**How To Decipher OBI**

**Chinese Shamanism Theory**

Chinese Shamanism Theory is first introduced and advocated by Taiwanese-American scholar K. C. Zhang (Kwang-chih Chang, 張光直, 1931–2001) who is inspired by research on comparative mythology by Joseph Campbell and on comparative shamanism by Peter Furst and others.[[1]](#footnote-1) It holds that the Chinese culture in essence is based upon shamanism that can be found globally.

Being different from the western world that shamanism pervades only in pre-Christian times, Chinese shamanism keeps unchanged from its origin until today. From shamanism perspective, the so-called main streams of Chinese Buddhism, Confucianism, and Daoism (BCD) are nothing deserved to study but the various forms of shamanism.[[2]](#footnote-2) When characterizing the difference between the Chinese civilization and the western from shamanism view, Zhang calls the Chinese form the "continuity" form[[3]](#footnote-3), and the Western form the "disruptive" form.[[4]](#footnote-4) The continuity of Chinese character is an evidence of the continuity of the original Chinese shamanism.

Zhang’s shamanism theory has been supported by more and more evidence from the Chinese archeological study and the historical classic corpus as well as various aspects of the society for today (e.g. Chinese herbs, acupunctures, qigong, psychic divination, etc. can be seen in China today)  The earliest shaman *Guan Shefu* (觀射父, 515-489 BC) found in Chinese classic documents shed some light about the Chinese shamanism.[[5]](#footnote-5) More and more Chinese scholars also began to accept Chinese shamanism theory.[[6]](#footnote-6)  Chinese scholar Cheng Meng-Jia (陈梦家) was the first one who realized the shamanism and its role in Chinese culture and history. Although China changed significantly after Chinese Union Version (CUV) was first published in Hongkong in 1919 with onset of May Fourth Movement and New Culture Movement in Beijing under the western influence, the essential Chinese shamanism eventually won back to its future again after the Marxism communism domain in China, which is a repeated bloody history of Peace Heaven Kingdom Movement (TaiPinTianGuo, 太平天国, 1851-1864). While the western capitalism, science and technology significantly improved the Chinese people’s life in past decades, the Chinese shamanism became stronger than ever at the same time. The confliction between the East and West is essentially the confliction between the ‘continuity’ and ‘rupture’ or between shamanism and the true religion. Since the earliest Christianity (大秦景教 DaQingJinJiao, 635AD) found in China, its history demonstrates that, Chinese shamanism cannot be rooted out like some disappeared culture in the world no matter how evil it is, because, while you are pulling the weeds, you may uproot the wheat with them (Mat13:29). It’s worthy to observer if Chinese shamanism will remain strongly until the end of the day.

**Shamanism**

The term shamanism derives from *shaman* (from the Siberian Tungus language, means “one who knows”) a title for those who can enter the ghost realm to interfere human life. Dutch [Nicolaes Witsen](https://en.wikipedia.org/wiki/Nicolaes_Witsen) (1641 –1717) defined *shaman* as ‘priest of the Devil’ in 17th century. The term shamanism became popular after Mircea Eliade (1907–1986) published his work, *Shamanism: Archaic Techniques of Ecstasy* (1951), where Eliade views the mysterious and fascinating phenomenon in native cultures as absolute true account of a creation in primordial time rather than fake or foolish superstitions.

Depending on the purpose and functionality, shaman can be various types, e.g. a medium, necromancer, wizard, magician, magus, sorcerer, witch, wizard, enchanter, medicine man, witchdoctor, sorcerer, exorcist, soothsayer, necromancer, and spirit walker, etc. The female medium(witch) at Endor (1Sam28) who can summon the spirits of the dead by magic is a typical shaman.

Shamanism do not have a certain unified descriptive doctrine (like sacred text, scripture). Many native shamans are illiterate. They use oral storytelling and practices to keep their tradition alive. For example, in China, many mystical practices, like Qigong, a particular acupuncture, a specific herb, etc. are usually passed down generation by generation inside a close family only; they never spill the beans outside. Shamans usually do not make public propaganda; they prefer to operate secretly and usually illegally and unwittingly. Shamans only know that their legacy shamanic practices can work, and they depend on it to live but they cannot explain how and why.

**Animism**

The conceptualization of the worldview of shamans contributes to the formation of animism in anthropology. [Sir Edward Tylor](https://en.wikipedia.org/wiki/Edward_Burnett_Tylor) (1832—1917) is a major contributor of animism research. Tylor asserts that although each culture has its own different expression style, mythologies, rituals and society's development stage, the human mind and its capabilities are the same globally. The goal of animism study is to find out the most common, foundational thread of indigenous peoples' "spiritual" or "supernatural" worldviews.According to Tylor, animism is a study that explores ‘the general doctrine of souls and other spiritual beings in general.’  Animism often includes "an idea of pervading life and will in nature;"[[19]](https://en.wikipedia.org/wiki/Animism#cite_note-19) a belief that natural objects other than humans have souls. David Cashin suggested in his lecture that the animism is a study in the overlap area between spiritual and material worlds.   
 The study of animism can demonstrate that the Chinese culture is nothing mysterious but based on a type of animism. Stone sculptures from royal grave 1001 unearthed at Anyang[[7]](#footnote-7) with the animal head human body shed the light of how Chinese shamanists viewed human beings and themselves when their souls entered into animal spiritual world.

**Occultism**   
 The occult, in the broadest sense, is a category of supernatural beliefs and practices which generally fall outside the scope of religion and science, encompassing such phenomena involving otherworldly agency as mysticism, spirituality, and magic. Occult practices focus on the presumed ability of the practitioner to manipulate natural laws for his own or his client’s benefit; such practices tend to be regarded as evil only when they also involve the **breaking of moral laws**. Some anthropologists have argued that it is not possible to make a clear-cut distinction between magic—a principal component of occultism—and religion, and this may well be true of the religious systems of some nonliterate societies. The argument does not hold, however, for any of the major religions, which regard both natural and moral law as immutable.  
 The **occultism is about the** occult theory or practice or a belief in or study of the action or influence of supernatural or supernormal powers, an aspect that **appears to be common to all human societies—divination, magic, witchcraft, and alchemy.**

The term occult was used in 16th-century Europe to refer to astrology, alchemy, and natural magic, which today are considered pseudosciences. The term occultism emerged in 19th-century France, where it came to be associated with various French esoteric groups connected to Éliphas Lévi and Papus, and in 1875 was introduced into the English language by the esotericist Helena Blavatsky.

The French esotericist Éliphas Lévi popularised the term "occultism" in the 1850s.

In the 1990s, the Dutch scholar Wouter Hanegraaff put forward a new definition of occultism for scholarly uses.  
 Occultism is similar to shamanism and animism in that they concern about the supernatural mystic magic power. The major difference is that occultism tend to be evil against **moral laws**. Whereas animism and shamanism seem to be neutral to the moral laws.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is Divine Magic. [[8]](#footnote-8)

**Religion**

Animism plays a critical role to assist shamanists to abstract its own ideological theory from various folk religious phenomenon. The constructed shamanism can be studied as a type of religion since it contains identical elements of religion: doctrine, rituals and mass. However, it is over-band to presume that shamanism represents the earliest transitive form of religion. Tylor’s (1929) use of the term ‘animism’ referring to a theory of religion rather than a type of religion is untenable.

In history, the term *religion* initially was used by Tertullian (150--220 AD) to refers to the Christianity faith and became popular after St. Augustine of Hippo (354--430 AD) wrote his paper, *of the true religion* (*de vera religione*)[[9]](#footnote-9). The English word *religion* came from Latin *religio,* which is derived from *religare*: *re* (again) + *ligare* (bind or connect). Augustine uses the term *religion* as a tool to expound how his Christianity faith is essentially different from all kinds of heresies and syncretism (like Manichaeism) -- the religious Christianity or Christian’s religion is purely built upon Christ the triune of the Son and the Father and the Spirit.

From shamanic perspective, the primitive ineffable concept of spirits of shamanism in primordial times is in essence identical to the Heraclitus’ *logos* and Laozi’s *Dao*, which can be considered as an evolutionary progress for religion. When apostle John contextualized *Logos* into the Word, indeed he also sowed a gospel seed for the Chinese Dao which can be seen through the Chinese Union Version(CUV) in 1911. Human acknowledgement of the Holy Spirit from spirits cannot happened naturally without the reborn process through Christ. From a particular perspective, Zhang’s Chinese shamanism continuity theory shows that, without the missionaries in China, the spirit of the good and evil, auspicious and inauspicious, just and unjust in its culture will remain determined by man rather than the trinity God. There is no historical and archeological evidence that can explicitly show a natural evolutionary relationship between animism and Augustine’s true religion.

**OBI is Shamanic Code**

**Supernatural**   
 One of the most significant features of animism is the supernatural that encompasses phenomena that do not follow to the common sense of human society or principles of nature.  The puzzles or mysteries found in Chinese OBI are essentially the supernatural features of shamanic practice, which can be listed as followings:

1. Magic Origin:   
   The OBI does not follow the common natural evolution principle that anything has a development process from simplicity to complexity. The unearthed Chinese archeological materials shows that the complicated matured OBI (characters on bones) eruptively emerged within a clear boundary of a small area of about 30 km2 in a village about 2 km away north-east of the modern city of Anyang city of Henan province today[[10]](#footnote-10). Although nearly a hundred of symbols earlier than OBI are found similar to Chinese characters, they cannot be concluded attributing to earliest Chinese writing as precursor of OBI since its quality, quantity and archeological features cannot match OBI linguistic characteristics. Some suggests that the sudden appearance of OBI attributes to stimulus diffusion theory that OBI was inspired from foreign culture. However, the worldwide archeological evidence shows that OBI is unique globally even though many similarities can be extracted between OBI and Egyptian hieroglyphics or Sumerian cuneiforms. It is hard to deny that OBI was designed and created by someone rather than through natural evolution.
2. Mysteriously Sudden Disappearance  
   The archeological evidence shows that OBI suddenly disappeared in history without leaving any historical notes in details after existing about hundreds of years period. Although some pieces of burned turtle bones later than OBI are found elsewhere in couple of archeological sites in the same region in west of China, there has no linguistic characters on them. The overview of archeological evidence shows that what was replaced after OBI in Anyang was the wide spread bronze inscription. OBI culture had been lost for thousands of years in history until 1898 discovery.
3. Super Powerful Influence   
   Although OBI originated in a small place, and never spread during only about hundreds of years of period, and was forgotten in history for more than three thousands of years, its symbol system and OBI handbook remained in use until today and became the only pictorial language in the world covering the far east main Asia continent and influencing the world. Among five points of continuity from ancestral OBI cult (divination) concluded by Paul R. Goldin,[[11]](#footnote-11) the status of Chinese in sole writing system is a solid evidence for Zhang’s Chinese shamanism continuity theory.

**Non-human Language**

OBI cannot be considered as human linguistic language. Although some patterns can be found in some bones, the types of words (e.g. verb, noun, adjective, pronouns, preposition, etc.), the basic linguistic typology (SVO, SOV, etc.) or phrases[[12]](#footnote-12) cannot be found in OBI.

OBI has order from top to bottom, right to left. However, in many whole plastrons, the characters are found arranged in a vertical symmetrical way, or repeated in parallel vertically. There are cases that a few characters are scattered randomly without order. The bronzes scripts found at the same time period usually have only one and less than three characters.

There are no punctuation marks found used in the OBI. It is untenable that some scholars add modern period, comma or question mark to interpret OBI for divination. OBI is a grouping sensitive system. The quotation marks applied into OBI leads to regrouping and perverting of the original messages.

The discovery of the handbook of OBI also demonstrates that OBI was not designed for human language but for a specific purpose related to a shamanic ritual configuration. At least, OBI was not a language used for practitioners or people in their daily life at that time.

**Bilingual Languages: Dual-worldview**

If OBI is considered as a special media language, then the OBI practitioners have to be bilingual for both the human and the ghost. Shaman who practice OBI must speak a human language. Some 150,000 such inscribed pieces have been found in Anyang, each of piece undergoing a complicated process from supply-chain to manufacturing engineering, testifying to a large-scale engagement with divination at the royal court that must have consumed very considerable resources of both labor and livestock supply. The highly developed civilization (the unearthed bronze vessels, handcraft of jades, the royal cemetery and many tombs, the chariots and horses, etc.) suggests that, at OBI time, local people have another independent matured language that has nothing to do with OBI. At least, the complicated OBI system was designed and created by people through another well-developed human oral language.   
 Such theory can be supported by the evidence that the spoken and the written languages are isolated for long time in history until the ‘plain text movement’ (or ‘new culture movement’ that advocates the consistency between the speaking and writing) of May-fourth in 1919. The widely existence of multiple distinct dialects in China today also prove that the oral and the writing can be developed independently. Chinese writing system is developed from OBI whereas its spoken language is developed from some tribes.   
 The study of the skulls have indicated that Shang community is a mixture of racially divergent groups (Mongoloid, Negroid, Caucasoid, Eskimoid and unknown types). It infers that OBI was created among multiple lingual environment. However, history proves that OBI possesses a super power over human languages. OBI has successfully overcome the influence from all types of cultures, survived from the beginning until today, and have become the domain of the world most population for today, and showed the tendency from history to exist until the end of the day.   
 **Taotie motif**   
 The discovery of Taotie motif essentially has a dual vision psychological effect, which similar to the , is essentially a proof for the dual worldviews.

**Disruptive Discrepancy Theory**

**1. OBI Inventor and User (Ancestor and Descendant)**

**2. OBI and Oral Language**

**3.**

**Chinese Ancestors are Shamanists**

**Not-divination but oracle about living for death. Grave** Simply speaking shamanism is a spiritual practice as distinct to human worldly activities. A common spirit that shamans dealt with is the spirit of the dead. Chinese Archeological evidence shows that along the OBI unearthed in the ash ditches, was the large amounts of graves including the royal cemetery nearby. Although these cannot confirm the OBI practice is a type of necromancer, they can be certain that OBI practice is related to death or resurrection of life rather than divination for near future of personal daily life. The discovery of the bronze inscription in the tomb undergird the assertion that characters are used for a shamanic practice related to dead and spirit. It could be a type of prayer for personal eternal life or a type of blessing in the world.

From the connections between groups of living and dead and the huge investment in death ritual, the dead seem to have played a central role in Shang life. Given the vast disparity between the resources devoted to the royal tombs and sacrifices compared to those of ordinary folk, Shang mortuary ritual seems to have been hierarchy-enacting and, to some degree, ordered by sumptuary rules (Campbell 2007; Tang 2004). It was also community forming, bringing together groups of living with their dead and, based on the evidence of captive sacrifice, it was political. If we can draw the further conclusion that these hierarchical communities of the living and dead were kin-based, then the Late Shang socio-political landscape was fundamentally an ancestral one. [[13]](#footnote-13)

The supernatural features also shows that OBI is not a language used for native people’s communication in their daily life but is a sacred code for shamanic practice only. Types of shamanic practice can be three types:

1. Pray for the dead: The graves field unearthed nearby demonstrates that OBI shamanic practice is related to death and life, which is consistent to the meaning of characters themselves. The discovered seven grand tombs likely belongs to the shamans rather than kings. Pray for personal eternal life and blessing.
2. Divination:
3. The handbook of OBI
4. The usage of Turtle shells
5. Ash ditches and grand graves  
   Archeological evidence shows that the writing system in OBI times was only used for ancestral cult[[14]](#footnote-14), moreover, along the OBI unearthed in the ash ditches, was the large areas of grand tombs nearby. Although these cannot confirm the OBI practice is a type of necromancer, they can be certain that OBI practice is related to death or resurrection of life rather than divination for near future of personal daily life. The discovery of the bronze inscription in the tomb undergird the assertion that characters are used for a shamanic practice related to dead and spirit. It could be a type of prayer for personal eternal life or a type of blessing in the world.

**Ash Pit**

Beerden, Kim.  
Worlds full of signs : ancient Greek divination in context / by Kim Beerden.  
pages cm.  
- (Religions in the Graeco-Roman world, ISSN 0927-7633 ; volume 176)  
Includes bibliographical references and index.  
ISBN 978-90-04-25239-4 (hardback : alk. paper) - ISBN 978-90-04-25630-9 (e-book)  
1. Divination--Greece. 2. Oracles, Greek. I. Title.

**divination is now seen as essentially a human act which tells us about human society.**

Beerden, Kim . Worlds Full of Signs Ancient Greek Divination in Context (p. 14). Brill Academic Publishers. Kindle Edition.

[**https://www.google.com/books/edition/Worlds\_Full\_of\_Signs/tfyZAAAAQBAJ?hl=en&gbpv=1&dq=Divination+and+Interpretation+of+Signs&printsec=frontcover**](https://www.google.com/books/edition/Worlds_Full_of_Signs/tfyZAAAAQBAJ?hl=en&gbpv=1&dq=Divination+and+Interpretation+of+Signs&printsec=frontcover)

Divination was omnipresent in the ancient world: "if the ancient Medi-

terranean world was full of gods, it was full of their messages as well."

The mindset of ancient individuals might even be described as a state of

'omen-mindedness', as is testified by the amount and nature of the ancient

evidence. We know that everyone--from king to slave--was a potential

user of divination. Public (official) and private (unofficial) divination, with

or without an expert, was very common. If an expert was used, individuals

would either consult a local expert or travel great distances in order to

satisfy their need for expertise.3

1 D.E. Aune et al., 'Divination and prophecy in: S.I Johnston (ed.), *Religions of the  
ancient world: a guide* (Cambridge, MA 2004) 370-397, at 371 f...] it was full of their signs  
and interpretation of a sign (which is turned into a message).  
2 The term was coined by S.M. Freedman in: If a city is set on a height: the Akkadian  
omen series Summa alu ina mèlê Skin vol. 1 (Philadelphia 1998-2006) 1. The term captures  
the state of mind ancient individuals must have been in, in the sense of being always  
on the look-out for a possible sign from the supernatural (ct. pp. 22-24). The word 'omen'  
is not used in what follows because I consider the meaning of this word to be too restricted  
(in Graeco-Roman studies it usually refers to unprovoked signs only) and also too wide  
(it can refer to a text as well as to a sign in Assyriological studies). Instead, I have opted  
to use 'sign'.  
3 E. Lhôte, Les lamelles oraculaires de Dodone (Genève 2006) 329-335: 363-406. A dis-  
cussion of those consulting Klaros is H.W. Pleket, "Tempel en orakel van Apollo in Klaros';,  
Hermeneus 66 (1994) 143-151, at 147-148  
-individuals from around 50 cities consulted the  
oracle, coming long distances but notably not from Greek cities on the islands or the coast  
of Asia Minor. See also SEG 37, 961-980 for a list of towns coming to the oracle (from 128  
AD to 177 AD). For those consulting at Didyma see J.E. Fontenrose, Didyma: Apollo's oracle,  
cult, and companions (Berkeley 1988) 104-105. For a very insightful article on context of  
oracles see C. Morgan, 'Divination and society at Delphi and Didyma', Hermathena 147  
(1989) 17-42. For those travelling to Delphi see M. Arnush, Pilgrimage to the oracle of  
Apollo at Delphi: patterns of public and private consultation' in: J. Elsner & I. Rutherford  
(eds), Pilgrimage in Graeco-Roman and early Christian antiquity (Oxford 2005) 97-110.  
See on Koropaios L. Robert, 'Sur l'oracle d'Apollon Koropaios' in: idem, Hellenica: recueil Sent from my iPhone

<https://www.google.com/books/edition/Studies_in_Occultism_Practical_occultism/k-sSAAAAYAAJ?hl=en&gbpv=1&dq=occultism&printsec=frontcover>

Occultism is not Mage, though Mage is one of its tools.  
Occultism is not the acquirement of powers, whether psychic or intellectual, though  
both are its servants. Neither is occultism the pursuit of happiness, as men understand  
the word, for the first step is sacrifice, the second, renunciation. Occultism is the Science of Life; the Art of Living.  
Incifer, I. p. 7. Sent from my iPhone

There is a weird and mystic religious law, greatly reverenced and acted upon in the China, half-forgotten in the Roman Catho-(dire tita aboliter extinet in the Protestant Church. It dates from the earliest days Christianity and has its basis in the law just stated, of which it was a symbol and an ex-pression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.\*  
These tacitly take upon themselves all the sins of the newly-baptised child -(annointed, as at the initiation, a mystery truly!) until the day when the child becomes a  
\* So holy is the connection thus formed deemed in the  
Greek Church, that a marriage between god-parents of  
the same child is regarded as the worst kind of ineest, is  
considered illegal, and is dissolved by law; and this abso-  
lute prohibition extends even to the children of one of  
the sponsors a regards those of the other.  
  
Sent from my iPhone

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Maggie --Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent Maggie. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart – and this is divine Magic.   
  
Sent from my iPhone

The occult, in the broadest sense, is a category of supernatural beliefs and practices which generally fall outside the scope of religion and science, encompassing such phenomena involving otherworldly agency as mysticism, spirituality, and magic.

The term occult sciences was used in 16th-century Europe to refer to astrology, alchemy, and natural magic, which today are considered pseudosciences. The term occultism emerged in 19th-century France, where it came to be associated with various French esoteric groups connected to Éliphas Lévi and Papus, and in 1875 was introduced into the English language by the esotericist Helena Blavatsky.

The French esotericist Éliphas Lévi popularised the term "occultism" in the 1850s.

In the 1990s, the Dutch scholar Wouter Hanegraaff put forward a new definition of occultism for scholarly uses.

**occultism**, various theories and practices involving a belief in and knowledge or use of supernatural forces or beings. Such beliefs and practices—principally magical or divinatory—have occurred in all human societies throughout recorded history, with considerable variations both in their nature and in the attitude of societies toward them.

In the West the term occultism has acquired intellectually and morally pejorative overtones that do not obtain in other societies where the practices and beliefs concerned do not run counter to the prevailing worldview.

Occult practices centre on the presumed ability of the practitioner to manipulate natural laws for his own or his client’s benefit; such practices tend to be regarded as evil only when they also involve the **breaking of moral laws**. Some anthropologists have argued that it is not possible to make a clear-cut distinction between magic—a principal component of occultism—and religion, and this may well be true of the religious systems of some nonliterate societies. The argument does not hold, however, for any of the major religions, which regard both natural and moral law as immutable.

**Those aspects of occultism that appear to be common to all human societies—divination, magic, witchcraft, and alchemy**—are treated in depth below. Features that are unique to Western cultures, and the history of their development, are treated only briefly.

The Western tradition of occultism, as popularly conceived, is of an ancient “secret philosophy” underlying all occult practices. This secret philosophy derives ultimately from Hellenistic magic and alchemy on the one hand and from Jewish mysticism on the other. The principal Hellenistic source is the Corpus Hermeticum, the texts associated with Hermes Trismegistos, which are concerned with astrology and other occult sciences and with spiritual regeneration.

The Jewish element is supplied by the Kabbala (the doctrine of a secret, mystical interpretation of the Torah), which had been familiar to scholars in Europe since the Middle Ages, and which was linked with the Hermetic texts during the Renaissance. The resulting Hermetic-Kabbalistic tradition, known as Hermetism, incorporated both theory and magical practice, with the latter presented as natural, and thus good, magic, in contrast to the evil magic of sorcery or witchcraft.

Alchemy was also absorbed into the body of Hermetism, and this link was strengthened in the early 17th century with the appearance of Rosicrucianism, an alleged secret brotherhood that utilized alchemical symbolism and taught secret wisdom to its followers, creating a spiritual alchemy that survived the rise of empirical science and enabled Hermetism to pass unscathed into the period of the Enlightenment.

During the 18th century the tradition was taken up by esoterically inclined Freemasons who could not find an occult philosophy within Freemasonry. These enthusiasts persisted, both as individual students of Hermetism and, in continental Europe, as groups of occult practitioners, into the 19th century, when the growth of religious skepticism led to an increased rejection of orthodox religion by the educated and a consequent search for salvation by other means—including occultism.

But those interested turned to new forms of occultism rather than to the Hermetic tradition: on the one hand to Spiritualism—the practice of alleged regular communication between the living and the spirits of the dead through a living “medium”—and on the other to Theosophy—a blend of Western occultism and Eastern mysticism that proved to be a most effective propagator of occultism but whose influence has declined markedly over the last 50 years.

**Indeed, despite the 19th-century revival, occult ideas have failed to gain acceptance in academic circles, although they** have occasionally influenced the work of major artists, such as the poet William Butler Yeats and the painter Wassily Kandinsky, and occultism in Europe and North America seems destined to remain the province of popular culture.

https://setfreemin.org/wp-content/uploads/2019/02/Indian-Occult-Rituals-or-Shamanism.pdf

**Altered States of Consciousness**. Another characteristic of Shamanism is the practice of aiming to reach altered states of consciousness. Various methods are employed to achieve this condition. MacLellen explains: "Shamans work with trance and ecstasy...Generally, these can be grouped into six main categories: music, song, dance, pain, traditional hallucinogenic and stillness...The ecstasy is the passion of life." (Gordon MacLellan, Paganism Today, p. 142).

<https://www.google.com/books/edition/Prophetic_Divination/HDvEDwAAQBAJ?hl=en&gbpv=1&dq=Divination+and+Interpretation+of+Signs&pg=PA83&printsec=frontcover>

Prophetic Divination: Essays in Ancient Near Eastern

Prophecybooks.google.com › books Martti Nissinen · 2019



Rowan Flad, Urbanism as technology in early China, Archaeological Research in Asia Publisher: Elsevier, 2018 Archaeological Research in Asia Volume 14, June 2018, Pages 121-134, <https://www.sciencedirect.com/science/article/abs/pii/S2352226716300770>



<https://www.sciencedirect.com/science/article/abs/pii/S2352226717300491>

Annihilation or decline: The fall of Anyang as an urban center

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Received 20 April 2016, Revised 17 June 2017, Accepted 20 June 2017, Available online 20 September 2017.



Part II - Early cities and information technologies

Published online by Cambridge University Press: 05 March 2015

Edited by

Norman Yoffee



Fig 1.

Map of Yin and the locations of the sites: (1) Xin’anzhuang, (2) Xiaomintun, (3) Heihelu, (4) Liujiazhuang North, and (5) Huayuanzhuang East.

Fig 1 - Osteoarchaeological Studies of Human Systemic Stress of Early Urbanization in Late Shang at Anyang, China

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