framework of Chinese metaphysics and mysticism. It is not disproving of the superstition hypothesis, nor the idea of myth as a pseudoscientific framework, but the author leans heavily upon the idea that ancient people worldwide looked increasingly for objective information based on something literally observed in the sky. Furthermore oracle bones provided a tool for political savvy, as well as may have been a conduit to connecting to and underlying electromagnetic power which was observed by the Shang and its predecessors to connect all things. The ability to tap into this power was seen as a manifestation of the king's manliness, authority, and a clear heart. Only through a clear heart and mind could the power of the deity be kept aligned within and lead to a successful rulership, just as the Fertility God, if in order and "correct" or aligned along the cosmic pole could keep the world warm, dry and fertile. If the deity fell, monstrosities, disease, and calamity in the form of conflagration, earthquake, and wind occurred. The anger of the deity and spirits in general was supposed to be understood through reverent observation of the Lord (Di), as is written in the Zhouyi.

*Keywords: Shang Di - divination - Saturn - Thunder God - Spirit - Dao*

# Synopsis

In a recent paper published in the Journal of Confucian Philosophy and Culture, Y. Back<sup>1</sup> postulated that it was not gui (spirits), which responded to the Shang Diviners, be they di (kings) or wu (shaman), nor that they intended it to be *only* spirits or Di (God), but rather the cosmos itself that the Shang Diviner was eliciting a response from, and ultimately: themselves.

This author cannot suppose that we may definitively know the hearts and minds of di or wu from scratches or even rigorously analyzed and translated phonetic and hieroglyphic scripts which are, in their inception, multifaceted<sup>2</sup>. However, the author tends to agree with Back through the analysis of EPEMC, which has posited that there is a higher order that the diviners both *observed* and *inquired of*, as well as recorded.<sup>3</sup> For example, several of the Shang oracle scripts themselves being plasmaglyphs<sup>4</sup> are already of world-wide renown<sup>5</sup>. However, while this higher order was of and relating to (Shang) Di - ie, God - it was like the case of the Abrahamic “El” and its relationship to the Elohim: as a person to his own limbs. The multifarious gods, spirits, deities, and demons were not merely constellations and comets, but veritable moons and satellites of a previous solar system arrangement. In this way, as the Elohim were the limbs of El (Saturn), the gui/spirits were not merely phantasms and supposed or insinuated anthropomorphic deities, but actual ‘angels’ (or divine messengers) surrounding the central Shang Di. In this paper, a number of these plasmaglyphs will be cited, and described.

This higher order was indeed *not* a true hierarchy as they all *were* Di, and yet subservient to his will, or “Heaven’s Will” (tianyi). Furthermore, the method of their proper function and circulation then being lost<sup>6</sup>, and replaced in time by a Jovian order which was quite a bit more chaotic<sup>7</sup> <sup>8</sup>. This was meant that a need to “divine” or understand the strict rule of the One God now in power was absolutely vital for the little di<sup>9</sup> (a lord or king), to keep his own power and position. In doing so, he must consult the One God, for Jupiter (as both Storm/Thunder and War god) was the All-father, with the “Brave Awful Power”<sup>10</sup>. This One God had the power of life and death, to create feast, famine, flood, earthquake, conflagration, disaster, or abundance. His rule was not as benevolent as the original Di - the Yellow Emperor (or his inspiration) - which was awful in its own right<sup>11</sup>, but not as terrifying as the chaotic movement of a Lord which comes and goes and with power<sup>12</sup>, and keeps a

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<sup>1</sup> [https://www.academia.edu/33852373/Who\\_Answered\\_the\\_Shang\\_Diviner\\_The\\_Nature\\_of\\_Shang\\_Divination](https://www.academia.edu/33852373/Who_Answered_the_Shang_Diviner_The_Nature_of_Shang_Divination)

<sup>2</sup> Literally potentially dozens of meanings, although usually 3-6

<sup>3</sup> [1], [2]

<sup>4</sup> [21]

<sup>5</sup> [2] Table 2 & [15] various tables, including P Plates

<sup>6</sup> Archaic to Megalithic Period (roughly Sumer to Babylon, early Greece), ~ 4000 BCE

<sup>7</sup> <https://arxiv.org/pdf/1809.00700.pdf>

<sup>8</sup>

<https://carnegiescience.edu/news/dozen-new-moons-jupiter-discovered-including-one-%E2%80%99Coddball%E2%80%99D>

<sup>9</sup>

[https://books.google.com/books?id=-mBCAAAAIAAJ&pg=PA137&lpg=PA137&dq=I+am+the+%22little+man%22+chinese+kings&source=bl&ots=ZeJM4FHKDs&sig=ACfU3U3Mdh57yVEFT\\_mJK2E-nwRNLJim7Q&hl=en&sa=X&ved=2ahUKEwjg\\_x\\_S439fgAhWwVN8KHccmDZQQ6AEwB3oECAEQAAQ](https://books.google.com/books?id=-mBCAAAAIAAJ&pg=PA137&lpg=PA137&dq=I+am+the+%22little+man%22+chinese+kings&source=bl&ots=ZeJM4FHKDs&sig=ACfU3U3Mdh57yVEFT_mJK2E-nwRNLJim7Q&hl=en&sa=X&ved=2ahUKEwjg_x_S439fgAhWwVN8KHccmDZQQ6AEwB3oECAEQAAQ)

<sup>10</sup> 建御雷

<sup>11</sup> E.g. Kronos was known to “eat his own children” (moons) <https://en.wikipedia.org/wiki/Cronus>

<sup>12</sup> The cosmic Thunderbolts were the inspiration of the spear, trident, sword, and arrow. The “Arrow of Brahma” was said to vaporize whole cities, probably in reference to Harappa. However, the author’s own calculations in [15] confirm the power level to be roughly 10-1,000x the Bikini H-bomb, at minimum (single stroke). The blasts of a single ray of the 56 rays is estimated to be hundreds of thousands to millions of amps.

<https://plasmauniverse.info/downloads-petros/Peratt&YaoAurora-PrehistoryPhys-Scr-T131.2008c.pdf>

single Eye upon the population. The previous Eye (described in Egypt as Ra<sup>13</sup>) was not considered malicious or terrifying, but the Jovian Eye was perceived as wandering and its power mightier<sup>14</sup>.

It was then, in this context around the time of the Shang (Yin), that there was a transition further and further away from this orbit, and towards the present solar orbit. At that time the Jovian power came down from a brown dwarf-was accelerating, and the cold and heat extremes were common. In this context, knowing the mind, will, or whim of the One God became synonymous with survival. But, given the physics dominating the situation, divination itself could never really answer the queries about electro-meteorology, or electro-tectonics. Therefore, it is easy to see why a people would need to propose their questions in an open ended way. In such a context the hydrological behaviors in the air, and factors such as precipitation and humidity would perhaps alter the cracking behavior and sound of tortoise shell, and aid the diviner in interpreting the future.

Literally, they would be trying to understand the present electrical field, and interpreting themselves the sounds, as they were taught in a lineage or learned through trial and error, and how they learned (from barometric changes, aches etc...) to interpret the Will of the God. In some ways this was a scientific exercise for the diviner, as it remained open to the Schrodinger Principle<sup>15</sup> and allowed for either manifestation (e.g., whether it would rain or not rain today). By relying upon an empirical method, the diviner accessed the Force, albeit down the chain from its supposed source. They would have thought and felt (based upon recent events and astrological lore) that Shang Di was responsible for the great Force (Tao) they felt. Determining the origins of understanding this cosmogony is difficult since every major text of the Zhou and Han periods references the word Dao with multifarious meanings, but in one general "source" of behavior. Whose behavior? Shang Di seems the most likely culprit. Yet, of course now it is understood that the planets and stars and galaxies align to the electromagnetic force, and then the arrangement guides Plasma-electromagnetic behaviors to produce astrophysical phenomena and also life, such as meiosis, migration, metabolism, immunity, growth, etc... So in this way the diviners would have had the idea backwards.

In this paper we analyze the scripts themselves, and take a look at Back's own deductions. We find how EPEMC assimilates his ideas, and the evidence to support a different cosmological framework which in turn supports a new sinological analysis which challenges the long held biases that all people in ancient times were ravenously obsessed with supernatural and invisible "spirits."

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<sup>13</sup> The southern, hexagonal pole of Saturn and the ring around it.

<sup>14</sup> Worldwide stories of the defeat of the elder brother, or the father, are replete with discussions of wrestling, dismemberment, and chaining or casting into the abyss.

<sup>15</sup> Ie, Schrodinger's Cat [https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s\\_cat](https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s_cat)

## Shang Di (上帝)

*“Shangdi (Chinese: 上帝; pinyin: Shàngdì; Wade–Giles: Shang Ti), also written simply, “Emperor” (Chinese: 帝; pinyin: Dì), is the Chinese term for “Supreme Deity” or “Highest Deity” in the theology of the classical texts, especially deriving from Shang theology and finding an equivalent in the later Tian (“Heaven” or “Great Whole”) of Zhou theology.”<sup>16</sup>*

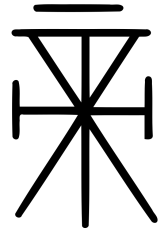
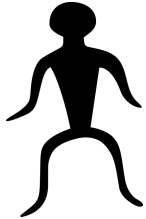


Figure 1: Shang oracular script graphs for 帝 Dì, the supreme God as the celestial pole.<sup>17</sup>; credit: Wiki



Shang Di, literally “above Lord” or “upper ruler,” is in fact an equivalent to Tian<sup>18</sup> (天) or “Heavens” or Ch’ien.<sup>19</sup> It is literally a plasmaglyph designation which described a specific structure located in the ionosphere, as postulated by Dr. Anthony Peratt.<sup>20</sup>

Figure 2: “Chinese Bronze script character for tiān”; credit Wiki.

What it describes is known as a Peratt instability, and specifically is a momentary or temporary phenomena of a highly charged state in the sky. In several stages the upper atmosphere becomes charged by the approach of a celestial body - originally Saturn, but later several other planetary bodies in dissolution of the Golden Age solar system - and the rubbing of the magnetospheres (mutual induction). Now that we know the atmosphere of Earth extends out past the moon, it isn’t surprising to note that the approach of celestial bodies could have a drastic effect.

Figure 3: “Lei (thunder) 雷, from rain-yu 雨 yǔ and (rem- 田 tián) from phonetic three-fields-lei 畞 léi”<sup>21</sup>



Q J25046

The next phase is the formation of “ends” of the instability, and then the formation of the toroidal shapes (see later diagrams), as well as finally some movements of the ‘limbs’ which may form their own limbs. At this point, it’s important to point out the a) moving nature, b) wind-influenced shaping, and c) geographical reflections of this shape may vary, causing limbs to raise or go

<sup>16</sup> <https://en.wikipedia.org/wiki/Shangdi>

<sup>17</sup> [https://en.wikipedia.org/wiki/Celestial\\_pole](https://en.wikipedia.org/wiki/Celestial_pole) From D. Talbott we learn that the worldwide motif of the celestial pole is a reference to the polar configuration with Saturn as the central deity.

<sup>18</sup> “Tiān (天) is one of the oldest Chinese terms for heaven and a key concept in Chinese mythology, philosophy, and religion. During the Shang dynasty (17–11th centuries BCE), the Chinese referred to their supreme god as Shàngdì (上帝, “Lord on High”) or Dì (帝, “Lord”). During the following Zhou dynasty, Tiān became synonymous with this figure. Heaven worship was, before the 20th century, an orthodox state religion of China.” <https://en.wikipedia.org/wiki/Tian>

<sup>19</sup> “The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is light-giving, active, strong, and of the spirit. The hexagram is consistently strong in character, and since it is without weakness, its essence is power or energy. Its image is heaven. Its energy is represented as unrestricted by any fixed conditions in space and is therefore conceived of as motion. Time is regarded as the basis of this motion. Thus the hexagram includes also the power of time and the power of persisting in time, that is, duration. The power represented by the hexagram is to be interpreted in a dual sense—in terms of its action on the universe and of its action on the world of men. In relation to the universe, the hexagram expresses the strong, creative action of the Deity. In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature.” *The I Ching or Book of Changes, Wilhelm-Baines, pp. 3* [http://www.pantherwebworks.com/i\\_ching/bk1h1-10.html#1](http://www.pantherwebworks.com/i_ching/bk1h1-10.html#1)

<sup>20</sup> A good review of plasmaglyphs is to be found in the author’s paper, [15] and forthcoming works which are addendums to that work.

<sup>21</sup> Hanziyuan.net as are the rest of these throughout the paper

“up”... so that one will find upraised arms. Apparently, in the northern hemisphere, there was the raising of the foot, as documented in the author’s previous work on Sumo<sup>22</sup>, the ancient ritual to the thunder deity - and the possession of the “brave-awful possessing” power, which had direct and indirect references to the Hammer/ing of the Earth. That’s the sumo stomp” which the Native Americans also describe as the stamp of the Great Man’s foot<sup>23</sup>.

浏览器显示: 帝

Simplified in Unicode standard 简体字

的Unicode标准: U+5E1D 帝

Main pronunciation 主要发音: dì

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning BFS meaning king or god.

English senses 英语理解: supreme ruler, emperor; god

Usage example 用法举例: 上帝 shàng dì (God)

Importance by frequency 常用频率: 304

Shuowen 说文解字: 諦也王天下之號也從上束聲

Character decomposition 字形分解 [?]: Component 帝 (name- sheaf-king-di 帝 dì)

Decomposition notes 字形分解说明 [?]: (- head decorations 擗奔梯, ties 締, sheaf 稊, it shows to the way the kings hair was tied)

Simplification rule 简化规则 [?]: Not applicable.

Q J00045	Q J00046	Q J00047	Q J00048	Q J00049	Q J00050	Q J00051
Q J00052	Q J00053	Q J00054	Q J00055	Q J00056	Q J00057	Q J00058
Q J00059	Q J00060	Q J00061	Q J00062	Q J00063	Q J00064	Q J00065
Q J00066	Q J00067	Q J00068	Q J00069	Q J00070	Q J00071	Q J00072
Q J00073	Q J00074	Q J00075	Q J00076	Q J00077	Q J00078	Q J00079
Q J00080	Q J00081	Q J00082	Q J00083	Q J00084	Q J00085	Q J00086

Figure 4: Di 帝 etymology, note the alpha sign J00056, general meaning of ruler+king+god is Lord, translated from Greek to English in later times, as well; credit: hanziyuan.net<sup>24</sup>

It was the final stage of the thunderbolt formation of the Deity, which was the ultimate discharge of the war between the thunder beings (such as thunderbirds) and the arrival of the rock chunks that accompanied these events. This “war” was seen by humanity as the powerful judgment and killing by the great deity - whichever one was in charge, Saturn<sup>25</sup>, Jupiter<sup>26</sup>, Mars or in the case of Venus (the Great Comet), passing by and presenting great monsters, titans, gorgons, and dragons, etc... This is the only hypothesis that has presented a cohesive theory for cross comparison multicultural variables, which also has solid science based on laboratory effects (plasma-electromagnetism). All other theories can and must rely on supposing people’s cults, superstitions, obsessions, and calendrical worship without defining the purposes and genesis of said predilections.

So what was the original nature of Shang Di, before it was a Peratt instability? Back has already alluded to this in his paper, “*Unlike natural spirits and ancestors, Di is quite anomalous in that only Di did not receive any sacrificial offerings from humans. In light of this, Robert Eno suggests that Di might not be a single*

<sup>22</sup> [21]

<sup>23</sup> [15] Part 1

<sup>24</sup> <https://hanziyuan.net/#%E5%B8%9D>

<sup>25</sup> See also D. Cardona, “God Star,” 2003^

<sup>26</sup> <http://www.mythsarehistory.com/the-jupiter-myth.html>

supreme deity. He proposes that the term *di* 帝 might be a “generic” term for denoting “gods,” including natural spirits and ancestral spirits altogether.<sup>18</sup> In other words, *di* did not exist in the Shang pantheon as a single deity and just refers to the collective body of the spirits.”<sup>27</sup>

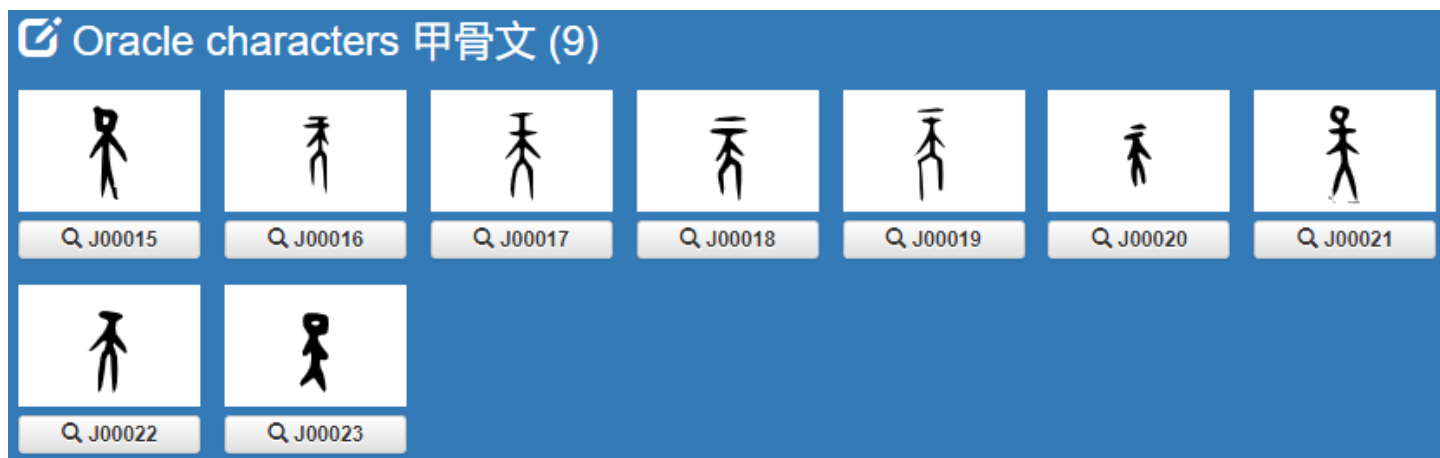


Figure 5: Tian 天, Shang Oracle bones; note the toroidal stabilities and reference to characters and shapes

<sup>27</sup> Ibid. p.7

## Liushutong characters 六书通的字 (36)

Q L06581	Q L06582	Q L06583	Q L06584	Q L06585	Q L06586	Q L06587
Q L06588	Q L06589	Q L06590	Q L06591	Q L06592	Q L06593	Q L06594
Q L06595	Q L06596	Q L06597	Q L06598	Q L06599	Q L06600	Q L06601
Q L06602	Q L06603	Q L06604	Q L06605	Q L06606	Q L06607	Q L06608
Q L31836	Q L31837	Q L31838	Q L31839	Q L31840	Q L31841	Q L31842
Q L31843						

Figure 6: Tian 天, Liushutong, displaying several obvious references to plasma and the Saturn myth: L06583, 585, 594, 605, etc... There are also references to plasma double layers at L06596, 598, 593, etc... L06599-601 contain references to the Great Man glyph being above and related to the triple conjunction

But he also goes on to discuss the hierarchy of these multiple bodies, “*Contrary to Eno’s suggestion, most scholars consider Di a single entity reigning at the apex of the Shang pantheon. Di is the single most influential being among the spirits of the Shang in terms of power and function. For example, natural spirits had power over natural phenomena, but they do not seem to have been closely involved in human affairs. Dissimilar to natural spirits, **Di and the ancestors had influence over both natural and human events**, and among them Di seems to have had stronger power than any other ancestral spirits. Di, either as a generic name for spirits or as the highest deity in the Shang pantheon, is certain to have the strongest and the most comprehensive influence over the natural and the human worlds.*”<sup>28</sup> (emphasis added)

In response to these points, the author would point out that the Saturnian age did have human sacrifice, for Kronos “ate his children,” however, the sacrifice was not ritualistic as it was in the War God era. The differences between the Storm God(s) in Saturn and Jupiter and the War Gods in Mars and Venus appears to

<sup>28</sup> Ibid. p.7



be a degree of violence against its moons or satellites. In the past eras, sacrifice of constellation animals was seen as quite sufficient. But in the era of Ares/Aries, only the ritualistic sacrifice of human hearts or one's enemies seems to have been appropriate worldwide for sacrifice to the War God. But Shang Di, personified by the Yellow Emperor (Huang Di), would appear to the Chinese pantheon to be a bit beyond or above this. Yet, the use of the same "brave-awful power", in the form of a hammer, sickle, sword, or lightning bolt does appear to be related to the punishment of mankind. Again looking to the Zhou Yi (Yi Jing 易經) for answers, we see that there are specific references to the use of thunderous power (Zhen, 震) as punishment,

*"The hexagram Chên represents the eldest son, who seizes rule with energy and power. A yang line develops below two yin lines and presses upward forcibly. This movement is so violent that it arouses terror. It is symbolized by thunder, which bursts forth from the earth and by its shock causes fear and trembling.*

#### THE JUDGMENT

*SHOCK brings success.*

*Shock comes—oh, oh!*

*Laughing words—ha, ha!*

*The shock terrifies for a hundred miles,*

*And he does not let fall the sacrificial spoon and chalice.*

*The shock that comes from the manifestation of God within the depths of the earth makes man afraid, but this fear of God is good, for joy and merriment can follow upon it.*

*When a man has learned within his heart what fear and trembling mean, he is safeguarded against any terror produced by outside influences. Let the thunder roll and spread terror a hundred miles around: he remains so composed and reverent in spirit that the sacrificial rite is not interrupted. This is the spirit that must animate leaders and rulers of men—a profound inner seriousness from which all terrors glance off harmlessly.*

#### THE IMAGE

*Thunder repeated: the image of SHOCK.*

*Thus in fear and trembling*

*The superior man sets his life in order*

*And examines himself.*

*The **shock of continuing thunder** brings fear and trembling. The superior man is always filled with reverence at the manifestation of God; he sets his life in order and searches his heart, lest it harbor any secret opposition to the will of God. Thus reverence is the foundation of true culture."<sup>29</sup> (emphasis added)*

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<sup>29</sup> Ibid. p. 197 [http://www.pantherwebworks.com/i\\_ching/bk1h42-52.html#51](http://www.pantherwebworks.com/i_ching/bk1h42-52.html#51)



## Seal characters 说文解字的篆字 (1)



## Liushutong characters 六书通的字 (7)



Figure 7: Zhen<sup>30</sup> 震 (Thunder), expressed as a sense of shaking, tremors, quakes and shock.

We know the Chinese, as a cultural paradigm were not prone to un-empirical sciences and pure superstition. They may not have understood plate tectonics and electroquakes *properly* as a scientific rigor, but they did invent the world's first seismograph. So it is difficult to find any other reason for the inclusion of the idea of an earthquake into the word for Thunder and shock, in the context of God's punishment, if not to discuss the Thunderbolt of the Gods (Vajra), as Dr. Anthony Peratt and others have. There are no other lines of reasoning the author can think of that can cover all three places in ground. Then, when considering the glyphs of Figure 7, we see references to the four gods (Saturn, Jupiter, Mars, and Venus), to the Great Man (Tian), and to vortex motion in L21875. They are all 'housed' or contained in the power of the Deity. This concurs with the statements above as well as the author's own work on calculations of the Thunderbolts of the Gods, which have such strikes starting at minimum of the Bikini H-bomb order of magnitude and increasing in power up to 1,000 or 100,000 times. Some of the Step Potential death distances on the upper end of the calculations include currents that could kill mammoths over 10,000 km away.

When we compare these glyphic meanings, particularly the appearance of the Saturn "solar" glyph found in Egypt, Kentucky, South America, Greece, Polynesia,<sup>31</sup> etc... what we find is an interesting movement of energy (Qi/vapors/plasma), that could be said to be the Dao of the deity. We also see aspects from multiple places:

- All of them contain the trident/awen glyph at the top, signifying the Holy Trinity of power found worldwide.
- L07191 contains the power man above and the ghost below it, alongside the celestial pole.
- Several of these contain the fire glyph, probably indicating conflagrations.
- There are plasma double layers in L07195 and 196.
- L07193 indicates the power is related to 3 suns, notable is probably the three generations of the God: Saturn, then Jupiter, then Mars, as is found in Greece, Egypt and Scandinavia (Bor, Odin, Thor).
- The glyph for the modern Sun appears also in the middle of L32031 and 032.

What is the meaning of The Creative, "Original meaning 本义: Meaning penetrating, fertilizing, warm, dry."<sup>32</sup>?

<sup>30</sup> Note it is nearly a homophone with Ch'ien 乾, the Creative (Figure 8).

<sup>31</sup> [2] Appendix A and [15] Tables and P Plates

<sup>32</sup> <https://hanziyuan.net/#%E4%B9%BE>

This is as compared to the wet, cold period when the original Midnight Sun (whose plasma sheath we existed in, disappeared. At that point the Golden Age of mankind was over, and the difficulties began. So it is a reference to the Tepe and Archaic Period transition (or less likely to before the Younger Dryas when the Atlantean Age ended). Alternatively, it could mean specifically the end of the Saturnian and Jovian rule, when Enlil/Yahweh induced a global Deluge. Note also that the meaning of the original Heavens were fertile, as well as warm. As noted by Wal Thornhill, this is the period when red light was plentiful (hence the commonality of red-green colorblindness<sup>33</sup> and the lack of differentiation of blue and green in Chinese language, see below), as we were in the Saturnian plasma sheath.<sup>34</sup>

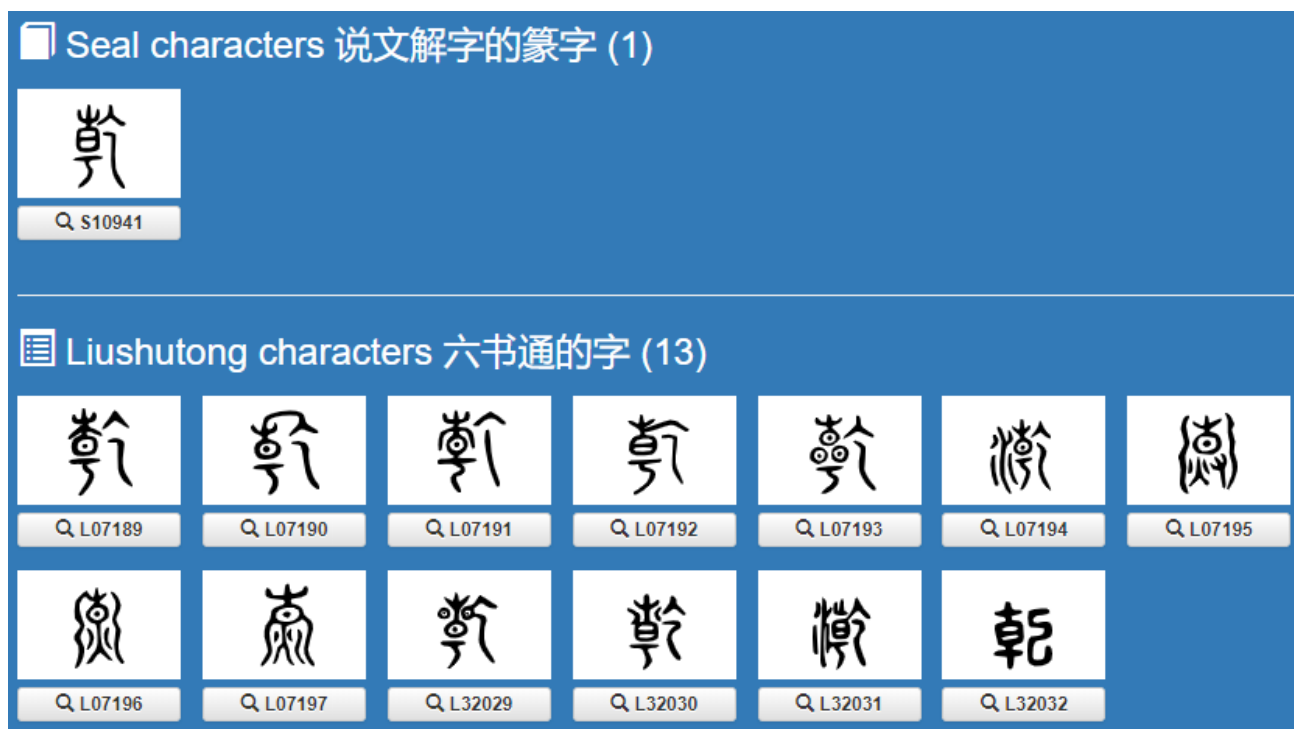


Figure 8: Qian (Ch'ien, 乾), no oracle and bronze seals exist, so it is to be thought that these glyphs of the LST would go back to the late Age of Aries, during the Transition Period, and not as far back as the Xia in the Taurus and Megalithic Period. But, even still, the cultural evidence in them is pivotal.

This will lead us into a discussion of the sun, and glyphs related to colors. But first let us revisit the issue of Shang Di's personage. We are looking for a higher power which does not require too much or any sacrifice, yet has distinct authority over all the deities and spirits (this will be discussed below in the section on Spirits. Also, it has a form of flat hierarchy which informs all its 'limbs' of behavior but is not informed by them, or controlled by them, or indeed humanity. It seems to this author that a typical lord, or ruler will not suffice, but instead only a planetary god (or stellar god) will suffice. For even spirits which are communed with are subject to rules and ranks, and can be commanded by sufficient persons of Thunder magic<sup>35</sup> power. But planetary powers who influence the Earth with electromagnetic induction, and send out plasma "winds" in the "four directions" and cause cataclysms including winds, tremors, lightning, fires, cold, and flood would be unable to be dealt with by even a king of kings among men. Such a god, would indeed be above (and literally so) anything of mankind! That is precisely what is offered using an EPEMC hypothesis, rather than resorting to superstitions.

<sup>33</sup> Our sun, Sol, puts out more green light than anything, and yet plants reflect green. Grow shops have learned that plants prefer UV and red and purple light, all of which are abundant in red dwarf atmospheres.

<sup>34</sup> <https://youtu.be/fRnR8Cv7ljc>

<sup>35</sup> <https://www.oxbowbooks.com/pdfs/books/69435.pdf>



Figure 9: Gun (K'un, 坤) Earth<sup>36</sup>; note the resonance of multiple plasmaglyphs as well as the introduction of new concepts which appear related to yin-yang, and which reflect nicely with the seals found in discussing the Thunder/Fertility deity in the previous work on Sumo<sup>37</sup> There is also the concept of a split vessel on display.<sup>38</sup>



Figure 10: Qing 青, blue-green; note the separation of the heavenly related plasmaglyph from the square Earthen shape or Earthenware shape. Note the other meaning listed, **black**.

<sup>36</sup> "Compound 坤 from potters-clay-tu 土 tǔ and **phonetic lightning-god-shen** 申 shēn" hanziyuan.net

<sup>37</sup> [21]

<sup>38</sup> Leading to speculations about the Enuma Elish and Tiamat being split open, or about fertility issues in desertified regions and cities destroyed by cosmic (or alien) powers, worldwide, and discussed in the Mahabharata and Bible, etc...

In discussing the sun, Ri there are so many possible ways to create glyphic interpretations. However, the author takes the moment to point out one central fact: at no point has anyone ever asserted there is a central dot to the disc of the sun. In fact, in ancient Egypt they made sure to differentiate the sun (Sol) with the “solar” orb - two of them, actually - through both the use of the central-dotted glyph and the use of and oblate orb hieroglyph; literally measurements of Saturn (or Jupiter)<sup>39</sup>. They were within 1% of diameter ratio measurement, as well, and thus we *now know* that they must have seen the two gas giants in near opposition, or they could not have made such a precise diameter measurement.

So the author is taking *that sun* and not the perfectly circular, white, glaring sun that never has a central dot as the measure. The author also hastens to point out that many, but not a majority, of the Shang oracles show the same hexagonal glyph as seen in Kentucky and in various places around the world.<sup>40</sup>



Figure 11: Ri 日; note especially J15901, 15912, 15906, and 15920 for their various lines of evidence.

J15912 in particular can help us to prove the nexus between C-henge mounds, solar worship, and ancestral power of the Thunder/Storm/Fertility deity, at a time when things were “warm and dry” (yang). Hence, any period on the planet which entered a wet or cold climate, (and therefore yin), would be associated with the meteor catastrophes and solar behaviors... both of which we now know to be electrically connected. Literally, the passage of comets by the sun induces the sun to have flares and coronal mass ejections. The solar wind itself is a giant electric field<sup>41</sup>.



Figure 12: The hexagonal glyph shows the ancients could see the north pole of Saturn<sup>42</sup>

[Note that the characters for yin 阴 and yang 阳, particularly yang, is related to the sun glyph. In both glyphs’ origins, the left “wall” shows the configuration of 3 discs, or blocks.]

<sup>39</sup> [23]

<sup>40</sup> [15]

<sup>41</sup> As evidenced by the acceleration of particles away from the sun; the further particles get the faster the acceleration.

<sup>42</sup> [15] and [23]

## Liushutong characters 六书通的字 (20)



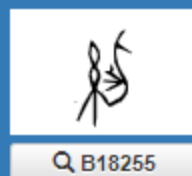
Figure 13: The Ri glyph in Liushutong, showing a vast variety of origins, including the Ren glyph inside the sun (meaning the sun is God), the Great Man in his aten, or plasma layer, the solar glyph itself L25723, and the Crescent Ship glyph with it inside, L25724 (please note the moon is always the same size as the sun, and never a crescent up, so this cannot be the moon inside the sun), the great Eye beating or fighting his child, the transfer or breakup of the solar configuration, the four streams of energy, the Upright (Zheng, 正) within the sun, signifying the Correct order, and more yin/yang separations related to the Shen (lightning or spirit) glyph!

Comparing these with the colors, we see some interesting overlap:

Figure 14: Zi 紫, purple

Note that with purple we have the oracle references to the praying man glyph, common to Shen, a character which has something in common with both a field of agriculture and with the solar glyph, indicating again the relationship of the solar God to fertility and life. This is reflected in the Japanese beliefs as well surrounding the Thunder God.

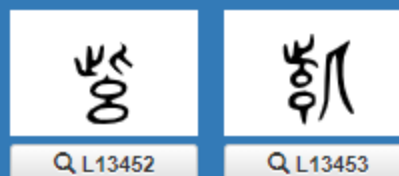
## Bronze characters 金文 (1)



## Seal characters 说文解字的篆字 (1)



## Liushutong characters 六书通的字 (2)



Note also the alignment of the two **differentially sized ovoid spheres**<sup>43</sup> and the passage of energy in the form of the trident thunderbolt downwards. The final note is once again, the appearance of a modified but obvious asymmetrical awen glyph as noted by the author is in Kentucky, roughly the same latitude as China.<sup>44</sup>

E02223 黑9ED1 → 黑9ED1

Traditional in your browser 繁体字的浏览器显示:

黑

Traditional in Unicode standard 繁体字的Unicode标准: U+9ED1

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示:

黑

Simplified in Unicode standard 简体字的Unicode标准: U+9ED1

Main pronunciation 主要发音: hēi

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning black.

English senses 英语理解: black; dark; evil, sinister

Usage example 用法举例: 黑暗 hēi àn (dark)

Importance by frequency 常用频率: 584

Shuowen 说文解字: 火所熏之色也从炎上出\*\*\*\*古窗字凡黑之属皆从黑

Character decomposition 字形分解 [?]: Component 黑 older 炎 from two-fires-yan 炎 yán and (rem- 土 tǔ) and (rem+ 皿 bowl) and fire-dots-huo 火 huǒ. (name- black-ink-hei 黑 hēi)

Oracle characters 甲骨文 (0)

There is no known oracle characters found. 没有已知的甲骨文.

Bronze characters 金文 (3)



Q B14899



Q B14900



Q B14901

Seal characters 说文解字的篆字 (1)



Q S07403

Liushutong characters 六书通的字 (8)



Q L27861



Q L27862



Q L27863



Q L27864



Q L38186



Q L38187



Q L38188



Q L38189

Figure 15: Hei 黑, Black; obvious references to the Great Man glyph but with particular connections of the field glyph, and the solar glyph, referenced to the four gods in four quarters, and then, strangely enough references to Fire, huo 火, and Yan 炎, blaze or conflagration.

This is not out of place given that a blaze would be ‘evil’ if it destroys a field, however, it is odd in that black is specifically an alternate translation for Qing (blue-green). Note, too, in L27863 the connection to Tian and Di, indicating the one God may be the source of the evil. In which case it isn’t evil, but a calamity.

Figure 16: Yan 炎, conflagration or blaze

E07198 炎708E → 炎708E

Traditional in your browser 繁体字的浏览器显示:

炎

Traditional in Unicode standard 繁体字的Unicode标准: U+708E

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示:

炎

Simplified in Unicode standard 简体字的Unicode标准: U+708E


Main pronunciation 主要发音: yán

Other pronunciations 其它发音: yán,yàn,tán

Original meaning 本义: Meaning flame.


English senses 英语理解: flame, blaze; hot

Oracle characters 甲骨文 (1)




Q J23129

Bronze characters 金文 (2)




Q B14891



Q B14892

Seal characters 说文解字的篆字 (1)



Q S07394

<sup>43</sup> With different diameters polar to equatorial!

<sup>44</sup> [15]



Looking at the Shang era script we see this hypothesis reflected back... the clear indication of the One God, Shang Di, but limbs on fire. Also the Crescent Ship on fire in both deities.

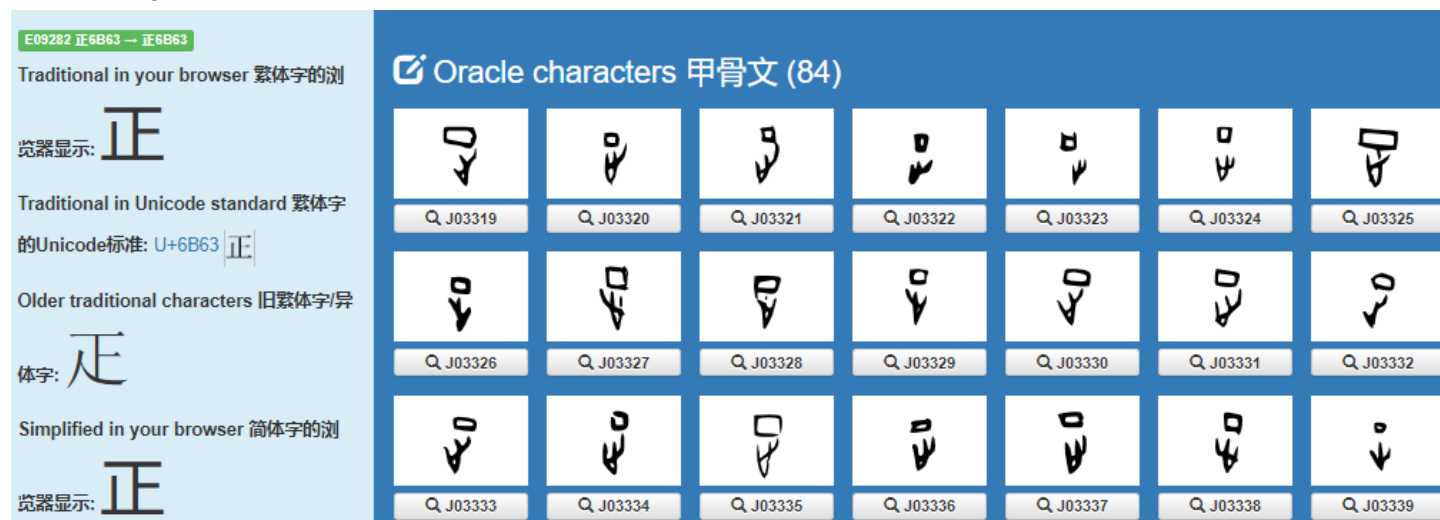


Figure 17: Zheng 正, Correct, proper; contains the same upward lightning shape, and the square mouth above

## Spirits

There is a considerable, and understandable urge to encourage the hypothesis that the Shang Diviners were no different than the rest of the world in that they were superstitious and into the invisible forces that were around them, supposing that only spirits and gods could create *function* in the Universe. This might be true, if one were to consider the idea that anthropomorphized gods and spirits reflect the psychological tendency to thrust human nature upon nature in a desperate clinging to meaning, interpretation and in a fight against loneliness and despair; (sort of a psychological survivalism via transference). However, that isn't what the earliest paintings at Lascaux show us. Mankind felt a deep connection to Nature and the happiness of a continuity within it.... an assured place of fertile abundance that only afterwards was altered by a domination of therianthropic monsters, ghastly shapes, and dreadful fire and lightning.

Is it possible, though, that the Chinese in the Xia (夏) and Shang (商) era were just as empirical as the Zhou and later periods in China, and were basing the concept of 'spirits' upon something more real?

Consider, then, the word for spirits, Gui 鬼. Even in its modern form one can recognize the same theme, of a fertility sun... but fallen over on its hands and knees.



Figure 18: Gui 鬼, in Seal and Liushutong; clearly demonstrates the properties already discussed. Look at the rotation of the "celtic cross" and the meandering appearance of the God. As if drunken, even. This refers to the fall of the God



E02061 鬼9B3C → 鬼9B3C

Traditional in your browser 繁体字的浏览器显示:

鬼

Traditional in Unicode standard 繁体字的Unicode标准: U+9B3C 鬼

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示:

鬼

Simplified in Unicode standard 简体字的Unicode标准: U+9B3C 鬼

Main pronunciation 主要发音: guǐ

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning a ghost.

English senses 英语理解: ghost; spirit of dead; devil

Usage example 用法举例: 鬼魂 guǐ hún (soul)

Importance by frequency 常用频率: 1009

Shuowen 说文解字: 人所歸為鬼從人象鬼頭由陰氣時寒外人也由之憂些外由

Oracle characters 甲骨文 (23)

Q J21343	Q J21344	Q J21345	Q J21346	Q J21347	Q J21348	Q J21349
Q J21350	Q J21351	Q J21352	Q J21353	Q J21354	Q J21355	Q J21356
Q J21357	Q J21358	Q J21359	Q J21360	Q J21361	Q J21362	Q J21363
Q J21364	Q J21365					

Bronze characters 金文 (4)

Q B14243	Q B14244	Q B14245	Q B14249

Figure 19: Gui in earlier glyphs shows a reverence for the solar fertility deity, which stood upright. J21347 even shows the same lower portion glyph as Ren, man. The Bronze glyphs appear to have a very different set of connotations, possibly to do with altar practices.

Could there then be a good distinction of the behavior of the Solar fertility god as Shang Di in the Xia and Shang periods to later connotations? More than likely, because remember that the thing which was celebrated about Zeus (for example) was his heroism and early good deeds, especially in restoring life to mankind and overthrowing the tyrannical father, Kronos. But in later times, he resembles the Dionysian behaviors of infidelity, war, and tricking men and giants to their deaths (as Odin would). In this behavior, the Jovian/Jehovah incarnation of the God was considered a fallen god, as compared to the first sun, the “superior sun” (Shamash), which was then re-revered (or example in Egypt when Akhenaten re-introduced Amun-Ra worship,) in an era devoted now to a pantheon of gods centered around the worship of Horus/Thor and Thoth/Hermes/Heimdallr. This would have been considered a rebellion of the “Will of Heaven” in China, and may indicate also the origins of the myths concerning the overthrow of the tyrants and the founding of new eras: an “as above, so below,” sort of situation, but concerning the ‘spirits’ or gods of the sky. This is all conjectural, but at least the Chinese scripts give some type of framework and the myths can be interpreted through them and **never lose coherence with the cosmos and cosmological** realities affirmed by astronomical research. The author has spent considerable time explaining how the tilts, orbits, moons, comets, etc., have all disfavored accretion theories and the Big Whack, etc., in other papers<sup>45</sup>, and will not do so here. Suffice it to say, there is an imbalance of preponderance of evidence that aligns with myth as compared to the lack of good science and observation in the standard model. Most of the standard model relies on simulations and postulates, which have *not* held up to rigorous testing and have fallen out of favor when satellite data returns that overthrows most assumptions.

<sup>45</sup> [22]

Traditional in your browser 繁体字的浏览器显示: 申

Traditional in Unicode standard 繁体字的Unicode标准: U+7533 申

Older traditional characters 旧繁体字/异体字: 申 𠂔 𠂕 𠂖 𠂗

Simplified in your browser 简体字的浏览器显示: 申

Simplified in Unicode standard 简体字的Unicode标准: U+7533 申

Main pronunciation 主要发音: shēn

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning god.

English senses 英语理解:

Usage example 用法举例: 申述 shēn shù (explain in detail)

Importance by frequency 常用频率: 942

Shuowen 说文解字: 神也七月陰氣成體自申束從臼自持也吏臣鋪時聽事申旦政也凡申之屬皆從申

Character decomposition 字形分解 [?]:  
Component 申 older 𠂔 older 𠂕 older 𠂖 older 𠂗  
(name- lightning-god-shen 申 𠂔 𠂕 𠂖 𠂗 shēn)

Decomposition notes 字形分解说明 [?]:  
(- 工 the sound of thunder)  
(- 弓 the shape of lightning)  
(- 口 the sound of thunder)

Oracle characters 甲骨文 (11)

Q J31132	Q J31133	Q J31134	Q J31135	Q J31136	Q J31137	Q J31138
Q J31139	Q J31140	Q J31141	Q J31142			

Bronze characters 金文 (34)

Q B21264	Q B21265	Q B21266	Q B21267	Q B21268	Q B21269	Q B21270
Q B21271	Q B21272	Q B21273	Q B21274	Q B21275	Q B21276	Q B21277
Q B21278	Q B21279	Q B21280	Q B21281	Q B21282	Q B21283	Q B21284
Q B21285	Q B21286	Q B21287	Q B21288	Q B21289	Q B21290	Q B21291
Q B21292	Q B21293	Q B21294	Q B21295	Q B21296	Q B21297	

Liushutong characters 六书通的字 (30)

Q L04523	Q L04524	Q L04525	Q L04526	Q L04527	Q L04528	Q L04529
Q L04530	Q L04531	Q L04532	Q L04533	Q L04534	Q L04535	Q L04536
Q L04537	Q L04538	Q L04539	Q L04540	Q L04541	Q L04542	Q L04543
Q L04544	Q L04545	Q L31176	Q L31177	Q L31178	Q L31179	Q L31180
Q L31181	Q L31182					

Figure 20: Shen 申, “lightning god”; showing the exchange of energy of different extremes, the praying position, the yin/yang, and the Sumo/Yokozuna stomping in ancient forms

Figure 21: in Liushutong characters the more amazing forms of Shen show the lightning, the connection to fields, to opposition, to Earth in the splitting of the vessel, to the alignment of differentially sized ovoid spheres (L04624), and of the vapors streaming from the central sun, probably just prior to the Solar Flare event.<sup>46</sup>

<sup>46</sup> See D. Cardona, “Flare Star”, 2007

Could the flaring of the God also be the source for the concept of a Devil or demons? It is, interesting to note that in both Hindu and Abrahamic traditions, the devil is not as old as the Creator, but exists previous to messianic (Hellenistic) periods. In Egypt, Set is a brother and then a devil. Could this refer to the behaviors of Jupiter/Marduk in the overthrow of a brother? This Chinese glyph is also not as old as Shang, but yet is present by the period of the creation of Seals.

Figure 22: Mo 魔, Demon or Devil



The concept of an evil, or a calamity, though has *numerous* origins that draw back to the Saturn Myth:

Simplified in your browser 简体字的浏

浏览器显示: 邪

Simplified in Unicode standard 简体字

的Unicode标准: U+90AA 邪

Main pronunciation 主要发音: xié

Other pronunciations 其它发音: yá,xié,yé,xú,shé

Original meaning 本义: Meaning (orig) a city name, used in translation.

English senses 英语理解:

Usage example 用法举例: 邪恶 xié è (evil)

Importance by frequency 常用频率: 1358



Q S04739

Liushutong characters 六书通的字 (14)



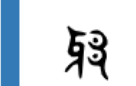




 <div>Q L08961</div>	 <div>Q L08962</div>	 <div>Q L08963</div>	 <div>Q L08964</div>	 <div>Q L08965</div>	 <div>Q L08966</div>	 <div>Q L32463</div>
 <div>Q L32464</div>	 <div>Q L32465</div>	 <div>Q L32466</div>	 <div>Q L32467</div>	 <div>Q L32468</div>	 <div>Q L32469</div>	 <div>Q L32470</div>

Figure 23: Xie 邪, Evil or Calamity; numerous repeated plasmaglyphs, most of which seem to related to the Venus Myth, and the period of the small conjunction of Mars, Earth, the Moon and Venus.

Simplified in your browser 简体字的浏

浏览器显示: 病

Simplified in Unicode standard 简体字

的Unicode标准: U+75C5 病

Main pronunciation 主要发音: bìng

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning childhood diseases.

English senses 英语理解: illness, sickness, disease

Usage example 用法举例: 疾病 jí bìng (disease)

Importance by frequency 常用频率: 416



Q S05368

Liushutong characters 六书通的字 (8)

 <div>Q L24298</div>	 <div>Q L24299</div>	 <div>Q L24300</div>	 <div>Q L24301</div>	 <div>Q L24302</div>	 <div>Q L37120</div>	 <div>Q L37121</div>
 <div>Q L37122</div>						

Figure 24: Bing 病, Evil or illness; with some clear references not just to the Great Man (Jupiter in this case), but his sickle or Ge/halberd. The sickle/scythe and the introduction of epidemics has been a discussion before in other works, but is not the focus here.

Figure 25: Nie 孽, evil son of a concubine. Again, there appear to be references here to the plasma formations, probably in reference to Venus, from the Seals only, not Shang



The only Shang word for evil appears to be dai, 歹, and does not have any overt plasmaglyphs shapes recognizable at this time or by the author. However, it might merely be a matter of needing more connection to the words already in discussion.

Is Back correct then, in assigning the collective of spirits as Di? Certainly, and not only from a luminaries (the limbs of the God, as Elohim are the messengers of El) perspective, but from the perspective that the spirit world appears to have been that which was influenced and controlled by the solar power in the sky, be it Saturn, Jupiter or Venus. In the context of a fallen deity, we see the emergence of various concepts of evils and diseases, and this seems to connect back to the Saturn Myth (which includes the passage of power from father to son) even to the degree of the wickedness of Venus to deny the authority to Mars, the third warrior deity, which would bring about major calamities worldwide. The only problem with this theory, is it requires a classical Chinese chronology<sup>47</sup>, and not a revised (modern) chronology. The author is in favor of believing the Chinese interpretation, and not the mainstream compressed one, given the continual expansion of human history in mainstream archaeology and anthropology. If anything, the sinologists need to conform to this understanding, instead of insisting they already know the possible timeline based upon their (likely incomplete) interpolations of scratches in bone. At any rate, all of the aging has to be re-ordered to reflect the breakdown of the solar system.

Last, consider the word for Monster, ling yi 靈異. The word ling also has the meaning of spirit, soul, spiritual world, etc. When combined with yi, it has more meanings: deity, mysterious, strange, and supernatural. It has the most ominous connotations of the glyphs yet seen, with the original Great Man power, with four stars, then below that three of what look like comets descending with lightning. It is truly a terrifying and powerful glyph.



Figure 26: Ling 靈, spirit demonstrating the principles thus far disclosed. Note the 2 or 3 circles.

As for Yi 異, mask or unusual or a strange appearance, it has a definitely monstrous (and yes, unusual) form of the Saturnian plasmaglyph which clearly reflects the flare phase of the deity or possibly a conflagration related to the strange behavior of Jupiter (itself with a strange mask or appearance). In either case of the Saturn or Jupiter Myth, the reference to a great deity or God is clear. Again, in relation to the discussion of a demon, devil, or Monster, it appears to be an ancient plasmaglyph.

<sup>47</sup> Note the word chronology centers around the reference to Kronos, and this is no accident, as the beginning of time was marked with the fall of Kronos.

Traditional in your browser 繁体字的浏览器显示:

Traditional in Unicode standard 繁体字的Unicode标准: U+7570 異

Older traditional characters 旧繁体字/异体字:

Simplified in your browser 简体字的浏览器显示:

Simplified in Unicode standard 简体字的Unicode标准: U+5F02 异

Main pronunciation 主要发音: yì

Other pronunciations 其它发音: yì, yí

Original meaning 本义: Meaning a mask, or different appearance.

English senses 英语理解: different, unusual, strange

Usage example 用法举例: 异常 yì cháng (unusual)

### Oracle characters 甲骨文 (21)

Q J05229	Q J05230	Q J05231	Q J05232	Q J05233	Q J05234	Q J05235
Q J05236	Q J05237	Q J05238	Q J05239	Q J05240	Q J05241	Q J05242
Q J05243	Q J05244	Q J05245	Q J05246	Q J05247	Q J05248	Q J05249

### Bronze characters 金文 (8)

Q B03473	Q B03474	Q B03475	Q B03476	Q B03477	Q B03478	Q B03479
Q B03480						

Figure 27: Yi 異, mask or unusual or frightening appearance

## Dao-de and Qi

Our final query would be related to the method of knowledge acquisition from the oracle bone. Back mentions in several places the theory of the use of sound. In the synopsis the author concurs this might be possible due to the effects of humidity and some form of lineal teachings. However, there is a simpler understanding: intuition. The Chinese have long had a reverence for the flow of energy or vital breath, as conceptualized in Qi, Dao and De, however, are these antique ideas, or ideas of the Zhou, Spring and Autumn, and Warring States?

In reference to Qi, it seems that officially the character is not antique, going back only to the seals and not to Bronze or Shang oracle scripts. However, the radical that forms the sound, and means gas or vapors, is ancient, and has several ancient glyphs. Unless one considers the oracle scripts to relate to the trigram Qian, then it would seem that the oracle can only relate to the plasma toroids, or to counting. Or perhaps the trigram and the character, and the number three all relate to the plasma toroid formation. Separately the Liushutong characters also show some of the familiar features of the quadrant formation, the four 'stars' in crescent form, or a star like formation, beneath the three plasma toroids, which seem to refer to the weather, or wind.








<p><b>Main pronunciation</b> 主要发音: qì</p> <p><b>Other pronunciations</b> 其它发音: qì, qǐ</p> <p><b>Original meaning</b> 本义: Meaning gas, breath or weather.</p> <p><b>English senses</b> 英语理解: steam, vapor; KangXi radical 84</p> <p><b>Usage example</b> 用法举例: 空气 kōng qì (air)</p> <p><b>Importance by frequency</b> 常用频率: 238</p> <p><b>Shuowen</b> 说文解字: 雲气也象形凡气之属皆從气</p> <p><b>Character decomposition</b> 字形分解 [?]: Component 气 (name- air-cloud-qi 气 qì)</p> <p><b>Decomposition notes</b> 字形分解说明 [?]: (- pictograph of a cloud)</p> <p><b>Simplification rule</b> 简化规则 [?]: B086 气 [氣]</p> <p><b>Simplification rule explained</b> 简化规则说明 [?]: existing-char phonetic-signific-part 气氣 气 (weather, air) 氣 (give food to a guest 奢氣)</p>	<p><b>Bronze characters 金文 (3)</b></p> <div><p>Q B00584</p></div> <div><p>Q B00585</p></div> <div><p>Q B00586</p></div> <p><b>Seal characters 说文解字的篆字 (1)</b></p> <div><p>Q S00264</p></div> <p><b>Liushutong characters 六书通的字 (3)</b></p> <div><p>Q L35852</p></div> <div><p>Q L35853</p></div> <div><p>Q L35854</p></div>
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Figure 28: Qi 气, as in gas, weather, or vapor



Looking into the origins of the word for wind, feng 风 or more traditionally 風, the later scripts appear to be pictorial, but the original is a monstrous form. Strangely, the imperial seal still records the character with three orbs above the streams of wind. This appears to reflect the “comets” from before in Ling.

<p><b>Traditional in your browser</b> 繁体字的浏览器显示:</p> <p>風</p> <p><b>Traditional in Unicode standard</b> 繁体字的Unicode标准: U+98A8 風</p> <p><b>Older traditional characters</b> 旧繁体字/异体字: Not exist</p> <p><b>Simplified in your browser</b> 简体字的浏览器显示:</p> <p>风</p> <p><b>Simplified in Unicode standard</b> 简体字的Unicode标准: U+98CE 风</p> <p><b>Main pronunciation</b> 主要发音: fēng</p>	<p><b>Oracle characters 甲骨文 (1)</b></p> <p></p> <p>Q J28057</p> <p><b>Bronze characters 金文 (0)</b></p> <p>There is no known bronze characters found. 没有已知的金文.</p> <p><b>Seal characters 说文解字的篆字 (1)</b></p> <p></p> <p>Q S10079</p>
<p><b>Original meaning</b> 本义: Meaning wind.</p> <p><b>English senses</b> 英语理解: wind; air; manners, atmosphere</p> <p><b>Usage example</b> 用法举例: 狂风 kuáng fēng (squall)</p> <p><b>Importance by frequency</b> 常用频率: 312</p>	<p><b>Liushutong characters 六书通的字 (2)</b></p> <p> Q L29808</p> <p> Q L29809</p>

Figures 29 & 30: Feng 风 in Shang Oracle and Seal characters.

The concept of flow, then, or some type of vapor or gas may be ancient. So what are we to make of the concept of Dao (Tao), 道? Indeed, when we look at the etymology, there are very clear Saturn Myth indicators originating all the way to the Shang oracles. We see within it the same trident/awens, and they are sometimes asymmetric. We see the erratic and wild movement of the central deity... and we seem to get an indication of a struggle, or a battle. Could this be the Jovian (Zeus) battle with a cosmic serpent or dragon? There are definitely indications of flowing air or wind, but are there signs of plasma-electromagnetic thunderbolts?



E01141 道0053 → 道0053

Traditional in your browser 繁体字的浏览器显示:

道

Traditional in Unicode standard 繁体字的Unicode标准: U+9053

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示:

道

Simplified in Unicode standard 简体字的Unicode标准: U+9053

Main pronunciation 主要发音: dào

Other pronunciations 其它发音: dào,dǎo

Original meaning 本义: Meaning path.

English senses 英语理解: path, road, street; method, way

Oracle characters 甲骨文 (0)

There is no known oracle characters found. 没有已知的甲骨文.

Bronze characters 金文 (11)

Q B02260	Q B02261	Q B02262	Q B02263	Q B02264	Q B02265	Q B02266
Q B02267	Q B02268	Q B02269	Q B02270			

Seal characters 说文解字的篆字 (1)

Q S01351

Figure 31: Dao 道, in Shang Oracles and Seals

Importance by frequency 常用频率: 29

Shuowen 说文解字: 所行道也從辵從首一達謂之道

Character decomposition 字形分解 [?]: Compound 道 from road-foot-chuo 辵是 chuò and head-shou 首 shǒu.

Decomposition notes 字形分解说明 [?]: Not applicable.

Simplification rule 简化规则 [?]: Not applicable.

Simplification rule explained 简化规则说明 [?]: Not applicable.

Variant rule 异体规则 [?]: Not applicable.

Variant rule clarification 异体规则说明 [?]: Not applicable.

Applied rules 应用规则 [?]: Not applicable.

New font rule 新字形规则 [?]: Not applicable.

Report issue 报错/留言

Liushutong characters 六书通的字 (41)

Q L16905	Q L16906	Q L16907	Q L16908	Q L16909	Q L16910	Q L16911
Q L16912	Q L16913	Q L16914	Q L16915	Q L16916	Q L16917	Q L16918
Q L16919	Q L16920	Q L16921	Q L16922	Q L16923	Q L16924	Q L34920
Q L34921	Q L34922	Q L34923	Q L34924	Q L34925	Q L34926	Q L34927
Q L34928	Q L34929	Q L34930	Q L34931	Q L34932	Q L34933	Q L34934
Q L34935	Q L34936	Q L34937	Q L34938	Q L34939	Q L34940	

Figure 32: Dao in Liushutong scripts; note the repetition of the Saturnian glyph, then replaced by the repetition of the solar glyph. There are a number of distractive radicals in these scripts, some of which are related to fire.

L34920 however makes it clear that we are still talking about Shen, the lightning god, which is related to Ren 人, The Man.

One of the main features of Dao is the head, shou 首, which has Shang oracle scripts, but whose Bronze glyphs are jaw-droppingly relevant. There is no other way to interpret these except through the lens of the Saturn myth, and in relation to the eye of Horus. However, it is very likely that the resurgence of popularity of the eye motif was not Saturn's rings (except by memory) but the red spot of Jupiter. It all depends on the chronology considered, and when the transition in power occurred.

Traditional in your browser 繁体字的浏览器显示: 首

Traditional in Unicode standard 繁体字的Unicode标准: U+9996 首

Older traditional characters 旧繁体字/异体字: 𡩺 𡩻

Simplified in your browser 简体字的浏览器显示: 首

Simplified in Unicode standard 简体字的Unicode标准: U+9996 首

Main pronunciation 主要发音: shǒu

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning head.

English senses 英语理解: head; first; leader, chief; a poem





Usage example 用法举例: 首都 shǒu dū (capital)

Importance by frequency 常用频率: 441

Shuowen 说文解字: \*\*同古文\*\*也《象髮謂之髻髻即《也凡\*\*之屬皆從\*\*

Character decomposition 字形分解 [?]: Component 首 older 首 older 𡩺 (name: head shou, 首 older shǒu)

**Oracle characters 甲骨文 (4)**

			
Q J21004	Q J21005	Q J21006	Q J21008

**Bronze characters 金文 (71)**




































						
Q B13698	Q B13699	Q B13700	Q B13701	Q B13702	Q B13703	Q B13704
						
Q B13705	Q B13706	Q B13707	Q B13708	Q B13709	Q B13710	Q B13711
						
Q B13712	Q B13713	Q B13714	Q B13715	Q B13716	Q B13717	Q B13718
						
Q B13719	Q B13720	Q B13721	Q B13722	Q B13723	Q B13724	Q B13725
						
Q B13726	Q B13727	Q B13728	Q B13729	Q B13730	Q B13731	Q B13732

Figure 33: Shou 首; the striking nature of the first B13700-702 is hard to miss. However, we can see from later scripts that the planet changed axis relative to our vantage point

So will we see this kind of coherence with the character for De (Te), 德? Famously De is the subject not only of the Daodejing (the Laozi), but also of the Neiye, which makes it clear that this “inner power” is contained in the chests of “sages.” That text also establishes a pre-Laozi tradition which links the concept of Qi, or vital energy/breath, with the de contained in the chest. It also promises that to hold the de in the chest assures one safety from the “Heavenly disasters” or calamities. That is a curious thing that could either mean bad fortune and unsafety of life, or something more calamitous and specific: catastrophe.

- “I
- 1 The vital essence of all things:
  - 2 It is this that brings them to life.
  - 3 It generates the five grains below

4 And becomes the constellated stars above.  
5 When flowing amid the heavens and the earth  
6 We call it ghostly and numinous.  
7 When stored within the chests of human beings,  
8 We call them sages.

II

1 Therefore this vital energy is.  
2 Bright!-as if ascending the heavens;  
3 Dark!-as if entering an abyss;  
4 Vast!-as if dwelling in an ocean;  
5 Lofty!-as if dwelling on a mountain peak.  
6 Therefore this vital energy  
7 Cannot be halted by force,  
8 Yet can be secured by inner power.  
9 Cannot be summoned by speech,  
10 Yet can be welcomed by the awareness.  
11 Reverently hold onto it and do not lose it:  
12 This is called "developing inner power."  
13 When inner power develops and wisdom emerges,  
14 The myriad things will, to the last one, be grasped.'

XV

1 For those who preserve and naturally generate vital essence  
2 On the outside a calmness will flourish.  
3 Stored inside, we take it to be the well spring.  
4 Floodlike, it harmonizes and equalizes  
5 And we take it to be the fount of the vital energy.  
6 When the fount is not dried up,  
**7 The Four limbs are firm.**  
8 When the well spring is not drained,  
9 Vital energy Freely circulates through "the nine apertures."  
10 You can then exhaust the heavens and the earth  
11 And spread over the four seas.  
12 When you have no delusions within you,  
13 Externally there will be no disasters.  
14 Those who keep their minds unimpaired within,  
15 Externally keep their bodies unimpaired,  
**16 Who do not encounter heavenly disasters**  
17 Or meet with harm at the hands of others,  
18 Call them Sages."<sup>48</sup>

In the context of the Saturn myth, these passages take on whole new levels of context and complexity which explains the strength of the conviction (based on something firm and seen), the science of it (based on electromagnetism), the repetition of ideas some of which are odd (like water being black as the Abyss<sup>49</sup>), and the reliance upon the intuition of the heart in interpreting the meaning of the oracles, in order to reflect the will

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<sup>48</sup> "Original Tao," H. Roth, 1999

<sup>49</sup> The separation of the "waters from the waters" was related to the separation of Heaven and Earth, and has been found in the Bible, Babylon, and Egypt as well. The upper waters may have been comet gases or plasma, it isn't yet clear.

of the God, Shang Di, as well as the entire pantheon. It was all connected via one single Dao: electromagnetism.

浏览器显示: **德**

Traditional in Unicode standard 繁体字的Unicode标准: U+5FB7 **德**

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示: **德**

Simplified in Unicode standard 简体字的Unicode标准: U+5FB7 **德**

Main pronunciation 主要发音: dé

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning ethics.

English senses 英语理解:

Usage example 用法举例:

Importance by frequency 常用频率:

Shuowen 说文解字: 升也從彳惠聲

Character decomposition 字形分解 [?]: Compound 德 from road-left-chi 彳 chi and related phonetic simple-virtue-de 惠惠 dé. (name- virtue-de 德 dé)

Decomposition notes 字形分解说明 [?]: Not applicable.

Simplification rule 简化规则 [?]: Not applicable.

There is no known oracle characters found. 没有已知的甲骨文.

**Bronze characters 金文 (42)**

						
Q B02333	Q B02334	Q B02335	Q B02336	Q B02337	Q B02338	Q B02339
						
Q B02340	Q B02341	Q B02342	Q B02343	Q B02344	Q B02345	Q B02346
						
Q B02347	Q B02348	Q B02349	Q B02350	Q B02351	Q B02352	Q B02353
						
Q B02354	Q B02355	Q B02356	Q B02357	Q B02358	Q B02359	Q B02360
						
Q B02361	Q B02362	Q B02363	Q B02364	Q B02365	Q B02366	Q B02367
						
Q B15337	Q B15338	Q B15339	Q B15340	Q B15341	Q B15342	Q B15343

Figure 34: De 德; again we see reference to the phallus of the Great Man which is actually related to the thunderbolt power, or the sword. The eye, which was originally Saturn and Jupiter morphs into a chest or heart by B15337, which indicates that a manly man is able to see through the hearts of men with his inner power, or connection to the great Dao. This ability reflects the use of the one force of power, the Brave-Awful Possessing power, inside one, like a little di. Hence the repetition of the idea that a ruler is a “little man.” It wasn’t a mere humility play, but a statement of recursive reflection.

The manliness of the king, therefore, lays in his ability to *correctly* interpret the will of the God through the oracles, by posing information to the Dao, expecting it to be received by the God, then reflected back. The sounds were just whispers... the real information was internal. This is factually the same correct way to utilize the Zhouyi/I Ching, and it is believed when one relies only on the calculation methods or chance, one cannot truly fathom the will of the deity. The heart-mind has to be clear, and the chest light (just as in Egypt). Please note that the phallus looking symbols above are the same oracle scripts as those for heart-mind, 心!

To create the word for chest, you use Xin and combine it with Li 里, a measurement of distance.

Traditional in Unicode standard 繁体字  
的Unicode标准: U+5FC3 心

Older traditional characters 旧繁体字/异体字:  
𠂔 𠂕

Simplified in your browser 简体字的浏览器显示: 心

Simplified in Unicode standard 简体字  
的Unicode标准: U+5FC3 心

Main pronunciation 主要发音: xīn

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning heart.

English senses 英语理解: heart; mind; intelligence; soul

Usage example 用法举例: 心靈 xīn zàng (heart)

Importance by frequency 常用频率: 90

Shuowen 说文解字: 人心土在身之中象形博士說以為火藏凡心之屬皆從心

Character decomposition 字形分解 [?]:  
Component 忄 心  
(name- heart-xin 忄 心 xīn)

Decomposition notes 字形分解说明 [?]:  
(- the human torso showing breasts, stomach and navel, now meaning heart)  
(- in context usually seen as 忄 sometimes as 忄)

Simplification rule 简化规则 [?]: Not applicable.

Simplification rule explained 简化规则

### Bronze characters 金文 (14)

Q B15320	Q B15321	Q B15322	Q B15323	Q B15324	Q B15325	Q B15326
Q B15327	Q B15328	Q B15329	Q B15330	Q B15331	Q B15332	Q B15333

### Seal characters 说文解字的篆字 (1)

Q S07586

### Liushutong characters 六书通的字 (17)

Q L12391	Q L12392	Q L12393	Q L12394	Q L12395	Q L12396	Q L12397
Q L12398	Q L12399	Q L12400	Q L12401	Q L12402	Q L12403	Q L33769
Q L33770	Q L33771	Q L33772				

Figure 35: Xin 心 or heart-mind; note the strange forms of the Liushutong scripts which refer to the Heavenly Bull, the trident/awen, the two sphere as testicles, and the movement of energy, possibly as lightning. This is remarkable given the nature of how the heart truly functions!

Traditional in Unicode standard 繁体字  
的Unicode标准: U+91CC 里

Older traditional characters 旧繁体字/异体字: Not exist

Simplified in your browser 简体字的浏览器显示: 里

Simplified in Unicode standard 简体字  
的Unicode标准: U+91CC 里

Main pronunciation 主要发音: lǐ

Other pronunciations 其它发音: Not exists.

Original meaning 本义: Meaning a unit of distance to measure land.

English senses 英语理解: unit of distance; village; lane

### Bronze characters 金文 (12)

Q B18777	Q B18778	Q B18779	Q B18780	Q B18781	Q B18782	Q B18783
Q B18784	Q B18785	Q B18786	Q B18787	Q B18788		

### Seal characters 说文解字的篆字 (1)

Q S10310

Figure 36: Li 里 or 'mile'; does that not look as if there is something pulsing and descending from the head?

## Conclusions

Y. Back was onto something in asking “Who responds to the Shang Diviners?” In his conclusion, it was their own selves, or the cosmos. But he was unable to explain thoroughly or succinctly why, and this would obviously lead other sinologist specialists to continue with their own speculations. By utilizing EPEMC systematic evidence, looking at characters themselves from the ancient days, a theme which accords with the Saturn and Jupiter (and Venus) myths arises which explains very clearly the old religion of Daoism pre-Laozi, pre-Neijing-suwen, and probably pre-Zhouyi. This system would have been merely words inherited by the time of the Spring and Autumn annals, and therefore Confucius (like Socrates) cannot be faulted for mentioning only the mere forms of the words used. Without the planet-gods in the sky any longer, things would have been quite different. But prior to this era the fertility and storm God was a father to a son planetary God power-inheritance system, which was reflected on Earth.

The plasma phases in the sky, which led ultimately to catastrophe, conflagration, and issues of wet times vs droughts led inexorably to the leadership needing to ask of the God, ‘what will things be like?’ Like any people in the world the early Shang sought to know their future. Later the Shang asked because it was a traditional system of reliance, but they increasingly asked spirits in the absence of the Deity (Shang Di). Moreover, as they needed to hedge their bets, they would present options, as covered by Y. Back, as they politically could not afford to be seen as a king or wu/shaman who did not have a clear, unsullied heart. Such a heart or disturbed mind was linked to the fall of Saturn, and was believed to be a sign of bringing disaster upon the village or fief. Eventually, as corruption of the process ensued, overthrowing the tyrant for the “will of Heaven” was a way of reflecting the overthrow of Saturn by Jupiter, and Jupiter by Mars.

The monstrosities of the previous, deranged or demonic, deity wound up in conflagration and destruction, and this was considered the great evil, personified by the son of an evil concubine, and probably reflective of the Bull of Heaven incident, in which Mars had to defeat Venus (see Gilgamesh for cross comparison). The Bull of Heaven was associated with testicles, and the plasma between Mars and Venus reflected the view of a masculine war in other cultures, such as in Japan, Egypt, and Scandinavia. But in China it was interpreted by the alignment of self under the Deity, and a struggle within for inner power. This inner clarity could lead to the end of Heavenly disasters, if the king was righteous. From this ancient religion, energy medicine and Daoism were born. It did not require much blood sacrifice. But later, the Shang, influenced by the War God iteration of the Storm God (Mars/Marduk/Houyi 后羿) did use sacrifice on their enemies. The central figure of the Shen-lightning god repeats itself in many of the scripts, emphasizing the electromagnetic power as the source of the mystical knowledge and power, and even the word for mysterious. Only the alignment with this Force or Dao could prevent disaster by keeping the man king (or mankind) proper and correct, within his place (the egg or aten shape, the plasma double layer). If this failed he was to be replaced by the more powerful son, in fear of the awful terrors which would occur and befall agriculture and in bringing floods and endless storm, and disease. Therefore a religion centered around *internal communion* with the deity was devised which also had external objective evidence. Evidence that could bolster political position, or detract from it (hence the hedging of bets through clever questioning).

By utilizing EPEMC, much of Chinese pantheon and mythos is explained, and in a straightforward manner which does not denigrate or subtract from the properly superstitious aspects, but does not deny the possibility of an empirical basis for the religion and behavior. By adhering to all the lines of evidence, EPEMC once again proves itself in the rigor of a different arena, and bolsters the cross-comparison of myths from different regions.



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