

13 MONTH 28 DAY CALENDAR (BOOK B)

MAGO
ALMANAC

YEAR 3 or 5917 MAGOMA ERA

(Equivalent to 12/17/2019-12/15/2020 CE)

Volume 3

Helen Hye-Sook Hwang
MAGO BOOKS

BACK COVER ENDORSEMENTS

If we are ever to reverse patriarchal thought, we must reach to the roots of our oppressions. Until reading Hwang's *Mago Almanac*, I had never given much thought to the patriarchal calendar – even though I have produced one for 5 years – aside from my growing annoyance of trying to incorporate the moon phases into a more “traditional” calendar. I have come to realize the idiocy of trying to incorporate liberation for women into a completely patriarchal idea. For this reason, I will stop producing my *Girl God* calendar, and direct others toward the *Mago Calendar*. As Audre Lorde wrote, “the master's tools will never dismantle the master's house.” We need that house dismantled, yesterday! Let our calendars and other intentions echo that thought. Our calendars shape our days and our very lives. Let us begin the process of weeding out every single thing that blinds us to our power and path to liberation. Trista Hendren, author of *The Girl God* series

Have you ever felt out-of-sync with the universe and out-of-touch with your body? You're not alone. For millennia, most humans have been squeezing our activities and squashing our bodies into time slots that work against us, not for us. With *Mago Almanac*, Helen Hye-Sook Hwang takes a giant step toward remedying that nearly universal human situation. Harriet Ann Ellenberger, co-founder of *Simister Wisdom*

This work by Helen Hye-Sook Hwang is a unique and potent contribution to unfolding the profound significance of gynocentric calendar; that is, a calendar that is aligned to natural and cosmic and female cycles. The aligning of the small self and also the communal self to Larger Self, is to tune all these layers of being to a cosmic harmony: it is to place one's self in real time and space. Helen Hye-Sook Hwang radically articulates the vain nature of patriarchal calendar, and its interlock with patriarchal thought and rule. Through interpretation of the *Budoji*, an ancient gynocentric text, she lays the foundation for real action to shift minds, and gives perspective on how Gregorian and patriarchal calendars erase the essentially maternal/female basis for the measure of time, simultaneously erasing Her from consciousness. To re-place ourselves in the Mother's Time is to listen again to the deep truth of being, and enable transformation. This book sows a seed for awakening to that re-placement in everyday time. Glenys Livingstone, Ph.D., founder of *PaGaian Cosmology*

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MAGO BOOKS PUBLICATIONS

Available at Mago Bookstore (<http://www.magobooks.com>)

Goddesses in Myth, History, and Culture, edited by Mary Ann Beavis and Helen Hye-Sook Hwang (2018).

Mago Almanac: 13 Month 28 Day Calendar (Book A) Year 1 and *Mago Almanac: 13 Month 28 Day Calendar (Book A) Year 2* by Helen Hye-Sook Hwang (2017 & 2018).

Celebrating Seasons of the Goddess, edited by Helen Hye-Sook Hwang and Mary Ann Beavis (2017)

She Rises: How Goddess Feminism, Activism, and Spirituality? (Volume 2), edited by Helen Hye-Sook Hwang, Mary Ann Beavis, and Nicole Shaw (June Solstice, 2016).

She Rises: Why Goddess Feminism, Activism, and Spirituality? (Volume 1), edited by Helen Hye-Sook Hwang and Kaalii Cargill (June Solstice, 2015).

The Mago Way: Re-discovering Mago, the Great Goddess from East Asia (Volume 1) by Helen Hye-Sook Hwang (October 3, 2015).

FORTHCOMING

She Rises: What Goddess Feminism, Activism and Spirituality? (Volume 3), edited by Deanne Quarrie, Christine Courtade Hirsch, and Helen Hye-Sook Hwang (2019).

The Magoist Calendar: Mago Time Inscribed in Sonic Numerology by Helen Hye-Sook Hwang (2020).

DEDICATION

To All Sisterly beings who have shared their lives for Others in HER

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ACKNOWLEDGMENTS

The genesis of the Mago Almanac has come about through three branches of effort. The first was to create the 2018 Mago Work Calendar after the first, 2017 edition. The second was to explore and cultivate the consciousness of the Primordial Mother among Mago Circle members (Facebook group) for a few years. And the last was to restore the Magoist Calendar (13 month 28 day), a topic that I shared closely with a few individuals on an ongoing basis for the past year. In summary, Mago Almanac would not have been possible without the support of the following:

Mago Circle Members

Harriet Ann Ellenberger

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Genevieve Vaughan

My heartfelt appreciation goes to:

Mary Ann Beavis

Glenys Livingstone

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Mago Work Volunteers

Return to Mago E-Magazine Contributors

I thank those who will read and use this booklet on behalf of the whole, as well as Mary Daly and other researchers/writers whom I have read and/or cited.

INTRODUCTION¹

This almanac functions as a handbook for us moderns to enter an archaically new way of understanding time/space, the inter-cosmic time, operating in the Magoist Calendar. We are about to pass a threshold and walk into the (M)otherworld. The Magoist Calendar, the book of the Creatrix, summons the Reality of the Creatrix, WE/HERE/NOW, the ultimate destination of human intelligence/spirituality. The Mago Almanac awakens her user to the last reserved revolutionary call in our time, to dismantle the patriarchal calendar and return it to its sender, godfathers. Disassembling the engine of patriarchy, the Magoist Calendar leads its captives to the Mother Time wherein all beings are found kindred. Ultimately, the Mago Almanac is a roadmap to our reunion with the Mother Creator.

This booklet not only introduces the germs and seeds of the Magoist Calendar but also provides the reader with necessary calendric translations. In order to access the seemingly defunct the 28 day/13 month gynocentric calendar, we need to rely on the languages of such 12 months (read patriarchal) calendars as the Gregorian Calendar and the Sinocentric lunisolar calendar with which we moderns are familiar. Through this almanac, we will be versed in both calendars, the 12 months and the 13 months, and measure them in tandem to see which one is rhythmic, which one is nature-based, and which one lifts us up to stay connected with all other beings.

This booklet has three parts: Part I includes 5 charts of 13 month/28 day calendar basics, Part II includes the actual workbook of 13 months with Gregorian dates translations accompanied by Mary Daly quotes from *Wickedary*², and Part III includes author's research on the Magoist Calendar based on the Budoji, primary text of Magoism.

MARKING A NEW BEGINNING

¹ Most issues addressed in this Introduction, alongside other salient data, are treated in more detail in my essay, "Introducing the Magoist Calendar: Original Blessing of the Womb Time", included in this booklet. Others are discussed in my forthcoming book tentatively entitled, *Magoist Calendar: The Mago Time Inscribed in Sonic Numerology*.

² See Mary Daly in cahoots with Jane Caputi, *Websters' First New Intergalactic Wickedary of the English Language* (Harper Collins, 1994).

Because we today have lost the actual counting of the 13 month year and the 28 day month, the restoration of the Magoist Calendar is set for a new beginning. Year 1 commemorates the return of the Magoist Calendar in the 21st century. As is with all forthcoming years, Year 1 begins with one intercalary day that falls on the day before the New Year's day (December 17, 2017). Year 1's New Year marks the confluence of the lunar and solar beginnings, which is the new moon day in the month of Winter Solstice (December 18, 2017) in the Northern Hemisphere. Conventionally, both the new moon and Winter Solstice that are considered as a beginning in the ancient cultures of the world.

Year 1 is, however, no isolated point of time. I set Year 1 as 5915 ME (Magoma Era) to connect with the historical legacy of the Magoist Calendar for at least 5915 years. Where does the number 5915 come from? 5915 indicates the time of her innovation in 3,898 BCE (3898 + 2017). Did the Magoist Calendar originate in 3,898 BCE? The origin of the 28 day/13 month gynocentric calendar remains unknown. The 13 lunar cycle may have been already available as early as 25,000 to 20,000 BCE, as shown in the relief of the "Venus of Laussel" in France, the Paleolithic Woman who holds in her hand a bison horn with 13 notches. Her people are possibly to have used the 28 day sidereal lunar cycle³ in sync with the menstrual cycle for a monthly cycle, given that the 13 months is a consequential number of monthly 28 days in a year. Also the linguistic data supports. Many languages of the world share the same root for "moon", "menstruation" and "month". We simply don't have more data beyond that. As a whole, assigning a specific year of origin to the gynocentric calendar proves to be a misguided endeavor.

That said, we have a more definite timeframe to consider for her relatively new innovation. Sources support that the Magoist Calendar was crafted during the period of Danguk (3898 BCE – 2333 BCE), the confederacy of nine sub-states of Old Magoist Korea, founded by Goma, the shaman ruler. Goma is the yet-to-be known Goddess for, among others, her establishment and worldwide spread of the number nine symbolism in the pre-patriarchal world. Precisely, 5915 ME for Year 1 is intended to revive Goma's civilizational legacy in our time, which I call the Nine Mago Movement.

WHAT IS THE MAGOIST CALENDAR?

³ For the sidereal period and the moon-menstruation synchrony, see my essay included in this book.

The Mago Calendar or Magoist Dalryeok (Moon-Time Keeping) refers to the 13 month year, 28 day month, and 7 day week calendar. It keeps luni-gyno-solar time patterned in an infinitely multiple number of self-circuiting spirals (the 13 months, the 28 days, and the 7 days, for example) that are in sync with one another. An apt analogy for the luni-gyno-solar calendar would be a conglomeration of myriad organic cogwheels that spin harmoniously. In short, the Mago Calendar charts the live/growing/transforming time of NOW, the Mago Time. The synchrony between the moon and women's menstruation underlies the foundation of the Magoist Calendar. Such luni-gynocentric understanding of the Magoist Calendar is indeed old, manifested in the 28 Constellations/Mansions of the Moon across cultures. In fact, the 28 Constellations of the Moon is an older form of the Magoist Calendar whose sub-calendric cycles (13, 28, and 7 for example) are attributed to the time of the Danguk confederacy for their documentations.

The Magoist Calendar is distinguished from the 12 months patriarchal calendars among which I count the Gregorian solar calendar and the Sinocentric lunisolar calendar. Unlike those patriarchal calendars that have an irregular number of months (28, 29, 30, or 31), the Magoist Calendar is characterized by her regularity and cyclicity (28 days) in a month, throughout the year, uniformly. In fact, a calendar that lacks regularity and cyclicity fails its definition. In regards to this property, patriarchal calendars, (while their days are intermittent and therefore unfit for cyclicity), have faked a rhythmic nature by employing the 7 day weekly cycle, which is part of the 13-28-7 scheme of the gynocentric calendar. Patriarchal calendars owe their dependency upon the gynocentric calendar. Put differently, the Magoist Calendar has never fully disappeared even from patriarchal calendars. She is visible, wherever the 7 day weekly cycle is presented.

The Mago Calendar comprises the following three components:

1. 13 months of 28 days, each month is undergirded by 4 weeks of 7 days (364 days).
2. Annual one intercalary day that comes on the day before New Year, the first day of the 1st month (365 days).
3. Every fourth year one intercalary day that comes on the day before the first day of the 7th month (366 days).

As seen above, the length of the year in the Magoist Calendar is treated as a four-year unit in which a year is counted as precisely 365.25 days (4

$\times 365 + 1 = 1461 / 4 = 365.25$). While 1 is considered as a basic frame of the yearly time, 2 and 3 are considered outside the annual time frame, each of which operates with a different interplay of Nine Numerology.

A day is fixed with each of the 7 weekdays. For example, the first day always falls on Sunday, the second day on Monday. The old convention of the 13th Friday is back with us. (see “28 DAY MONTHLY CALENDAR”).

MULTI-SPIRAL STRUCTURES OF THE 28 DAY/13 MONTH CALENDAR

The primary annual scheme of 28 days, 13 months, 7 days, 4 weeks, 1 day, 52 weeks, and 364 days works as self-circuiting spirals that comprise the whole system of inter-cosmic time centrifugally and centripetally. Time expands infinitely both inward (microcosmically) and outward (macrocosmically), while it proceeds simultaneously on all levels of the coiling NOW, just like space expands on the infinitely multi-layered realms that form the coiling HERE. And we expand on the infinitely multi-layered organisms that form the coiling WE.

The primary annual circle of 364 days is conjoined by one intercalary day added annually to make 365 days and another intercalary day added every four years to make 366 days. Each cyclic scheme makes the whole system of the universe and work harmoniously according to the principle of Sonic Numerology.

The following serve as examples of cognitive self-circuiting spirals of the NOW time:

- A 9,633 Myo-Gak-Bun-Si daily cycle (one day) spirals 365 times annually and 366 times every four years.⁴
- A 7 day weekly cycle (one week) spirals 4 times monthly, 52 times annually.
- A 28 day monthly cycle (one month) spirals 13 times annually.
- A 13 month yearly cycle (one year, Little Calendar) spirals 2 times to make Medium Calendar (the 2 years unit) and 4 times to make Large Calendar (the 4 years unit).

⁴ 9,633 Myo-Gak-Bun-Si is a collective time unit equivalent to one day.

WHAT IS HAPPENING DAILY/MONTHLY/YEARLY IN OUR INTER-COSMIC HOME?

All beings on earth are nurtured and synchronized by the following:

Daily,

- The Earth completes one rotation.
- The Moon rotates about 13 degrees on her axis and revolves about 13 degrees around the Earth.
- The menstrual cycle synchronous with the moon moves about 13 degrees in her inter-cosmic bodily motions.
- The moon-menstruation cycle, counterclockwise about 13 degrees on average, guides us to tour one constellation of the 28 Constellations/Mansions in the sky.

Monthly,

- The Earth makes 28 rotations.
- The Earth moves about 13 degrees around the sun.
- The Moon completes one rotation and one revolution.
- Women completes one menstrual cycle.
- The moon-menstruation cycle completes one voyage of the 28 Constellations in the sky.

Yearly,

- The Earth completes one revolution.
- The Moon completes 13 rotations and revolutions.
- Women completes 13 menstrual cycles.
- The moon-menstruation cycle completes 13 voyages of all of the 28 Constellations.

One may add one's own stories that take place daily, weekly, and yearly.

WHY IS THE 13 MONTH AND 28 DAY CALENDAR IMPORTANT?

Patriarchy appears to have successfully kept the topic of calendar and time at bay from the hand of intellectuals as well as feminists. We don't know exactly how long this has been happening but it appears troublesome especially in modern times. The patriarchal calendar rolls

forward with impunity ever while hiding its dictatorial authority from the scene. Being made invisible, it works everywhere. And as such, a patriarchal calendar presents/pretends itself a given by nature. How did it accomplish this? Patriarchal calendar-builders designed their calendars to supplant the gynocentric calendar or the Calendar, the 13 month and 28 day, with what they made, the 12 month and the irregular number of days in a month. They hijacked the gynocentric calendar to dethrone it. Transplanting her power in a patriarchal calendar, it feigned the mother. Patriarchal calendar-builders did not know that the Calendar is not something that men can fabricate. It is a given by Nature. Anything that is not in accordance with Nature is NOT given by Nature. Anyone who harms the Mother is not sent by the Mother and therefore is disqualified to represent the Mother's throne. And patriarchal calendars are not in sync with nature's cycles, as this almanac of the Magoist Calendar demonstrates. The Magoist Calendar that syncs with nature's given calendar reveals the self-imposed fake authority of patriarchal calendars.

On a preliminary level, the revival of the Magoist Calendar is crucial in debunking the mistaken property of patriarchal calendars. Subsequently, it severs the linkage between patriarchal calendars and patriarchy itself with its infrastructures. We are confronting the patriarchal calendar, the master program designed to serve and prop up the system of patriarchy. We are given the opportunity to ponder the power of a system. Once created, a system of something perpetuates its own life through its interlocking sub-structures. It requires no cognitive maintenance for its operation. And the calendar embodies a systemic thinking. It is made to control the system and protect it. Without it, the system crumbles. While it appears too diffuse to be noticed, a calendar remains a vulnerable target, once its function is detected. A system can only be dismantled by a systemic effort in a systematic way. That is why we often find no one to be accountable for a systemic destruction. A patriarchal calendar is the ultimatum of patriarchal destruction. Created centuries or millennia ago, it appears no one but its users to be responsible for its malpractice. Its inventor has gone absent and blameless.

We can understand the Magoist Calendar *via negativa* by countering what a patriarchal calendar is. In the following, I refer to the Gregorian Calendar and the Sinocentric lunisolar calendar as a patriarchal calendar. A patriarchal calendar is/does:

- Numerologically discordant with 12 months and an irregular number of days, 28, 29, 30, or 31.
- Uurped regularity by adopting the 7 day week cycle.
- Asynchronous with luni-gyno-solar system.
- Decontextualized, incapable of accepting the inter-cosmic reality.
- linear and myopic, a tunnel vision.
- Lacks ability to perceive interconnection of all beings.

All of these characteristics are apt for the purpose of patriarchal controllers.

It is time that we feminist activists take the topic of calendar as a new locus of our day-to-day conscious interactions for both criticism and reconstruction. Feminists and pro-feminists, it appears, have brought attention to nearly all categories of patriarchy including the divine, religions, economics, politics, institutions, linguistics, cultural practices, literature and art, ideologies, philosophies, historiographies and mythographies but have neglected a critique of the calendar. While the patriarchal calendar orchestrates the infrastructures of patriarchy, it has been hardly held accountable. In my view, debunking a patriarchal calendar for what it does is the key to disempowering patriarchy as a whole. As it represents no one to be held accountable, a patriarchal calendar needs no one to disable it because it will wither by itself upon being brought up under the light of the Magoist Calendar. The Magoist calendric task, old in history, is what Magoism contributes to the world in our time, as it has been doing all the time.

Once for all, the Magoist Calendar rebuilds the consciousness of WE in S/HE in which all beings are found cognate. It is the sacred text of the Creatrix, the very emblem that reveals the way of humans and humans cultures. It holds the vision of the heaven and nirvana that even patriarchal religions propagate, WE/HERE/NOW. Through the Magoist Calendar, we experience the Reality of the Creatrix, WE/HERE/NOW.

HOW TO USE THE MAGO ALMANAC

The Magoist Calendar employs a 28 day monthly cycle identical throughout the 13 months (see “28 DAY MONTHLY CALENDAR”). The first month of a year, however, begins with one intercalary day that falls on the eve of New Year for all years. Every fourth year has another

intercalary day that fall on the eve of the first day of the 7th month (see “4 YEARS CALENDAR/1 LARGE CALENDAR”).

Years are counted as a cyclic unit of four years, which is called Large Calendar. I have charted 8 Large Calendars of 32 years (see “8 LARGE CALENDARS/32 YEARS”).

That said, the Mago Almanac will appear as the two types of booklets, Book A and Book B due to its Gregorian Calendar translation dates. The current booklet, Book A, includes calendric data of two years Year 1 and Year 2, the first two of the four years cyclic unit. Year 1 and Year 2 are exactly identical, when it comes to their Gregorian translations. In other words, one can use Book A for the years of 2018 and 2019 with the same Gregorian dates.

Book B will include data on Year 3 and Year 4 for the two years of 2020 and 2021 in the Gregorian Calendar. As Gregorian dates intermittently run every month throughout the year and every four years with one leap day added in the month of February, both Year 3 and Year 4 will need a separate translational chart for Gregorian translation dates. While Gregorian leap days are more complicated than just one additional day in February, they won’t interfere with Mago Almanac’s Gregorian translation system until the year 2100, when it skips the leap day.⁵

	Book A	Book B
Years	1, 2...	3, 4...
Common Era	2018, 2019 CE	2020, 2021 CE
Magoma Era	5915, 5916 ME	5917, 5918 ME

Because both the Magoist Calendar (365.25 days) and the Gregorian Calendar (365.242189 days) are of the solar calendar, their dates tend to coincide every four years. For example, Year 5 and 6 will share the same Gregorian dates as Year 1 and 2. This means Book A is useful not only for Year 1 and 2 but also Year 5 and 6. Likewise, Book B is not only for Year 3 and Year 4 but also Year 7 and Year 8. Such patterns will repeat until 2100. By such recurrence, Mago Almanac will remain useful

⁵ Note how the Gregorian Calendar keeps the leap year. A year that can be evenly divided by 4 has a leap year, meaning it has one extra day in February. However, if the year can be evenly divided by 100, it is NOT a leap year, unless the year is also evenly divisible by 400. Then it is a leap year.

throughout the coming years. Below is the chart of 12 years (3 Large Calendars) for Mago Almanac's two books.

	Book A	Book B
1st Large Calendar	Year 1 (2018 CE, 5915 ME)	Year 3 (2020 CE, 5917 ME)
	Year 2 (2019 CE, 5916 ME)	Year 4 (2021 CE, 5918 ME)
2 nd Large Calendar	Year 5 (2022 CE, 5919 ME)	Year 7 (2024 CE, 5921 ME)
	Year 6 (2023 CE, 5920 ME)	Year 8 (2025 CE, 5922 ME)
3rd Large Calendar	Year 9 (2026 CE, 5923 ME)	Year 11 (2028 CE, 5925 ME)
	Year 10 (2027 CE, 5924 ME)	Year 12 (2029 CE, 5926 ME)

Book A (Year 1 and Year 2) stands for the year of 2018 in the Gregorian Calendar (from December 17, 2017 till December 16, 2018) and the year of 2019 in the Gregorian Calendar (from December 17, 2018 till December 16, 2019).

Year 1 (5915 ME) begins on December 17, 2017, the one intercalary day that comes on the day before the New Year's Day. Its New Year's day on December 18, 2017 marks the new moon day in the first month of the winter solstice in the Northern Hemisphere.

Year 2 (5916 ME) will be the same as Year 1. It begins with the one intercalary day of December 17, 2018. Its New Year's day is December 18, 2018. However, it won't be the new moon day since the moon's phases are not exactly the same as the moon's motions for the coming years. For this reason and the Gregorian Calendar's intermittent dates involved in Book B, Mago Almanac plans to publish its yearly booklet.

Book A includes Moon Phases in UTC (Universal Time Coordinated) for the years of 2018 and 2019. The cycle of moon phases (the synodic period of about 29.5 days) will run on its own path in the Magoist Calendar is based on the moon's motions (the sidereal period of about 27.3 days).

Also this almanac includes 24 Seasonal Marks in the Korean Time for the years of 2018 and 2019. Among these 24 seasons demarcated based on the solar calendar are such eight seasonal marks as Yule,

Imbolc, Vernal Equinox, Beltane, Summer Solstice, Lammas, Autumnal Equinox, and Winter Solstice, whose hours vary according to the viewer location.

Last but not least, this almanac taps into the self-actualizing power of the calendar, which awakens its users to the Reality of the Creatrix. Its task is to be a user's guide to the Magoist Calendar, the Living Text of the Creatrix. A cause that is equipped with the self-realizing force is divine. Restoring the Magoist Calendar is a divine work to be accomplished by the power of the gynocentric 13 month calendar itself. Its applicability is left to the hand of users. One's own understanding of the gynocentric calendar will do the magic within herself/himself. One's intellectuality is the winder to one's spirituality. Individuals awakened by the Magoist Calendar will discover a sense of belong/direction/timing, not just to a particular society/place/time but to the inter-cosmic whole, WE/HERE/NOW. One may suddenly re-member her/his kinship with all others in an unexpected way. The consciousness of WE is not a destination arrived at a future time. It is HERE wherein we are born and live. In our consciousness of WE, there is no other time than NOW that we need to be. The consciousness of WE/HERE/NOW is a gift from the Creatrix, Mago, the knowing that saves us all. When/where divinity manifests, we KNOW that everything is given by HER. Our gratitude does the magic, it solaces, heals, and overcomes otherwise.

13 MARY DALY QUOTES

Each monthly calendar, headed by quotes from Mary Daly's *Wickedary*, has space for users to continue OUR Story.

1 **Elemental Rhythms** 1: rhythms displaying the infinite interplay of unity and diversity characteristic of Elemental phenomena such as tides, seasons, phases of the moon: TIDAL RHYTHMS

2: cadences and vibrations of the wordings of Websters, which are Be-Spoken in cosmic concordance

Background the Realm of Wild Reality; the Homeland of women's Selves and of all other Others; the Time/Space where auras of plants, planets, stars, animals and all Other animate beings connect.

2 **New Space** Space on the Boundary of patriarchal institutions; Space created by women which provides real alternatives to the archetypal roles of fatherland; Space in which women Realize Power of Presence

New Time Time on the Boundary of patriarchal time; women's Life-

Time; Time in which the past is changed and Archaic Futures are Realized

3 **Archaic Time** Original Creative Time, beyond the stifling grasp of archetypal molds and measures; the measure of Original Motion/E-Motion/Movement

Archespheres the Realm of true beginnings, where Shrews shrink alienating archetypes and Unforget Archaic Origins, uncovering the Archimage, the Original Witch within

4 **Re-calling** 1: persistent/insistent Calling of the Wild; recurring invitation to Realms of Deep Memory

2: Active Unforgetting of participation in Be-ing; Re-membering and giving voice to Original powers, intuitions, memories

5 **Courage to live** The Courage to refuse inclusion in the State of the Living Dead, to break out from the deadforms of archetypal deadtime, to take leap after leap of Living Faith; Fiercely Biophilic Courage

6 **Elemental Spirits** Spirits/Angels/Demons manifesting the essential intelligence of spirit/matter; Intelligences ensouling the stars, animating the processes of earth, air, fire, water, enspiriting the sounds that are the Elements of words, connecting words with the earth, air, fire, water and with the sun, moon, planets, stars

7 **Tidal** Characterized by cosmic interconnections and rhythms; Elemental; Wild

Tidal Memory Memory of the Deep Background, characterized by Tidal Rhythms of Re-membering: ELEMENTAL MEMORY

Tidal Time Elemental Time, beyond the clocking/clacking of clonedom; Wild Time; Time that cannot be grasped by the tidily mandated world; Time of Wicked Inspiration/Genius

8 **Wild** The vast Realm of Reality outside the panoramic world view constructed by the bores and necrophiliacs of patriarchy; true Homeland of all Elemental be-ing, characterized by diversity, wonder, joy, beauty, Metamorphic Movement and Spirit

9 **Biophilic Bonding** 1: the Lusty combining of Elemental forces among Others

2: the uniting of Life-Loving women in Hopping/hoping harmony

10 **Metabeing** Realms of active participation in Powers of Be-ing; State of Ecstasy

11 **Re-memembering** 1: Re-calling the Original intuition of integrity healing the dismembered Self – the Goddess within women; Re-calling the Primordial connections/conversations among women, animals, and other Elemental beings

2: Realizing the power to See and to Spell out connections among apparently disparate phenomena: Spinning, Creating

12 **Powers of Be-ing** Be-ing the Verb, understood in multiple and diverse manifestations, e.g., Knowing, Creating, Loving, Unfolding – and through diverse Metaphors – e.g. the Fates, Chaning Women (Eastan Atlehi, Creatrix of the Navaho People), Shekhina (female divine presence in Hebrew lore)

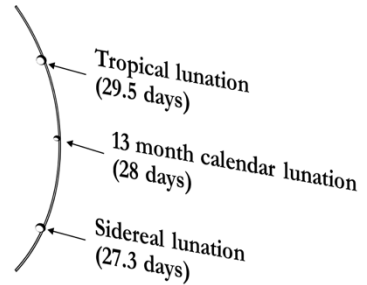
13 *Thirteen* represents the Other Hour, beyond the direction of disaster. It signals the Presence of the Otherworld – Metamorphospheres – True Homeland of all Hags, Crones, Furies, Furrries and Other Friends. It represents the Realm of Wild Reality, the Background, the Time/Space when/where auras of plants, planets, stars, animals, and all truly animate be-ing connect. It points to Living Worlds utterly foreign to foolocracy – Worlds that are Eccentric, Erratic, Odd, Queer, Quaint, Outlandish, Weird.

POSTSCRIPT

Volume 3 (equivalent to the Gregorian year 2020) is published to mark Year 3 (5917 Magoma Era). The reconstructed Magoist Calendar's first lunation began on the new moon day before Winter Solstice in the Northern Hemisphere, which fell on December 18th, 2017. Put differently, we set the New Year Day of Year 1 or 5915 Magoma Era on Dec. 18, 2017. Year 2 or 5916 Magoma Era marked New Year on the same day, Dec. 18, 2018 but the moon phase was 72.4% visible (Waxing Gibbous) USA. Likewise, Year 3 marks New Year on Dec. 18, 2019 with the moon phase 59% visible (Last Quarter).

	Year 1	Year 2	Year 3
New Year	12/18/2017	12/18/2018	12/18/2019
Moon Phase	New Moon	72.4% visible Waxing Gibbous	59% visible Last Quarter

This happens because the lunar phase that we see from the Earth is based on the tropical/solar time (about 29.5 days), whereas that of the 13 moon calendar is based on the sidereal time (about 27.3 days). We on the Earth need to wait 2.2 more days to see the same phase of the moon in the space (see the figure). In the 13 Month Calendar that sets one lunation as 28 days, the moon phase will recur about



[Lunations]

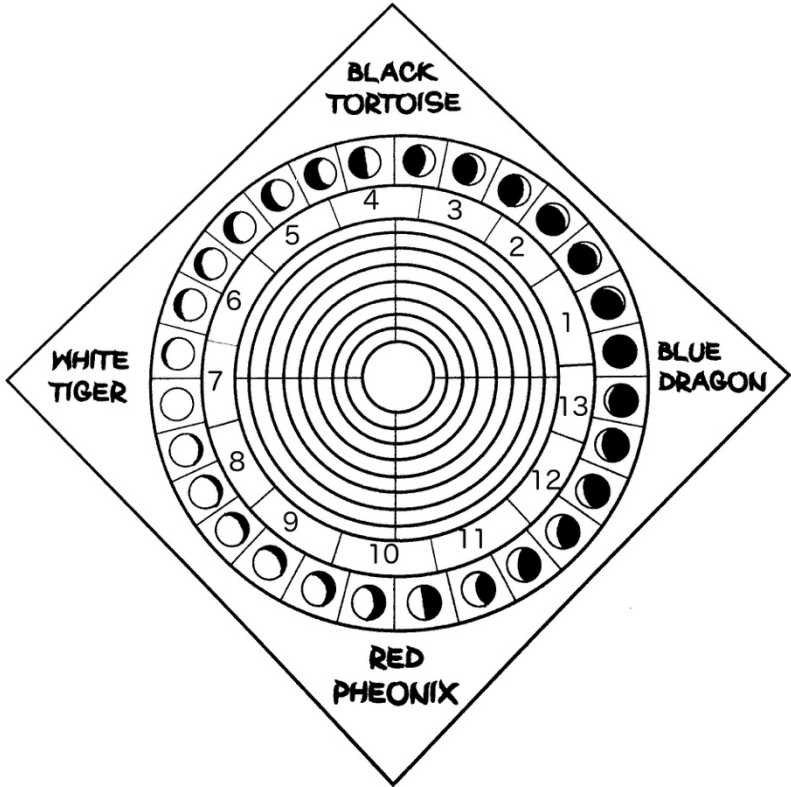
1.5 days later than the cycle of 28 days. To see how this is related with one’s menstrual cycle, please see the Lunar-Menstrual Chart for free download at Mago Bookstore (see the page “Mago Almanac: 13 Month 28 Day Calendar Year 3”) <https://www.magobooks.com/> or *Mago Almanac 13 Month 28 Day Calendar, Planner for Personal Journey, Year 4* (forthcoming in 2020 by Mago Books). Volume 4 will herald the birth of its workbook, *Mago Almanac 13 Month 28 Day Calendar, Planner for Personal Journey Year 4*, which includes the weekly planner and other resources.

If you reside in the Southern Hemisphere, please use the Southern Version of *Mago Almanac* and its *Planner*. The Magoist Calendar is applied to anyone on the planet. Nonetheless, Mago Almanac and its Planner will have to be revised in the part of Gregorian dates for Southerners. In the Southern Hemisphere, the New Year day begins on the new moon of the Winter Solstice month whose Gregorian date falls on in June not December.

PART I

13 MONTH/28 DAY CALENDAR BASICS

- 28 CONSTELLATIONS: 13 MONTH 28 DAY LUNAR-GYNO CALENDAR
- 28 DAY MONTHLY CALENDAR
- 4 YEAR CALENDAR/1 LARGE CALENDAR
- 8 LARGE CALENDARS/32 YEARS
- MOON PHASES
- 24 SEASONAL MARKS INCLUDING 8 SEASONAL MARKS



The chart of 28 Constellations reflects the 28 day (4 weeks represented by four mystical animals) and 13 month calendar.

9 center circles symbolize the Nine Mago pantheon. Moon revolves from East to North, to West, and to South. Drawing by Anna Tzanova.

28 DAY MONTHLY CALENDAR

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

Every Year and Every Four Years

(One intercalary or leap day falls on the before the New Year's day in the
 1st winter solstice month. Another
 intercalary or leap day falls on the day before the 1st day of the 7th summer
 solstice month.)

Leap Day						
SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

4 YEARS CALENDAR or 1 LARGE CALENDAR

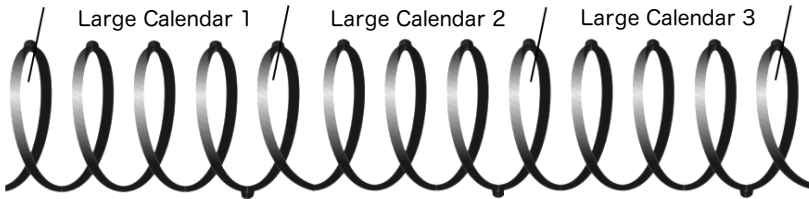
(Leap days are outside the 13 month 28 day scheme.)

Year 1 5915 (2017-8)	Year 2 5916 (2018-9)	Year 3 5917 (2019-20)	Year 4 5918 (2020-1)
Leap Day	Leap Day	Leap Day	Leap Day
1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
			Leap Day
7	7	7	7
8	8	8	8
9	9	9	9
10	10	10	10
11	11	11	11
12	12	12	12
13	13	13	13

LARGE CALENDARS/32 YEARS

(Magoma Era years corresponding to Gregorian CE years)

	Year 1 Group	Year 2 Group	Year 3 Group	Year 4 Group
Large Calendar 1	5915 (2018)	5916 (2019)	5917 (2020)	5918 (2021)
Large Calendar 2	5919 (2022)	5920 (2023)	5921 (2024)	5922 (2025)
Large Calendar 3	5923 (2026)	5924 (2027)	5925 (2028)	5926 (2029)
Large Calendar 4	5927 (2030)	5928 (2031)	5929 (2032)	5930 (2033)
Large Calendar 5	5931 (2034)	5932 (2035)	5933 (2036)	5934 (2037)
Large Calendar 6	5935 (2038)	5936 (2039)	5937 (2040)	5938 (2041)
Large Calendar 7	5939 (2042)	5940 (2043)	5941 (2044)	5942 (2045)
Large Calendar 8	5943 (2046)	5944 (2047)	5945 (2048)	5946 (2049)



MOON PHASES (UTC 2019 & 2020)

2019				2020			
New Moon	First Quarter	Full Moon	Third Quarter	New Moon	First Quarter	Full Moon	Third Quarter
Jan 6	Jan 14	Jan 21	Jan 27		Jan 3	Jan 10	Jan 17
Feb 4	Feb 12	Feb 19	Feb 26	Jan 24	Feb 2	Feb 9	Feb 15
Mar 6	Mar 14	Mar 21	Mar 28	Feb 23	Mar 2	Mar 9	Mar 16
Apr 5	Apr 12	Apr 19	Apr 26	Mar 24	Apr 1	Apr 8	Apr 14
May 4	May 12	May 18	May 26	April 23	Apr 30	May 7	May 14
Jun 3	Jun 10	Jun 17	Jun 25	May 22	May 30	Jun 5	Jun 13
Jul 2	Jul 9	Jul 16	Jul 25	Jun 21	Jun 28	Jul 5	Jul 12
Aug 1	Aug 7	Aug 15	Aug 23	Jul 20	Jul 27	Aug 3	Aug 11
Aug 30	Sep 6	Sep 14	Sep 22	Aug 19	Aug 25	Sep 2	Sep 10
Sep 28	Oct 5	Oct 13	Oct 21	Sep 17	Sep 24	Oct 1	Oct 10
Oct 28	Oct 4	Nov 12	Nov 19	Oct 16	Oct 23	Oct 31	Nov 8
Nov 26	Dec 4	Dec 12	Dec 19	Nov 15	Nov 22	Nov 30	Dec 8
Dec 26				Dec 14	Dec 21	Dec 30	

24 SEASONAL MARKS

(Gregorian: UTC+9 KOREAN TIME)

24 Seasons	Gregorian		Season Names
	2019	2020	
1/24	12/22/2018	12/22/2019	Dongji (冬至 Winter Solstice)
2/24	01/06	01/06	Sohan (小寒 Little chill)
3/24	01/20	01/20	Daehan (大寒 Great chill)
4/24	02/04	02/04	Ipchun (立春 Entering Spring or Imbolc)
5/24	02/19	02/19	Usu (雨水 Ice turned water)
6/24	03/06	03/06	Gyeongchip (驚蟄 Animals awake from hibernation)
7/24	03/21	03/21	Chunbun (春分 Spring Equinox)
8/24	04/05	04/05	Cheongmyeong (清明 Sky clears)
9/24	04/20	04/20	Goku (穀雨 Rain raises grains)
10/24	05/06	05/06	Ipha (立夏 Entering Summer or Samhain)
11/24	05/21	05/21	Soman (小滿 Things grow)
12/24	06/06	06/06	Mangjong (芒種 Rice planting time)
13/24	06/22	06/22	Haji (夏至 Summer Solstice)
14/24	07/07	07/07	Soseo (小暑 Little heat)
15/24	07/23	07/23	Daeseo (大暑 Great heat)
16/24	08/07	08/08	Ipchu (立秋 Entering Fall or Lammás)
17/24	08/23	08/23	Cheoseo (處暑 Heat declines)
18/24	09/08	09/08	Baengno (白露 Dew comes)
19/24	09/23	09/23	Chubun (秋分 Equinox)
20/24	10/8	10/8	Hanno (寒露 Cold dew comes)
21/24	10/24	10/24	Sanggang (霜降 Frost comes)
22/24	11/08	11/08	Ipdong (立冬 Entering Winter or Samhain)
23/24	11/22	11/22	Soseol (小雪 Little snow)
24/24	12/07	12/07	Daeseol (大雪 Great snow)

Year 3 (5917 Magoma Era)
Moons and Seasons on Magoist Calendar Dates

Moon	Moon Phases		24 Seasons
	New Moon	Full Moon	
1	9	24	1/24: 5, 2/24: 20
2	10	26	3/24: 6, 4/24: 21
3	12	27	5/24: 8, 6/24: 23
4	14	-	7/24: 10, 8/24: 25
5	16	1	9/24: 12, 10/24: 28
6	17	2	11/24: 15
7	19	3	12/24: 3, 13/24: 19
8	20	5	14/24: 7, 15/24: 22
9	22	6	16/24: 10, 17/24: 26
10	23	8	18/24: 13, 19/24: 28
11	24	9	20/24: 16
12	26	11	21/24: 3, 22/24: 18
13	27	13	23/24: 5, 24/24: 20

PART II
13 MONTH /28 DAY
CALENDAR

HOW TO VIEW THE MONTHLY CALENDAR

Names of the weekdays	SUN	MOON	MAR	MER	JUP	VEN	SAT
Magoist dates	1	2	3	4	5 1/24	6	7
Gregorian dates	12/18	12/19	12/20	12/21	12/22	12/23	12/24
● New Moon ○ Full Moon	8	9 ●	10	11	12	13	14
1/24 The first of 24 Seasonal Marks	12/25	12/26	12/27	12/28	12/29	12/30	12/31
2/24 The second of 24 Seasonal Marks	15	16	17	18	19 2/24	20	21
	1/1	½	1/3	1/4	1/5	1/6	1/7
	22	23	24 ○	25	26	27	28
	1/8	1/9	1/10	1/11	1/12	1/13	1/14

1ST MONTH

Leap Day 12/17/2019						
SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5 1/24	6	7
12/18	12/19	12/20	12/21	12/22	12/23	12/24
8	9 ●	10	11	12	13	14
12/25	12/26	12/27	12/28	12/29	12/30	12/31
15	16	17	18	19	20 2/24	21
1/1	1/2	1/3	1/4	1/5	1/6	1/7
22	23	24 ○	25	26	27	28
1/8	1/9	1/10	1/11	1/12	1/13	1/14

Mary Daly Quotes

- Elemental Rhythms** 1: rhythms displaying the infinite interplay of unity and diversity characteristic of Elemental phenomena such as tides, seasons, phases of the moon: TIDAL RHYTHMS
- 2: cadences and vibrations of the wordings of Websters, which are Be-
Spoken in cosmic concordance
- Background** the Realm of Wild Reality; the Homeland of women's Selves and of all other Others; the Time/Space where auras of plants, planets, stars, animals and all Other animate beings connect

2ND MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6 3/24	7
1/15	1/16	1/17	1/18	1/19	1/20	1/21
8	9	10 ●	11	12	13	14
1/22	1/23	1/24	1/25	1/26	1/27	1/28
15	16	17	18	19	20	21 4/24
1/29	1/30	1/31	2/1	2/2	2/3	2/4
22	23	24	25	26 ○	27	28
2/5	2/6	2/7	2/8	2/9	2/10	2/11

Mary Daly Quotes

New Space Space on the Boundary of patriarchal institutions; Space created by women which provides real alternatives to the archetypal roles of fatherland; Space in which women Realize Power of Presence.

New Time Time on the Boundary of patriarchal time; women's Life-Time; Time in which the past is changed and Archaic Futures are Realized

3RD MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6	7
2/12	2/13	2/14	2/15	2/16	2/17	2/18
8 5/24	9	10	11	12 ●	13	14
2/19	2/20	2/21	2/22	2/23	2/24	2/25
15	16	17	18	19	20	21
2/26	2/27	2/28	2/29	3/1	3/2	3/3
22	23	24 6/24	25	26	27 ○	28
3/4	3/5	3/6	3/7	3/8	3/9	3/10

Mary Daly Quotes

Archaic Time Original Creative Time, beyond the stifling grasp of archetypal molds and measures; the measure of Original Motion/E-Motion/Movement

Archespheres the Realm of true beginnings, where Shrews shrink alienating archetypes and Unforget Archaic Origins, uncovering the Archimage, the Original Witch within

4TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6	7
3/11	3/12	3/13	3/14	3/15	3/16	3/17
8	9	10	11 7/24	12	13	14 ●
3/18	3/19	3/20	3/21	3/22	3/23	3/24
15	16	17	18	19	20	21
3/25	3/26	3/27	3/28	3/29	3/30	3/31
22	23	24	25	26 8/24	27	28
4/1	4/2	4/3	4/4	4/5	4/6	4/7

Mary Daly Quotes

- Re-calling** 1: persistent/insistent Calling of the Wild; recurring invitation to Realms of Deep Memory
- 2: Active Unforgetting of participation in Be-ing; Re-membering and giving voice to Original powers, intuitions, memories

5TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1 ○	2	3	4	5	6	7
4/8	4/9	4/10	4/11	4/12	4/13	4/14
8	9	10	11	12	13 9/24	14
4/15	4/16	4/17	4/18	4/19	4/20	4/21
15	16 ●	17	18	19	20	21
4/22	4/23	4/24	4/25	4/26	4/27	4/28
22	23	24	25	26	27	28
4/29	4/30	5/1	5/2	5/3	5/4	5/5

Mary Daly Quotes

Courage to live The Courage to refuse inclusion in the State of the Living Dead, to break out from the deadforms of archetypal deadtime, to take leap after leap of Living Faith; Fiercely Biophilic Courage

6TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1 10/24	2 ○	3	4	5	6	7
5/6	5/7	5/8	5/9	5/10	5/11	5/12
8	9	10	11	12	13	14
5/13	5/14	5/15	5/16	5/17	5/18	5/19
15	16 11/24	17 ●	18	19	20	21
5/20	5/21	5/22	5/23	5/24	5/25	5/26
22	23	24	25	26	27	28
5/27	5/28	5/29	5/30	5/31	6/1	6/2

Mary Daly Quotes

Elemental Spirits Spirits/Angels/Demons manifesting the essential intelligence of spirit/matter; Intelligences ensouling the stars, animating the processes of earth, air, fire, water, enspiriting the sounds that are the Elements of words, connecting words with the earth, air, fire, water and with the sun, moon, planets, stars

7TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3 ○	4 12/24	5	6	7
6/3	6/4	6/5	6/6	6/7	6/8	6/9
8	9	10	11	12	13	14
6/10	6/11	6/12	6/13	6/14	6/15	6/16
15	16	17	18	19 ●	20 13/24	21
6/17	6/18	6/19	6/20	6/21	6/22	6/23
22	23	24	25	26	27	28
6/24	6/25	6/26	6/27	6/28	6/29	6/30

Mary Daly Quotes

Tidal characterized by cosmic interconnections and rhythms;
Elemental; Wild

Tidal Memory Memory of the Deep Background, characterized by
Tidal Rhythms of Re-membering: ELEMENTAL MEMORY

Tidal Time Elemental Time, beyond the clocking/clacking of
clonedom; Wild Time; Time that cannot be grasped by the tidily man-
dated world; Time of Wicked Inspiration/Genius

8TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5 ○	6	7 14/24
7/1	7/2	7/3	7/4	7/5	7/6	7/7
8	9	10	11	12	13	14
7/8	7/9	7/10	7/11	7/12	7/13	7/14
15	16	17	18	19	20 ●	21
7/15	7/16	7/17	7/18	7/19	7/20	7/21
22	23 15/24	24	25	26	27	28
7/22	7/23	7/24	7/25	7/26	7/27	7/28

Mary Daly Quotes

Wild The vast Realm of Reality outside the panoramic world view constructed by the bores and necrophiliacs of patriarchy; true Homeland of all Elemental be-ing, characterized by diversity, wonder, joy, beauty, Metamorphic Movement and Spirit

9TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6 ○	7
7/29	7/30	7/31	8/1	8/2	8/3	8/4
8	9	10	11 16/24	12	13	14
8/5	8/6	8/7	8/8	8/9	8/10	8/11
15	16	17	18	19	20	21
8/12	8/13	8/14	8/15	8/16	8/17	8/18
22 ●	23	24	25	26 17/24	27	28
8/19	8/20	8/21	8/22	8/23	8/24	8/25

Mary Daly Quotes

Biophilic Bonding 1: the Lusty combining of Elemental forces
among Others

2: the uniting of Life-Loving women in Hopping/hoping harmony

10TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5	6	7
8/26	8/27	8/28	8/29	8/30	8/31	9/1
8 ◦	9	10	11	12	13	14 18/24
9/2	9/3	9/4	9/5	9/6	9/7	9/8
15	16	17	18	19	20	21
9/9	9/10	9/11	9/12	9/13	9/14	9/15
22	23 ●	24	25	26	27	28
9/16	9/17	9/18	9/19	9/20	9/21	9/22

Mary Daly Quotes:

Metabeing Realms of active participation in Powers of Be-ing; State of Ecstasy

11TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1 19/24	2	3	4	5	6	7
9/23	9/24	9/25	9/26	9/27	9/28	9/29
8	9 ○	10	11	12	13	14
9/30	10/1	10/2	10/3	10/4	10/5	10/6
15	16 20/14	17	18	19	20	21
10/7	10/8	10/9	10/10	10/11	10/12	10/13
22	23	24 ●	25	26	27	28
10/14	10/15	10/16	10/17	10/18	10/19	10/20

Mary Daly Quotes

- Re-membering** 1: Re-calling the Original intuition of integrity healing the dismembered Self – the Goddess within women; Re-calling the Primordial connections/conversations among women, animals, and other Elemental beings
- 2: Realizing the power to See and to Spell out connections among apparently disparate phenomena: Spinning, Creating

12TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4 21/24	5	6	7
10/21	10/22	10/23	10/24	10/25	10/26	10/27
8	9	10	11 ○	12	13	14
10/28	10/29	10/30	10/31	11/1	11/2	11/3
15	16	17	18	19 22/24	20	21
11/4	11/5	11/6	11/7	11/8	11/9	11/10
22	23	24	25	26 ●	27	28
11/11	11/12	11/13	11/14	11/15	11/16	11/17

Mary Daly Quotes

Powers of Be-ing Be-ing the Verb, understood in multiple and diverse manifestations, e.g., Knowing, Creating, Loving, Unfolding – and through diverse Metaphors – e.g. the Fates, Channing Women (Eastan Atlehi, Creatrix of the Navaho People), Shekhina (female divine presence in Hebrew lore)

13TH MONTH

SUN	MOON	MAR	MER	JUP	VEN	SAT
1	2	3	4	5 23/24	6	7
11/18	11/19	11/20	11/21	11/22	11/23	11/24
8	9	10	11	12	13 ○	14
11/25	11/26	11/27	11/28	11/29	11/30	12/1
15	16	17	18	19	20 24/24	21
12/2	12/3	12/4	12/5	12/6	12/7	12/8
22	23	24	25	26	27 ●	28
12/7	12/10	12/11	12/12	12/13	12/14	12/15

Mary Daly Quotes:

Thirteen represents the Other Hour, beyond the direction of disaster. It signals the Presence of the Otherworld – Metamorphospheres – True Homeland of all Hags, Crones, Furies, Furrries and Other Friends. It represents the Realm of Wild Reality, the Background, the Time/Space when/where auras of plants, planets, stars, animals, and all truly animate be-ing connect. It points to Living Worlds utterly foreign to foolocracy – Worlds that are Eccentric, Erratic, Odd, Queer, Quaint, Outlandish, Weird.

PART III
INTRODUCING THE
MAGOIST CALENDAR:
ORIGINAL BLESSING OF THE
WOMB TIME

INTRODUCING THE MAGOIST CALENDAR: ORIGINAL BLESSING OF THE WOMB TIME¹

“*Thirteen* Spells Doom to the would-be doomers. It signals the release of the Doomsday Wolf that Fates/Norns had hitherto restrained. It spells awakening of Memory, of Metamemory, the Self-unveiling of Metamysterious Crones, whose Eye-Bites snap the chains of fettered Time.” Mary Daly, from *Websters’ First New Intergalactic Wickedary of the English Language*

Unlike the patriarchal calendar that marks a linearly-structured dismembered time, the Magoist Calendar or Magoist Dalryeok² captures the conjunction of spiraling times that visualizes the interconnection of all beings. The Magoist Calendar restores the original meaning of the calendar: The calendar is the TEXT given by the Creatrix, Mago, which encrypts the cosmogonic rhythms of nature and maps out the way of human/woman beings together with all in their surroundings. In a narrow sense, it refers a chart that schematizes the TEXT of the Creatrix into interconnected cyclic and rhythmic time units. The calendar is ultimately not only salvific but also the very emblem of salvation. It is revelatory and sacred by definition. The very formation of the Magoist Calendar presupposes the following: (1) All (including humans) in the universe is in order and harmony, an embodiment of sonic numerology. (2) Time is cyclic and rhythmic caused by the songs/dances of celestial

¹ A slightly different version of this essay is included in *Celebrating Seasons of the Goddess* (Mago Books, 2017). Its footnotes and table styles vary from the latter.

² The Magoist Calendar builds on its old Magoist meaning known among Koreans. In it, the the word, “calendar” means Dalryeok (달력 the moon-time keeping). The root, Dal, refers to the moon and month, both of which are related with menstruation. Thus, I use “the Magoist Calendar” interchangeably with “the Magoist Dalryeok.” The English word, Calendar, originates from the Latin word, *Calends*, referring to the first day of the month in the account book when debts were collected according to the Roman Calendar. Its etymology conveys the materialist worldview and therefore is inappropriate for the implication of time as a whole. Considering such, I use the word, calendar, provisionally for the lack of a better word in the English language.

bodies including the earth, the moon, and the sun. And (3) All beings are found kindred in the Mago Time of NOW. The Magoist Calendar is time-proven, marking the very onset of human/woman intelligence for its origin.

Charting the times and seasons of NOW (the Mago Time) relative to the far distant stars (the sidereal time), the Magoist Calendar encodes the ecstatic nature of WE/HERE/NOW, the Reality of the Creatrix. As a luni-gyno-solar calendar, it unfolds the intergalactic standard time of NOW for WE in HERE, in which all beings are born and partake. By “luni-gyno-solar” I mean “of the 28 days, the synchronous cycle of the moon and women that determines 13 months of a year and 7 days of a week.” It refers to the gynocentric calendar in which the lunar cycle synchronizes with the menstrual cycle. Unlike the patriarchal lunisolar calendar, the lunar 29.5 day synodic cycle, which determines the annual 12 months, the Magoist Calendar takes on the 28 day lunar sidereal cycle synchronized with women’s menstruation (luni-gyno), which determines the annual 13 months (solar). The 28 day, 13 month, 7 day interplay orchestrated by Nine Numerology stands as a building block of the inter-cosmic time.

The most prominent feature of the Magoist Calendar lies in its regularity and cyclicity embedded in the 28-day, 13-month scheme. One year comprises 13 months (364 days) with one intercalary day annually (365 days) and another one day in every fourth year (366 days). One month comprises 28 days, which is dovetailed with four weeks of seven days. Issued from the spiraling motion of the celestial bodies (HERE), the Mago Time (NOW) is structured as the spiral of multi-layered subspirals, centrifugally and centripetally. In short, it is an embodiment of nine numerology, systemic and balanced. For example, one year is made of 13 monthly spirals or 52 weekly spirals. Each of its 13 monthly spirals is made of 4 spirals of 7 days (28 days). Each of its 4 weekly spirals is made of 7 spirals of one day (7 days). Centrifugally, the Little calendar comprises a one year cycle, whereas the Medium Calendar is a two year cycle and the Large Calendar is a four year cycle. Four hundred Large Calendars make 1,600 years (4 x 400).

Regularity is the key to the gynocentric inter-cosmic calendar. Calendric regularity or rhythm is derived from the regular motion of celestial bodies. The very formation of the standard intergalactic time (sidereal time) presupposes the regularity of the celestial bodies in their cyclic motions. Patriarchal calendars, which were invented to abolish the 28-13 interplay, fail the regularity test. They are characterized by an

irregular number of monthly days in annual 12 months, which results in an inefficient way of adding extra days for intercalation. For example, the Sinocentric lunisolar calendar has 29 or 30 days in a month and needs 11 extra days in a year. The Gregorian Calendar, although it minimizes intercalation into one extra day in every four years, is based on the intermittent length of the month (28, 29, 30, or 31 days). The irregularity of a month implies the irregular motion of the celestial bodies, which proves the 12 months calendar to be numerologically unfit. The 12 months calendar self-contracts to the very definition of calendar; the calendar presupposes that the universe is in order and harmony. On the contrary, the Magoist Calendar is built on the regularity of a monthly 28 days and an annual 13 months. Consequently, the 7 day week scheme runs 4 regular cycles in a month. Thus, each day of a week is matched with a certain weekday within a week and throughout the four weeks of a month. For example, the first is always Sunday and the second is always Monday. That is how we arrive at the 13th Friday. And the Magoist Calendar requires, for intercalation, one intercalary day annually (365 days) and another one intercalary day every four years (366 days), which are considered outside the 28-13 cogwheel of a yearly time.

It is a mistake to think that the patriarchal calendar is as symmetrical as the gynocentric calendar. Patriarchal calendars deviate from the 28 day and 13 month system to an irregular number of days (28, 29, 30, or 31) and 12 months. However, they can't completely evade the gynocentric calendar. In order to self-impose as calendar, a patriarchal calendar employs an illusion of regularity. With the irregular number of monthly days throughout the year, a patriarchal calendar *fakes* its regularity by borrowing the weekly cycle of 7 days from the 28-13-7 scheme of the gynocentric calendar. Its regularity is pretense. For the 7 day cycle works only with the rhythm of 28 days (7×4). Patriarchal calendars prove to be a mutation of the gynocentric calendar. Put differently, that is how the Magoist Calendar continues to be made manifest through all calendars including patriarchal ones.

BACKGROUND INFORMATION

For this essay, I provide a translation and commentary of the Budoji's chapter dedicated to the explication of the Magoist Calendar. I have discussed elsewhere in detail the Budoji (Epic of the Emblem City), the primary text of Magoism.³ For the purpose of this essay, suffice it to say

³ For more discussion on the Budoji, see Helen Hye-Sook Hwang, *The*

that the Budoji, alleged to have been written in the late 4th or early 5th century of Silla Korea (57 BCE-935 CE), expounds the Magoist Calendar to warn against the establishment of the Chinese 29.5 day lunar calendar, which marked the onset of a patriarchal rule in the third millennium BCE.

How old is the Magoist Calendar, the luni-gyno-solar calendar? That question assumes the idea that the onset of the gynocentric calendar can be marked within a linearly charted chronology, the patriarchal time. What if the gynocentric calendar can't be marked within the patriarchal time? Questioning the origin of the gynocentric calendar is no matter of how old it actually is but a matter of reorienting one's understanding of patriarchal chronology as well as time. For, on the one hand, the gynocentric calendar marks a cyclic and rhythmic time that can't be contained within the patriarchal time. On the other hand, that is because the very existence of the gynocentric calendar presupposes an entirely differently concept of time, the Womb Time, the Time of the Creatrix, which is ever-present (HERE/NOW) and all-inclusive (WE). The Womb Time is an embodied time that can't be separated from its measurer who is the very scale of time. Its origin can be traced to the collective consciousness of ancient people, the oldest archive of human affairs. According to the Budoji, the Magoist Calendar originates from the establishment of the paradisiacal community of Mago Stronghold, a mythic history remembered in the collective mind of Old Magoists. In other words, the origin of the gynocentric calendar dates back to the human memory of the primordial home of the Mago Clan.⁴ Human cultures began by inheriting divine intelligence possessed by primordial Magoists, the residents of Mago Stronghold. A new invention comes about as a timely reification of the female principle that runs through the Magoist Cosmogony. And all cultural apparatuses are an innovation of older ones in one way or another. Doubtless that the Magoist Calendar is likely to be an innovation of the older 13 month calendar. Barbara Mor and Monica Sjoon in *The Great Cosmic Mother: Rediscovering the Religion of the Earth* tap into the evolutionary nature of a gynocentric invention, the moon calendar. Noting the engraved rocks dating from 300,000 BCE as time-markers, they draw that women as birthers were the primary

Mago Way: Re-discovering Mago, the Great Goddess from East Asia (Mago Books, 2015), 64-6.

⁴ The Mago Clan refers to the community of Mago's divine and human descendants. See Hwang, *Mago Way*, 69-81.

inventors of the luni-centric calendar. According to them, the calendar system has undergone the process of refinement by the hand of women from the Paleolithic to the Neolithic and thereafter.⁵

The Magoist Calendar that this essay expounds possibly dates back to the time of Danguk (ca. 3898 BCE-ca. 2333 BCE), the second oldest confederacy of nine sub-states in the mytho-history of Old Magoism.⁶ The Magoist Calendar was likely to be one of the monumental technologies of Sinsi (Divine Exporium) civilization attributed to Goma. Goma is the under-represented Goddess of pre-patriarchal East Asia/Old Magoist Korea who deserves to be known for her innovation of Old Magoism and the spread of the Nine Goddess symbolism across cultures of the pre-patriarchal ancient world. In fact, the Seven Constellations Calendar (七星曆 Chilseong-ryeok), the 7 day weekly calendar (a centripetal sub-calendar of the 28 day, 13 month calendar) that comprises the basic cyclic scheme of the Magoist Calendar, is known to have been created by Seonin Jabu (紫府仙人)⁷ in circa 2,700 BCE.⁸ The calendric continuity found in today's calendars (including 12 months calendars) have been extant about 4,700 years. Derived from its matrix, the 28 Constellations, also known as the 28 Mansions of the Moon, the Seven Constellations Calendar stands as a unit of the 28-13-7 scheme of the Magoist Calendar.

Can a gynocentric consciousness co-exist with a logical mind? The Magoist Calendar demonstrates a gynocentric consciousness that is organically logical. Its mathematical mind reflects nature's interconnectedness that supports the life force in all beings. To say that the gynocentric mathematical mind is no less scientific than the patriarchal counterpart is misleading. For it is asymmetrical with the latter, which is solipsistic, directionless, and off-balance. Barbara Mor and Monica Sjoö describe the gynocentric thought process as follows:

⁵ Monica Sjoö and Barbara Mor, *The Great Cosmic Mother: Rediscovering the Religion of the Earth* (San Francisco: Harper Collins, 1987), 146.

⁶ Hwang (2015), 76-81.

⁷ Seonin is an honorary title, equivalent to Sinseon (Immortal), given to a person who perfected the Way of Heaven/Mago.

⁸ Seoin Jabu is the figure during the period Danguk, teacher of Yellow Emperor of ancient China, at the time of circa 2,700 BCE. Seungguk Im, trans, *Handan Gogi*, Taeback Ilsa, Samhan gwangyeong bongi, 198.

It is not far-fetched to think women invented symbolic and abstract notation, observational science and early mathematics. Early woman's thought process (early man's too) were still organic, still rooted in nature and practical experience – not alienated or born of a desire to “conquer Nature.” Organic rational thought emerged from a desire to cooperate with the natural world, and from a real integral observance of the needs and rhythms of the personal self and the human community. It also emerged from a mind free of the inhabitations, blocks, and dogmas imposed by later patriarchal religions and cultures.⁹

Precisely, the gynocentric mind that operates in the Magoist Calendar manifests itself as numerology. Far from being an abstract notion disconnected from the material world, numerology is the very principle that shapes the physical world. Mor and Sjoö also recognize the innate nature of numerology in the universe as following:

Geometry and the human image were originally two expressions of the same divine image – the body of the universe. Number emerges from sensory matter. To the ancients, number was always founded in real and concrete human experience, and did not possess abstract universality, or “objectivity” ... Pythagoras, like mathematicians after him, came to believe that mathematics is not just a language describing Nature, but is inherent in nature. “All things are numbers.” “Numbers are the first principle, indeed the very elements of the things of Nature.”¹⁰

A numerological explication severed from its bodily/physical manifestation is misled/misleading at best. Judy Grahn in *Blood, Bread, and Roses: How Menstruation Created the World* observes that time and number were kept and measured by menstruating women in indigenous cultures around the world. Noting that the menstruant is the very embodiment of time and number through whom all other beings are related and measured, Grahn writes:

The menstruant kept time with her seclusions, and women kept number on their bodies. They taught us what time it is, and how to

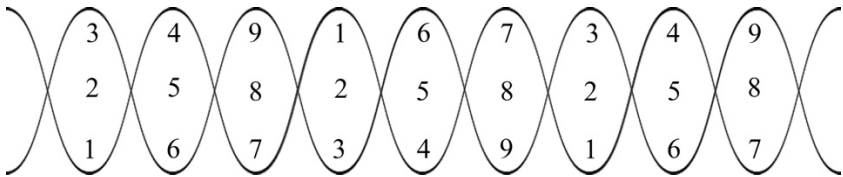
⁹ Monica Sjoö and Barbara Mor, *Great Cosmic Mother*, 146.

¹⁰ *Ibid.*, 147.

think proportionately; they taught us how to connect events together, to add them up. They taught us the power of the essential metaphor implicit in the connective word, “and.” They also taught us where in the world we are.¹¹

Representing the gynocentric consciousness, the Magoist Calendar may be called a cultural/astronomical/religious expression of Nine Numerology. Undergirded by Nine Numerology, the Magoist Calendar bedazzles with its multi-faceted qualities of precision, complexity, and sophistication. The following is a brief explication of Nine Numerology. In Nine Numerology, all numbers work like persons. And the nine numbers from 1 to 9 present them. All numbers stay within the cycle of nine numbers in the form of the digital root. The digital root of a number indicates the single digit value obtained by the repetitive process of summing single digits of a number until a single-digit number is reached. For example, the digital root of 10 is 1 ($1+0=1$), 11 is 2 ($1+1=2$), and so on.

To be shown below (Figure 1), the numbers of months, weeks, days, extra days, and time units in the Magoist Calendar are interwoven by the three groups of numbers (Natural Numbers 1, 4, 7; Lawful Numbers 2, 5, 8; and Physical Numbers 3, 6, 9), forming a double helix with the third line running through the middle.



[Figure 1 Three Groups of Numbers]

In short, the Magoist Calendar is interwoven by the three strands of the nine numbers, all of which are discussed in detail in a later section of this essay. The first group of Natural Numbers 1, 4, 7 in the digital root concerns the unit of one year as 364 days, is made of an interlocking cyclic sub-units: The largest unit is 13 months comprised by 13 cycles of the 28 day month or 52 cycles of the 7 day week. A monthly unit of 28 days is sub-divided by 4 cycles of 7 day week. Thus is made the regular

¹¹ Judy Grahn, *Blood, Bread, and Roses: How Menstruation Created the World* (Boston: Beacon Press, 1993), 160.

time of 364 days. Each of these numbers (28, 13, 7, 4, 52, 1, 364, all of which are the members of the 1, 4, 7 digital root group) forms a self-circuiting organic cogwheel in sync with one another. I call this group of Natural numbers 1, 4, 7 the 28-13-7-4-52-1-364 scheme.

The second group of Lawful Numbers, 2, 5, 8 in the digital root concerns the unit of one year as 365 days (364 days with one extra day for intercalation). I call this group of Lawful Numbers 2, 5, 8 the 365 scheme.

The third group of Physical Numbers, 3, 6, 9 in the digital root concerns the unit of one day, which are starkly different from today's 24 hours and 60 minutes. One day is 9,633 Myo-Gak-Bun-Si. I call this group of Physical Numbers 3, 6, 9 the 9,633 scheme.

MAPPING THE MAGOIST CALENDAR

According to the Budoji, the Magoist Calendar was fully implemented and advocated during the period of Old Joseon (ca. 2333 BCE-ca. 232 BCE) whose civilization is known as Budo (Emblem City). Indeed, the Magoist Calendar is referred to as the Budo Calendar in the Budoji. Budo was founded to succeed Sinsi and reignited Sinsi's innovations including the numerological and musicological theology of the Nine Mago Creatrix. The Budoji expounds on the Magoist Calendar as follows:

The Way of Heaven circles to generate Jongsi (a cyclic period, an ending and a beginning). Jongsi circles to generate another Jongsi of four Jongsi. One cycle of jongsi is called Soryeok (Little Calendar). Jongsi of Jongsi is called Jungryeok (Medium Calendar). Jongsi of four Jongsis is called Daeryeok (Large Calendar).

A cycle of Little Calendar is called Sa (year). One Sa has thirteen Gi (months). One Gi has twenty-eight Il (days). Twenty-eight Il are divided by four Yo (weeks). One Yo has seven Il. A cycle of one Yo is called Bok (completion of a week). One Sa (year) has fifty-two Yobok. That makes 364 Il. This is of Seongsu (Natural Number) 1, 4, 7.

Each Sa includes a Dan of the big Sa. A Dan is equal to one day. That adds up to 365 days. At the half point after the third Sa, there is a Pan of the big Sak (the year of the great dark moon). A pan comes at a half point of Sa. This is of Beopsu (Lawful Number) 2, 5, 8. A Pan is equal to a day. Therefore, the fourth Sa has 366 days.

At the half point after the tenth Sa, there is a Gu of the big Hoe

(Eve of the first day of the month). Gu is the root of time. Three hundred Gu makes one Myo. With Myo, we can sense Gu. A lapse of 9,633 Myo-Gak-Bun-Si makes one day. This is of Chesu (Physical Number), 3, 6, 9. By and by, the encircling time charts Medium Calendar and Large Calendar to evince the principle of numerology.¹²

KEY TERMS

Calendric Cycles

Jongsi (終是 Ending and Beginning): Cyclic periods

Soryeok (小曆 Little Calendar): One year

Jungryeok (中曆 Medium Calendar): Two years

Daeryeok (大曆 Large Calendar): Four years

Names of Year, Month, Day, Week

Sa (祀 Rituals, year): One year refers to the time that takes to complete the cycle of rituals.

Gi (期 Periods, month): One month refers to the period of the moon and menstruation cycle.

Il (日 Sun, day): One day refers to the sun's movement due to Earth's rotation.

Yo (曜 Resplendence of seven celestial bodies, Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn, week): Each weekday is dedicated to seven celestial bodies.

Bok or Yobok (曜服 Duties of the Celestial Bodies, completion of a week): One week refers to the veneration of the seven celestial bodies.

Names of Monthly Transition Days

Hoe (晦 Eve of the first day of the month, 28th)

Sak (朔 First day of the month, 1st, the dark moon)

Names of Intercalation Days

Dan (旦 Morning): Leap day for New Year

¹² Budoji, Chapter 23. See Bak Jesang, the Budoji, Bak Geum srib., Eunsu Kim, trans. (Seoul: Gana Chulpansa, 1986).

Pan (𠵼 Big): Leap day for every fourth year

Names of Time Units

Gu (晷 sun's shadow): Time measure, 1/300 Myo

Myo (眇 minuscule): Time measure, a total of 300 Gu

Myo-Gak-Bun-Si (眇刻分時 minuscule, possibly 15-minutes, minute, hour): Time measure, 9,633 Myo-Gak-Bun-Si is equal to a day

Names of Three Types of Numbers in Nine Numerology

Seongsu (性數 Natural Number): 1, 4, 7 in the digital root

Beopsu (法數 Lawful Number): 2, 5, 8 in the digital root

Chesu (體數 Physical Number): 3, 6, 9 in the digital root

THREE SUB-CALENDARS

The Way of Heaven circles to generate Jongsu (a period, an ending and a beginning). Jongsu circles to generate another Jongsu of four Jongsu. One cycle of jongsu is called Soryeok (Little Calendar). Jongsu of Jongsu is called Jungryeok (Medium Calendar). Jongsu of four Jongsus is called Daeryeok (Large Calendar).

The universe is infinite without beginning and ending. Everything runs the course of self-equilibration in relation to everything else. The Way of Heaven or the Way of the Creatrix circles and makes possible the infinite time/space to be measured and calculated. As the Way of Heaven circles, *we* are able to perceive Our Universe in finite measures of time/space.

Time becomes measurable, as space is stabilized. Seasons and days-nights are demarcated in cyclic patterns, as the Earth makes the three cyclic movements of rotation, revolution, and precession. Calendar, born out of the inter-cosmic time, synchronizes human culture with the song/dance of the universe.

The term Jongsu, which means an ending and a beginning, is equivalent to “a cyclic period” that is marked by the beginning and the end. Time (a day, a month, and a year) circles, as space (the Earth, the Moon, and the Sun) spirals. The Magoist Calendar has three sub-calendars: The period of one yearly cycle is called Little Calendar, whereas the period of two yearly cycles is called Medium Calendar and the period of four yearly cycles, Large Calendar.

13-MONTH YEAR AND 28-DAY MONTH

A cycle of Little Calendar is called Sa (year). One Sa has thirteen Gi (months). One Gi has twenty-eight Il (days). Twenty-eight Il are divided by four Yo (weeks). One Yo has seven Il. A cycle of one Yo is called Bok (completion of a week). One Sa (year) has fifty-two Yobok. That makes 364 Il. This is of Seongsu (Natural Number) 1, 4, 7.

This is a regular annual time of 364 days without intercalations: The cycle of Little Calendar (a period) is called year (Sa, one year). One year has 13 months (Gi). One month comprises 28 days (Il) and 4 weeks (Yo). One week has 7 days. One year has a total of 52 weeks (4x13), which is 364 days (28x13).

The Magoist Calendar establishes 28 days for a month and 13 months to make the regular annual cycle of 364 days ($28 \times 13 = 364$), to be supported by intercalations. A week comprises 7 days. A month has a total of 4 weeks. A year has a total of 52 weeks. Thus, it forms an interlocking interplay of 28-13-7-4-52-1-364 numbers. Numerologically, they belong the first group of three types of numbers, the Natural Numbers of 1, 4, 7. Each of 28 days, 13 months, 7 days, 4 weeks, 52 weeks, 1 day and 364 days constitutes a self-regulating spiral calendar and is connected with one another like an engine of differently sized cogwheels. For example, 1 day forms a daily spiral calendar. 7 days forms a weekly spiral calendar. 4 weeks forms a monthly spiral calendar (28 days). 28 days form a monthly spiral calendar (4 of 7 day weekly spirals or 28 daily spirals). 13 months form a yearly spiral calendar (13 of 28 months spirals, or 52 weekly spirals).

Concerning the 28 day monthly spiral (4 of 7 weekly spirals), each day of the month is fixated with one of the seven weekdays throughout the year. The basic structure of a month looks as below. In this configuration, the 13th Friday is instated in the second of four weekly spirals.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

Regarding Natural Numbers, 1, 4, 7, it is involved as follows:

1 day (1)

13 months ($1+3=4$)

28 days ($2+8=10$, $1+0=1$)

7 days (7)

52 weeks ($5+2=7$)

364 days ($3+6+4=13$, $1+3=4$)

Natural Numbers 1, 4, 7 refers to the basic sub-structures of an annual calendar (364 days). Each unit of the 28-13-7-1-52-364 scheme forms a self-regulating organic cogwheel that is in sync with one another.

The logographic meanings of such terms as Sa (year), Gi (month), Yo (week) or Yobok (one week), and Il (day) are as follows:

Sa (祀 Rituals, year) One year refers to the time to complete the cycle of rituals.

Gi (期 Periods, month) One month refers to the period of the moon and menstruation cycle.

Il (日 Sun, day) One day refers to a day of the sun or light due to Earth's rotation.

Yo (曜 Resplendence of seven celestial bodies, Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn, week) A week include seven days dedicated to the seven celestial bodies.

Bok or Yobok (曜服 Duties of the celestial bodies, completion of a week) One week refers to the cycle of seven daily rituals dedicated to the seven celestial bodies.

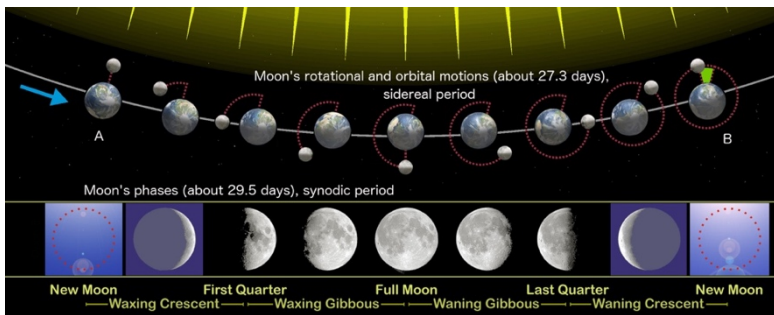
The character, Sa (Rituals), that means a year, appears peculiar in comparison with other terms, Gi (Periods, lunar and menstrual) to mean a month, Il (Sun) to mean a day, and Yo (Resplendence of seven celestial bodies) to mean a week. Sa (Rituals) is apparently unmatched with other terms in that all of the latter involve the celestial bodies of the Moon, the Sun and the planets (Mercury, Venus, Mars, Jupiter and Saturn). Given

that Earth is not implicated in these names, we may postulate that Sa is associated with Earth, referring to the Rite of Earth, the above key terms of the Magoist Calendar make sense, representing the Sun, the Moon, and solar planets including Earth. The Rite of the Earth hypothesis corroborates the definition of a year, the time taken for the Earth to make one revolution around the sun. In any case, the meaning of the character Sa suggest an inextricable relation between a year and rituals.

Magoist terms	Modern meaning	Logographic meaning	Corresponding celestial bodies	Characteristic cyclic movement
Sa 祀	Year	Rituals	Earth	Seasons
Gi 期	Month	Periods	Moon	Menstruation
Il 日	Day	Days	Sun	Day and night
Yo 曜	Week	Resplendence of celestial bodies	Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn	Rotations of solar celestial bodies

THE 28-13-7 INTERPLAY

How does the number, 28 (days), for the lunar cycle come about? Why is it 28 days and not 29 or 30, the latter implicated in the traditional lunar calendar of East Asia? It appears that 28 days is a value closer to the moon's sidereal period (about 27.3 days) than the synodic period (about

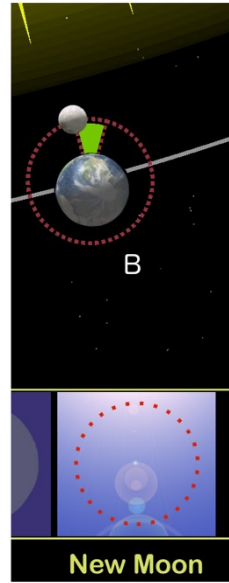


[Figure 2 Lunar Motions and Phases, after Wikimedia Commons]

29.5 days). Or is it that 28 days points to the median between the synodic lunar cycle and the sidereal lunar cycle? To answer these questions, it is important to note that a value in the Mago Time captures an inter-cosmic biological cusp/juncture derived from the matrix of sonic numerology. Distinguished from the patriarchal measure of time fixated into a

solipsistic space, it makes visible the interconnectedness of all bodies. It never stands as an isolated single occasion.

The 28 day, 13 month calendar has to do with how we perceive the moon. There are two ways of understanding the lunar cycle; the sidereal period and the synodic period (see Figure 2). The synodic period refers to the time, about 29.5 days, that *we on earth see* the moon complete one round of revolution, e.g. from the full moon to the full moon. In contrast, the sidereal period refers to the *actual* time, about 27.3 days, that *the moon takes* to complete one round of revolution. While the synodic time is measured relative to the Earth (the observer's position is on earth), the sidereal time is measured relative to *the distant "fixed" stars* (the observer's position is far out at the distant stars). Since the distant stars are considered at rest, the sidereal period is taken as a universal value, not affected by the location of the viewer, we on earth. There is, apparently, a discrepancy between the lunar cycle that we on earth see the moon return to the same phase and the lunar cycle that the moon actually completes a revolution. The former is based on our observation of the moon's phases, whereas the latter is based on the moon's actual orbital *motions*. The two differs basically because all celestial bodies, the moon, earth, and sun, in the solar system are in motion. It is not just the moon that we watch revolving but Earth also revolves around the sun. We are watching the movement of the moon on a moving vehicle, earth, so to speak. Therefore, the moon has to travel about 2 more days in order for us on earth to see it in the same phase (see the green portion in Figure 2 part). At the position A of the moon in Figure 2, the moon is in line with the sun and the distant stars, which is a new moon. In the position of B (the new moon), the moon is in line with the sun but not with the distant stars. The right hand line of the green portion in line with the distant stars is where the moon started as a new moon. The moon has traveled about 2 more days to be in line with the sun. That is why the synodic



[Figure 2 part, Why the synodic period is longer than the sidereal period?]

period is about 2 days longer than the sidereal period.¹³

	Synodic Lunar Track (Patriarchal)	Sidereal Lunar Track (Magoist)
Focus	Moon's phases	Moon's motions
Days of month	29 or 30 (irregular)	28 (regular)
No. of months in a year	12	13
Women's menstrual cycle	Assumed sync	Synced
Luni-centric Astronomy	Unknown	28 Constellations
Intercalations	11 days annually, a total of 44 days for 4 years	1 day annually & 1 day every 4 years, a total of 2 days for 4 years

When it comes to “the lunar calendar”, moderns tend to think of it as the waxing and waning phases of the moon (29.5 days, the synodic period). The problem lies in that, following the synodic period, people see nothing beyond the moon's phases. They overlook the fact that the moon rotates and revolves on its own axis and around the earth approximately 13 degrees every day. The synodic lunisolar calendar is a navel-gazing vision. Attending to the moon's phases may seem benign. However, that is a planned pitfall; the synodic lunisolar calendar with 12 months in a year is here to supersede the 28 day, 13 month gynocentric calendar. Its irregularity with the number of days in a month (29 or 30 days with about 11 extra days for intercalation) is an inherently critical flaw. Its inaccuracy when incorporated within the solar annual calendar (approximately 365.25 days) stands out. Seen below in the table, the synodic lunar track results in as many leap days as a total of 44 days for 4 years, whereas the sidereal lunar track has 2 days for 4 years. The synodic lunisolar calendar undercuts the moon's given capacity – guiding earthly beings into the intergalactic voyage of WE/HERE/NOW. In it, both the moon and women are, glorified and objectified by the viewer, cast under the male voyeuristic eye. On the contrary, the sidereal lunisolar calendar, based on the cyclic synchrony between the moon and

¹³ The difference between two time systems (sidereal and synodic/tropical/solar) is about 2.2 days (52.8 hours= $24 \times 2 + 0.2 \times 24$). This means that the moon arrives at "the same spot" every month seen from the far distant star 52.8 hours earlier than we see her on earth. This is 1.76 hours per hour.

women, offers the lens to the interconnectedness of all bodies in the universe.

Sources prove that the sidereal lunation is, albeit esoterically, known across cultures to this day. Through the comparative study of ancient cultures of Babylon, Arabia, India and China, W. B. Yeats (1865-1939) observes the substantive difference in dynamic between the two lunation tracks, the synodic and the sidereal. He notes that the moon's orbital motion, apart from the sun's, charts out the celestial sphere as the 28 Mansions. I have learned that the 28 Mansions or 28 Constellations of the Moon is a popular form of the 28 day and 13 month Magoist calendar, widely circulated among East Asians especially Koreans from the ancient time. Yeats' following insights corroborate the Budoji's explication of the Magoist Calendar in general and the faulty nature of the patriarchal (ancient Chinese) calendar in particular. He rightly observes that the use of the sidereal lunation cycle is older than that of the synodic lunation cycle. He goes further, by expounding the 28 Mansions of the Moon based on the sidereal period in comparison with the 12 signs of the Zodiac, to say that the synodic lunation period determines the annual cycle into 12 months.¹⁴ His insight that the annual 12 months cycle is derived from the synodic lunation period is in point. The 12 months calendar is a patriarchal invention intended to replace the earlier 13 month sidereal calendar. According to the Budoji, the 12 months calendar based on the moon's phases (29 or 30 days) was invented by Yao, ruler of ancient China, in an effort to justify the establishment of his own rule (read patriarchal monarchy).¹⁵ In the course of history, the Chinese synodic lunisolar calendar has overshadowed the 28-13 luni-gyno-solar dynamic of the Magoist Calendar. In that sense, the synodic lunar calendar is as misleading as the Gregorian solar calendar. Both attempt to derail human cultures from the Mago Time.

Patriarchal cultures have rendered the 28 Mansions as a mere thing of an astrological or astronomical chart. Consequently, its calendric nature has been made esoteric. People look at the astrological chart of

¹⁴ See "The Mansions of the Moon", W. B. Yeats and "The Vison": The Arabic Mansions of the Moon, accessed July 12, 2017, <http://www.yeatvision.com/mansions.html#Mansions/>.

¹⁵ I discuss the Budoji's criticism of the patriarchal lunar calendar based on the moon phases (29 or 30 days) in my forthcoming book, *Magoist Calendar*.

the 28 Constellations but do not see it is the gynocentric calendar with 28 days (month), 13 months (year), and 7 days (week) embedded in the sky. of celestial bodies. It takes occultists to discover and pass along the knowing. Among them is France Barret (1770–1780), the late 19th century English writer. Barret notes that the 28 lunar Mansions encodes the 13 month calendric nature. He also pays attention to the fact that 28 Mansions is grouped in four seven constellations (4x7).¹⁶ That is no ordinary feature of the 28 Mansions. Sub-divided into four mansions of the seven constellations, the 28 Constellations encrypts the 7 day week sub-calendar forming the 28-13-7-4-52-1-364 scheme.

That the 7 day week sub-calendar is derived from the 28 Mansions of the Moon (28-13 calendar) remains esoteric at best. In fact, both the 7 day cycle and the 28-13 calendar are part of the 28-13-7-4-52-1-364 scheme in Nine Numerology. The 7 day week cycle, made possible by the matrix of the 28-13 calendar, at the same time works as a centripetal building block of the 28-13 luni-centric calendar. Traditionally known as the Seven Stars/Constellations Calendar (七星曆 Chilseong-ryeok) among ancient Koreans, the 7 day week sub-calendar originates from about 2,700 BCE during the period of Danguk (3898 BCE – 2333 BCE), the second oldest confederacy of nine sub-states founded by Goma, shaman ruler of Old Magoist Korea. According to the Handan Gogi, the Seven Stars/Constellations Calendar or the Seven Cyclic Divine Rituals Calendar (七回祭神曆 Chilhoe Jesin-ryeok) explains the origin of the names of seven weekdays, referring to the daily veneration to the seven celestial bodies, the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn.¹⁷ Also identified as the Seven Stars of the Northern Dipper in another tradition, the etiology of the Seven Stars/Constellations Calendar presupposes its inter-cosmic and periodic nature.¹⁸ Characteristically, it is adopted by any calendar used today including the

¹⁶ See Frances Barret, *The Magus or Celestial Intelligencer* (1801), 153-6, accessed July 12, 2017, <http://www.renaissanceastrology.com/mansionslistbarrett.html#E/>.

¹⁷ I have taken the Handan Gogi as the second most important text of Magoism. See Handan Gogi, trans. Seungguk Im (Seoul: Jeongsin Segyesa, 1986), 65, 174, 198.

¹⁸ Its identification with the Northern Dipper is most explicitly expressed in the traditional Korean game of Yutnori whose board refers to the 28 Constellations of the Moon.

12 months calendar. For example, the Gregorian Calendar uses the system of the weekly 7 days. So does the Sinocentric lunisolar calendar. The 7 day week cycle adopted by the 12 months calendar lends the latter, otherwise intermittent with a number of monthly days (28, 29, 30 or 31 days), a look of regularity. A patriarchal calendar, by its self-claimed identity of the calendar, can't afford to do away with regularity but adopt the 7 day week regularity. Put differently, the gynocentric calendar lives on to this day in and through all calendars that adopt the seven day week cycle.

The 29.5 day lunar calendar has prevented us from seeing what the moon actually does. The moon revolves about 13 degrees daily for 28 days, as Earth revolves about 28 degrees monthly for 13 months. The 28-13 interplay is best explained by a phenomenon called the tidal locking between the earth and the moon. The moon, tidally locked with the earth, has the same period for its rotation and revolution, about 27.3 days. Such tidal locking results in the lunar synchronous rotation, an effect that the moon keeps the same face turned toward Earth throughout its revolution. This means that the moon has reached, over the course of a geological time, at the point where it rotates about 13 degrees (360 degrees divided by 27.3 days) on its axis per day and orbits about 13 degrees around Earth (360 degrees divided by 27.3 days) per day. The moon's tidal locking corresponds with Earth's revolution around the sun, about 27.7 degrees per month (360 degrees divided by 13 months).

In summary, the 28-13 interplay in the Magoist Calendar codifies the synchronous co-relation between Earth and the moon. Earth's rotational motion determines a day (one rotation means one day) by which the lunar motion of rotation and revolution about 28 days is determined. The lunar motion in turn determines Earth's revolution around the sun as 13 months (13 months x 28 days = 364 days, excluding the intercalation of one day). This is how Earth's one year, 13 months, is determined, based on the moon's 28 day orbital motion around Earth. And the annual 364 days stands as a regular cycle of one year, to be supported by one intercalary day annually (365 days) and another one intercalary day in every fourth year (366 days).

28 DAY MENSTRUAL CYCLE

The moon's tidal lock is no astronomical phenomenon that concerns celestial bodies only. Women's menstruation cycle is also locked to the calendric cycle of 28 days or 4 cycles of 7 days. The 28 day cycle refers

not just to the lunar motion. It also indicates women's menstrual cycle. Because the lunar calendar that moderns are familiar with is of the 29.5 day cycle based on the waxing and waning phases of the moon, even women themselves tend to see their menstruation cycle to be 29 or 30 days. However, this can be reconsidered. Statistics and researchers report that its average length of duration is 28 days.¹⁹ When it comes to the 28 day calendric cycle, the cyclic synchronicity between the moon and women is of no coincidence. It is a given by nature, the fulcrum of the Magoist Calendar.

At the core of the Magoist Calendar is the primordial consciousness that women's fertility cycle is synced with the lunar cycle. They synchronize not only numerically but also symbolically. Enabling and nurturing life on Earth, they, the lunation and women's biological rhythm, unfold the Mago Time in which all other members of the intercosmic reality mutually synchronize. Humans and human cultures enter the standard intergalactic time through the moon-women calendric cycle.

The word, "menstruation," is etymologically linked with "moon" and "month" in many languages of the world including English, French, Italian, Spanish, German and Greek. In the English language, the terms "menstruation" and "menses" are derived from the Latin "*mensis*" (month), which is also related with the Greek *mene* (moon) and the roots of the words, month and moon.²⁰ Barbara Mor and Monica Sjoö note the linguistic and semantic connection of the moon-menstruation-month words and writes:

And both words [moon and menstruation] are related, through Indo-European roots, to the Old English word, *mona* (moon), deriving from *me*, which meant both "mind" and "measurement." All are cognates – moon, mind, measurement, month, menstruation – since it is the moon mind that establishes measurement, including

¹⁹ "Menstruation and the menstrual cycle fact sheet," Office of Women's Health, USA, accessed July 12, 2017, <https://www.womenshealth.gov/a-z-topics/menstruation-and-menstrual-cycle/>. Chiazze L, Brayer FT, Macisco JJ, Parker MP, Duffy BJ. "The length and variability of the human menstrual cycle" in *JAMA* (February 1968), 203 (6): 377–80. Also I was aware of my own cycle close to 27.3 days, the lunar sidereal period.

²⁰ Kevin Allen, *The Reluctant Hypothesis: A History of Discourse Surrounding the Lunar Phase Method of Regulating Conception* (Lacuna Press, 2007), 239.

calendars.²¹

The case is similar in the Korean language. In Korean, *dal* 달 or *wol* 月 means both moon and month. Women's menstruation is called *dal-geori* 달거리 (lunar occurrence) or *wol-gyeong* 月經 (lunar weaving). The calendar is called *dal-ryeok* 달력 (the moon calendar). Although its etymology is unknown, it is highly plausible that *ddal* 딸 (daughter) is derived from *dal*, the moon. Also *Dal* 달 as affix means land, place, and a celestial body. The *dal*-related words show a broad range of meanings. Such verb as *dal-da* 달다 (to weigh or to be sweet), *dal-i-da* 달이다 (to boil down), *dal-a-o-reu-da* 달아오르다 (to get hot, to reach an apex, to flush) and *dal-ri-da* 달리다 (to run) share the root, *dal*.

There is more evidence about the 28 day cycle of the moon-month-menstruation in Korean traditional culture. We hear even today that Koreans count the period of pregnancy as 10 months not 9 months. Precisely, 10 months (40 weeks, which is 280 days) reflects the practice of the Magoist Calendar in which a month has 28 days. Barbara Mor and Monica Sjoö also note that “pregnancy has the duration of exactly 10 lunar months”, and that midwives in many indigenous cultures of the world used the lunar calendar stick to calculate the period of pregnancy.²² When all is said and done, the moon, month, and menstruation, linguistically, numerologically, etymologically, and cross-culturally refer to the 28 day cycle of the Magoist Calendar.

The 28 day periodic synchronization of the moon and the menstruation is the key to the pre-patriarchal gynocentric calendar. Robert Graves in *The White Goddess: A Historical Grammar of Poetic Myth* maintains that the Coligny Calendar was of 13 months and 28 days based on the luni-menstrual cycle and writes:

Moreover, twenty-eight is a true lunar month not only in the astronomical sense of the moon's revolutions in relation to the sun, but in the mystic sense that the Moon, being a woman, has a woman's normal menstrual period ('menstruation' is connected

²¹ Monica Sjoö and Barbara Mor, *Great Cosmic Mother*, 151.

²² *Ibid.*, 145.

with the word ‘moon’) of twenty-eight days.²³

Graves rightly notes that the synchronization of the lunation and women’s menstrual cycle undergirds the structure of the Coligny Calendar and assesses that “[it was] possibly brought into Britain by the Romans of the Claudian conquest”.²⁴ From this, we may infer that the 13 month calendar was spread to Britain by the Romans around the first century CE.

The connection between the lunar calendar of 13 months and menstruation is also made by John Kellermeire. In particular, Kellermeire infers that “the lunar calendars would not have been merely methods of keeping time but also reflective of the resonance between the phases of the moon and the sacred menstrual cycles of women”.²⁵ To be accurate, it is not the phases of the moon *per se* but the motions of the moon that the ancients considered in sync with the menstruation. Kellermeire’s insight goes further to connect the 13 cycles of the moon and menstruation. According to the researchers, he says, in the relief the “Venus of Laussel” found in France, dated 25,000 to 20,000 BCE, the bison horn with 13 notches that she holds, indicates the number of lunation and/or the number of menstrual cycles in one year. Kellermeire, after such feminist scholars as Mor and Sjoö and Grahn, goes on to attribute women to the inventor of mathematics.

Judy Grahn ascribes menstruation to the parameter of human civilizations. Grahn’s insight that time measured through the cycles of menstruation is necessarily cyclic rather than linear and quantitative is precisely in accordance with the spiraling nature of time perceived in the Magoist Calendar. Grahn asserts that Paleolithic women themselves, the menstruant, were likely the originator of the 13 month lunation system. Furthermore, she maintains that the rite of menstruation gave rise to the measurement of time and the lunar notation and writes:

[O]ur ancestors may have learned to think numerologically through

²³ Robert Graves, *The White Goddess: A Historical Grammar of Poetic Myth* (Farrar, Straus and Giroux, 1948, 1952, 1997), 166.

²⁴ *Ibid.*, 167.

²⁵ John Kellermeire, “How Menstruation Created Mathematics” (2009), accessed June 15, 2017, <http://www.tacomacc.edu/home/jkellermeier/Papers/Menses/Menses.htm#self/>.

their recognition of relationships between groups of numbers that were also units of time measured through menstrual rite [...] Menstrual rite measured durations of the time that were witnessed by the people as a whole, beginning of course with the menstruant's relation to the presence and absence of light. Logically, the original sacred number would have been one menstrual cycle, which was commonly countered as twenty-eight days – twenty-five of the moon's light and three of the moon's dark – or thirty days.²⁶

Grahn documents instances in which ancients of the world deemed Nature through the lens of a menstruating female and writes, “[Ancients] were ordering spatial events with menstrual *logos*. People also applied menstrual logic to time, especially with the New Year's celebrations. For many peoples, New Year marks the confluence of at least two cycles, the solar and lunar.”²⁷ Grahn's insight on New Year offers a definition of the New Year's day. It marks the point of time/place that a 13 times completion of women's menstrual cycles led by the moon coincides with the completion of the Earth's one revolution around the sun (365 calendric days). It refers to a conjunction where the accumulated motion of the moon-women-month cycles meets the Earth's one year cycle. In the Magoist Calendar. New Year is celebrated with one intercalary day that comes one day before the New Year day.²⁸

The lunar cycle in sync with women's menstrual cycle should not be mistaken as an indication that the Magoist Calendar is the lunar calendar. True that it is a luni-centric calendar. However, its luni-centrism does not imply in a solipsistic way. If we need to name it, the Magoist Calendar is the luni-terrestrial-solar-stellar calendar or the inter-cosmic calendar. For the Magoist Calendar is the text for the movements of celestial bodies that work like a conglomeration of cogwheels. While each cogwheel turns on its own time in relation to its own neighboring stars, it comprises the time of the Mother, the Mago Time. Mary Daly sees the interrelated nature of the Mago Time, when she writes:

²⁶ Judy Grahn, *Blood, Bread, and Roses*, 157-8.

²⁷ *Ibid.*, 200-1.

²⁸ The fact that Yutnori, Korean traditional game, which is a cultural appropriation of the 28 Constellations (the 28-13-7 calendar), was played on the day of New Year among villages and families can be reassessed for its calendric meaning, to be treated in my forthcoming book, *Magoist Calendar*.

As Fates, Fey women bound and bond biophilically with each other, and with the sun and the moon, the tides, and all of the elements. Our Time is relative to this ever moving context.²⁹

The sidereal time that the Mago Time is based on represents diversity (galactic times) in unity (the standard intergalactic time). Thus, the Mago Time is neither static nor monolithic.

In order to disconnect the moon cycle and women's fertility cycle, patriarchal calendars removed the 13th month and made 12 months in a year. That consequently reshuffled the number of days in a month. The Gregorian Calendar has an irregular number of days from 30 and 31 with 28 or 29 for February. The Sinocentric lunisolar calendar placed 29 or 30 according to the synodic cycle of the moon. To avoid the 13th month, both calendars have resorted to a considerable degree of discrepancy to be covered up with leap days and leap years in a complicated manner.

YEARLY LEAP DAY AND EVERY FOURTH YEAR LEAP DAY

Each Sa includes a Dan of the big Sa. A Dan is equal to one day. That adds to 365 days. At the half point of the third Sa, there is a Pan of the big Sake (the year of the great dark moon). A Pan comes at a half point of Sa. This is of Beopsu (Lanful Number) 2, 5, 8. A Pan is equal to a day. Therefore, the fourth Sa has 366 days.

Each year has a leap day (Dan), which makes a total of 365 days. Every fourth year is a leap year that has a leap day (Pan), which makes a total of 366 days. The Dan day comes before the New Year in the winter solstice month. And the Pan day comes before the first day of the summer solstice month in the fourth year. The above, however, does not indicate when the New Year comes.

Logographic characters of Dan and Pan each suggest their meanings. While each year includes the Dan day (the morning), every fourth year has the Pan day. A unit of four years makes the Big Calendar.

Dan (旦 Morning) Leap day for every first three years

Pan (𠄎 Big) Leap day for every fourth year

²⁹ Mary Daly, *Pure Lust: Elemental Feminist Philosophy* (Beacon Press, 1984), 311.

I have postulated that the year begins on the Dan day (one leap day), a day before New Year that comes in the month of Winter Solstice in the Norther Hemisphere. And the Pan day comes on the day before the first day of the 7th month that has Summer Solstice in the fourth year in the Norther Hemisphere.

Years	Year 1	Year 2	Year 3	Year 4
Months	Dan	Dan	Dan	Dan
	1	1	1	1
	2	2	2	2
	3	3	3	3
	4	4	4	4
	5	5	5	5
	6	6	6	6
				Pan
	7	7	7	7
	8	8	8	8
	9	9	9	9
	10	10	10	10
	11	11	11	11
12	12	12	12	
13	13	13	13	
Days	365	365	365	366

The Magoist Calendar's intercalation involves one leap day every year and one leap day every four years. That is, each year has one extra day to make it 365 days. Every fourth year has an extra day to make it 366 days. Four years has a total of 1461 days ($365 \times 3 + 366$), which makes the mean of 365.25 days. Considering that the month is following the sidereal period rather than the synodic period, it is inferred that the year also follows the sidereal year rather than the solar year. In fact, Magoist Calendar's one year is very close to today's 365.25636 days of the sidereal year compared to 365.24217 days of the solar year or the tropical year. Given that, as seen below, the Budoji mentions the tiniest discrepancy of one leap day for 31,788,900 years, the discrepancy between 365.25 and 365.25636 (0.00636 day) can be explained that the year was actually 365.25 days at the time of Budo circa 2333 BCE, 4440 years ago. In other

words, there is a discrepancy of 0.12375936 seconds between 2017 CE and 2333 BCE.

Regarding Lawful Numbers 2, 5, 8, it is involved as follows:

365 days ($3+6+5=14$, $1+4=5$)

Lawful Numbers 2, 5, 8 refers the unit of 365 days (364 days with one intercalary day). Further dynamics are unknown.

The sidereal year refers to the time taken by the Earth to orbit the sun once with respect to *the distant stars*. In contrast, the solar or tropical year means the time taken by the Earth to orbit the sun once with respect to *the sun*. The sidereal year, 365.25636 days, is about 20 minutes and 24 seconds longer than the mean tropical year (365.24217 days) and about 19 minutes and 57 seconds longer than the average Gregorian year of 365.2425 days. The difference occurs primarily because the solar system spins on its own axis and around the Milky Way galactic center making the solar year's observed position relative.

Time is no independent concept apart from space and the agent. The very concept of time is preceded by the agent bound in a space. It is always contextualized. In Magoism, both calendar and time are born out of the cosmogonic universe, the universe that is in self-creation. Like calendar, time is to be discovered or measured. It is a numinous concept. The very concept of time testifies to the reality of the Creatrix. Time proves the orderly movement of the universe into which we are born. Calendar patterns time, whereas time undergirds calendar. How can we measure time? We *are given* the time of the Earth that comes from its rotation, revolution, and precession in sync with the moon and the sun (and its planets). One type of time is the solar time. The solar time is a calculation of time based on the position of the sun. Traditionally, the solar time is measured by the sundial. The solar time is, however, specific to the Earth only. It is valid only for the-same-observed-location. It is not made to be used for the time of another celestial body. For example, Mars' solar time has to be measured independently based on its own rotation and revolution rates. The solar time is an isolated time. It is static and exclusive, not made for the time of other celestial bodies. By nature, it is unfit for connection and communication across celestial bodies.

The second type is the sidereal time. The sidereal time is a time scale based on the rate of Earth's rotations measured relative to the distant

stars.³⁰ Because the observed position is in the far distant stars beyond the solar system, the sidereal time may as well be called an extrasolar stellar time. We can think of the observer's position of an imaginary cosmic bird far out there, infinitely far beyond not only the solar system and but also the Milky Way. In science, the sidereal time is used to locate astronomical objects by astronomers. It is the standard intergalactic time, the real time.

The difference between the solar time and the sidereal time elicits a theological insight. The two time modes are substantively different in quality and property. Unlike the solar time, the sidereal time opens up the horizon for all celestial bodies. It is the unified cosmic time that enables the observer to see all celestial bodies by the same standard. It is an undifferentiated, inclusive, and interdependent time. In contrast, the solar time is solipsistic, exclusive, and static. The sidereal time allows us to see all being in harmony with the singing/dancing of all other beings. It is an ecstatic time issued from the Realm of the Cosmic Mother. It is the Cosmic Mother's Time, the Mago Time. What does the Mago Time do? It *summons all* inter-cosmic beings as kindred. The Mago Time makes possible to chart the birth order of celestial bodies in HER lineage. The Mago Time shows that order and harmony are compatible. In the Mago Time, everyone is re-membered in her/his/its cosmogonic position. It is the inter-cosmic time of bliss wherein everyone sings/dances in one's own rhythm that contributes to the harmony of the whole. And that is the Mago Way, being the text and the context simultaneously.

The Magoist Calendar of 13 months and 28 days is starkly contrasted with today's (read patriarchal) lunisolar calendar that has 12 months per year and the average 29.53 days per month in terms of accuracy and regularity. The latter, using the synodic month and the solar year, adds to 354.36 days for a year, which requires an intercalation of about 11 leap days per year. Different cultures and religions, which use the 12-month and 29.53-day lunisolar calendar, have adopted various ways of adding leap days, months, and years. The Gregorian calendar and the Chinese traditional calendar are among them. The Magoist Calendar employs intercalation of only 5 leap days for four years, whereas the latter's intercalation adds to 44 leap days for four years.

UNITS OF TIME MEASURE

³⁰ Since the distant stars are also in motion, sidereal time is in no way fixated without discrepancy.

At the half point of tenth Sa, there is a Gu of the big Hoe (Eve of the first day of the month). Gu is the root of time. Three hundred Gu makes one Myo. With Myo, we can sense Gu. A lapse of 9,633 Myo-Gak-Bun-Si makes one day. This is of Chesu (Physical Number), 3, 6, 9. By and by, the encircling time charts Medium Calendar and Large Calendar to evince the principle of numerology.

The Magoist Calendar requires final and minute tuning. It reads that there occurs discrepancy of 1 Gu or 1/300 Myo (approximately 0.03 second) every eleventh year. This final intercalation involves one leap day (9,633 Myo) in every 31,788,900 years! While proving the accuracy of the Magoist Calendar, such intercalation is deemed a result of the numerological calculation based on the principle of Nine Numerology, rather than an observation. 1 Gu is a very tiny point of time that can only be felt as 1 Myo, equivalent to 300 Gu (about 9 seconds). And 9,633 Myo-Gak-Bun-Si is equivalent to one day. That is, the Magoist Calendar has one leap day in every 31,788,900 years (11 x 300 x 9,633).

Regarding Physical Numbers 3, 6, 9, it means:

300 Gu (3+0+0=3)

9,633 Myo-Gak-Bun-Si (9+6+3+3=21, 2+1=3)

31,788,900 years (3+1+7+8+8+9+0+0=36, 3+6=9)

Physical Numbers 3, 6, 9 concern the units of time.

The units of a minute time are derived from the calculation of discrepancy in the Magoist Calendar: 1 Gu (about 0.03 second), the finest time segment, formed in every eleven years is the root of time. Its logographic meaning (sun's shadow) indicates the use of sundial.

Gu (晷 sun's shadow) Time measure, 1/300 Myo, time discrepancy that occurs every eleven years

Myo (眇 minuscule) Time measure, a total of 300 Gu

Myo-Gak-Bun-Si (眇刻分時 minuscule, possibly 15-minutes, minute, hour) Time measure, 9,633 Myo-Gak-Bun-Si is equal to a day

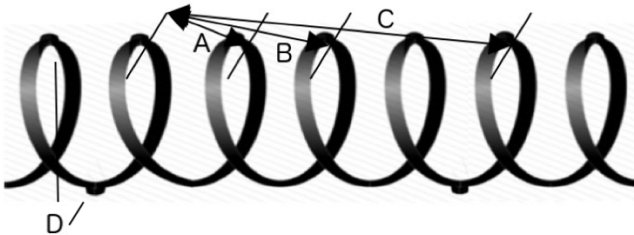
Seen above, the Magoist Calendar does not use the modern measure of time. Its time unites include Gu (about 0.03 second), Myo (about 9

seconds), Gak (equivalent to today's 15 minutes), Bun (equivalent to the concept of today's minute), Si (equivalent to the concept of today's hour). Compared to today's 24 hours, 60 minutes in an hour, and 60 seconds in a minute, the Magoist time measure proves to be far finer, designed to fit 365.25 days of the sidereal year. This also suggests the arbitrary nature of today's time measure system, 24 hours in a day, given that one day is 23 hours, 59 minutes and 4.0916 seconds.

We can imagine a spiral progression of years from Little Calendar (one year) to Medium Calendar (two years) and to Large Calendar (four years). Every year has one leap day, New Year, whereas every fourth year has another leap day in the middle of the year. Cyclic time, as it progresses, creates rhythm and harmony in the human world.³¹

Little Calendar (1 year)	$13 \times 1 = 13$ months	$364 \text{ days} + 1 \text{ leap day} = 365 \text{ days}$
Medium Calendar (2 years)	$13 \times 2 = 26$ months	$2 \times (364 \text{ days} + 1 \text{ leap day}) = 730 \text{ days}$
Large Calendar (4 years)	$13 \times 4 = 52$ months	$4 \times (364 \text{ days} + 1 \text{ leap day}) + 1 \text{ leap day} = 1,461 \text{ days}$

A: Little Calendar, B: Medium Calendar, C: Large Calendar, D: Extra Days



³¹ It is indeed regretful that the sequence book of the Budoji, Yeoksiji (Book of Calendar and Time), that concerns calendar and time has been lost. We have only the Budoji available, the first book of 15 books of the Jingsimnok (Record of Cleansing Mind/Heart), a compendium of 3 volumes that have 5 books in each. Doubtless that the Yeoksiji (Book of Calendar and Time), the third book of Volume 1, would detail the rest of sub-calendars and time measures. See Helen Hye-Sook Hwang, "Seeking Mago, the Great Goddess, a mytho-historic-theological reconstruction of Magoism, an archaically originated gynocentric tradition of East Asia" (Ph.D. dissertation: Claremont Graduate University, 2005), 116-129.

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A former member of Maryknoll Sisters, a U.S.-based overseas Catholic missionary congregation, Hwang was trained in cross-cultural theology and ministries. Native of Korea, she encountered her long-quested topic, Mago the Great Goddess from East Asia, during her doctoral studies. Her dissertation, “Seeking Mago, Seeking Mago, the Great Goddess: A Mytho-historic-theological Reconstruction of Magoism, an archaically originated gynocentric tradition of East Asia” marks an introduction of the topic in academia. She presented and published numerous articles and papers and delivered lectures internationally. Since 2012, Dr. Hwang has co-created and directed The Mago Work whose branches include the Return to Mago E-Magazine (<https://magoism.net/>), Mago Academy (<https://magoacademy.org/>), and Mago Books (<https://magobooks.com/>).

Hwang authored *The Mago Way: Re-discovering Mago, the Great Goddess from East Asia* (Mago Books, 2015) and *Mago Almanac: 13 Month 28 Day Calendar* annually since 2017. She co-edited and published anthologies including *Goddesses in Myth, History and Culture* (Mago Books, 2018), *Celebrating Seasons of the Goddess* (Mago Books, 2017), *She Rises: Why Goddess Feminism, Activism, and Spirituality?* Volume 1 (Mago Books, 2015) and *She Rises: How Goddess Feminism, Activism and Spirituality?* Volume 2 (Mago Books, 2016).