

# Taoist Cosmology

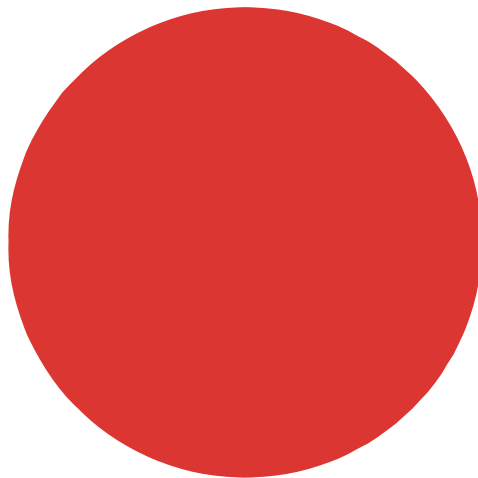
Before anything exists, there is a state which is called the Tao. However, it cannot really be defined because in naming it is no longer the Tao. This is explained in the very first chapter of the *Tao Te Ching*:

The Tao that can be told is not the eternal Tao.  
The name that can be named is not the eternal name.  
The nameless is the beginning of heaven and earth.  
The named is the mother of ten thousand things.  
Ever desireless, one can see the mystery.  
Ever desiring, one can see the manifestations.  
These two spring from the same source but differ in name;  
    this appears as darkness.  
Darkness within darkness.  
The gate to all mystery.

GIA-FU FENG AND JANE ENGLISH  
*Lao Tsu - Tao Te Ching*  
Wildwood House 1991, first published 1972

It is mysterious not because it is elusive. It is mysterious because it is so common and pervasive. It is all around us.

So, in Taoist philosophy, when the Tao wants to become manifest, it first becomes a vibration. This is called the Wu Ji state or the undifferentiated state. It can be represented as the number 1.



# Taoist Cosmology

This process continues as form unfolds. It differentiates into Yin and Yang, represented by the number 2.



This further separates into the Tai Ji as symbolized here. This is represented as the number 3 because there is the Yin and Yang side and their interaction as shown in the line in-between.



# Taoist Cosmology

The differentiation continues into the four forces



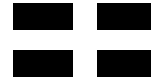
Tai Yang  
(Greater Yang)



Shao Yang  
(Lesser Yang)

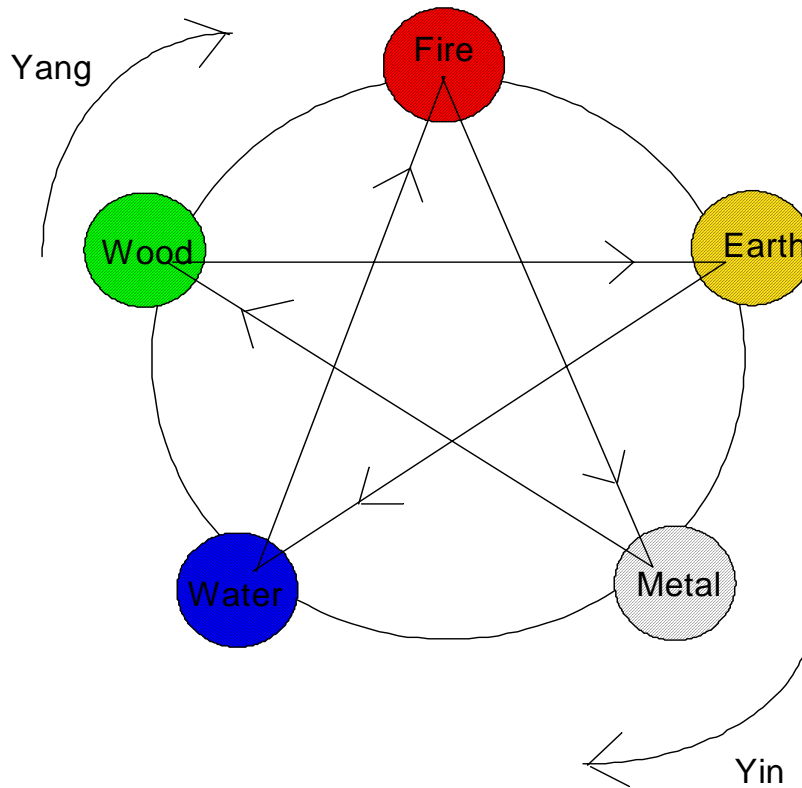


Shao Yin  
(Lesser Yin)



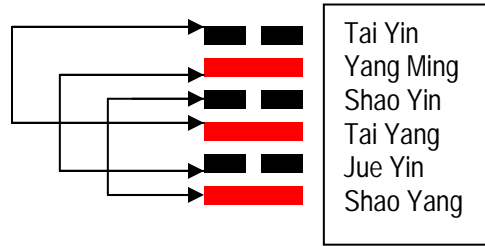
Tai Yin  
(Greater Yin)

which further differentiates into the 5 elements



# Taoist Cosmology

then into the six divisions



and eight trigrams



and continues into the 10,000 things or everything.