



Mastering the Feng Shui Basics



www.sherrymerchant.com

Understanding the basics

In our terms means: **w**elcome to the **w**onderful **w**orld of Feng Shui. This marks the beginning of a fascinating journey into a lesser known world that has deep insight into matters that exist but are yet relatively unknown to the “modern scientific world”.

Our aim here will be to understand what energy patterns exist in the universe and how we can tweak them to our own benefit.

Feng Shui is as mystical as Chemistry, Geography and Architecture combined can get, if fact there are facets of all these subjects in Feng Shui.

As always, we start with the alphabet. Please do not get intimidated. There are 24 characters (as a Chinese “alphabet” is referred to) you need to know, just like in English and they are uncomplicated. Ideally you would be best off knowing how to write them and read them, but even recognizing them at the onset will be enough.

Also important is to know the 24 mountain ring, which essentially tells you that each of these 24 characters have a home, or position determined by a specific direction.

In order to be good at all Chinese Metaphysics, you will have to understand that each of these 24 characters are not simply alphabets but actually complete personalities that resonate with various aspects that define them as easily recognizable personalities.

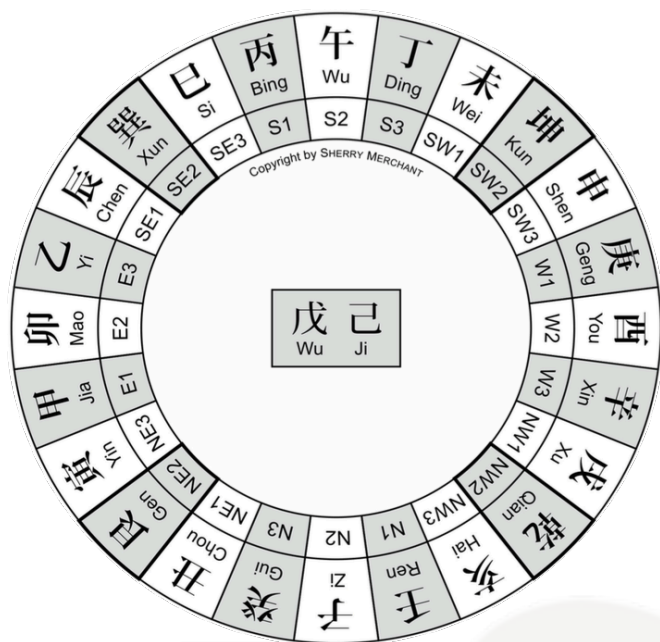
In subsequent lessons, we will discuss each of them individually, but for now, all that you need to know is what they are called and where they appear on the luopan or Chinese compass.

It will be great if you are able to try and write the characters, but as long as you know how they are said and how to recognize them, for now it is enough.

For good measure, I am adding in the numbers and some additional characters that you may also come across in the future, but before you panic, you don't need to know those, it is for the enthusiastic student, not the faint hearted.

So go ahead and enjoy your journey. Warm Regards,
Sherry Merchant

24 Mountains on Luo Pan



You will notice that in the center of the diagram are two additional characters, these are the two earth stems, **wu** (戊) and **ji** (己) which we will deal with later.

Chinese	Pinyin	Direction
丙	Bing	S1
午	Wu	S2
丁	Ding	S3
未	Wei	SW1
坤	Kun	SW2
申	Shen	SW3
庚	Gen g	W1
酉	You	W2
辛	Xin	W3
戊	Wu	NW1
乾	Qian	NW2
亥	Hai	NW3

Chinese	Pinyin	Direction
壬	Ren	N1
子	Zi	N2
癸	Gui	N3
丑	Chou	NE1
艮	Gen	NE2
寅	Yin	NE3
甲	Jia	E1
卯	Mao	E2
乙	Yi	E3
辰	Chen	SE1
巽	Xun	SE2
巳	Si	SE3

Understanding the basics

There are a few letters you need to learn to at least recognize if not write, so as to be well acquainted with the Chinese Charts you will read from time to time. These are the bare minimum. Later you will find some practice pages as well to help you to write if you so desire.

Five Elements

Chinese	Pinyin	Element
木	Mu	Wood
水	Shui	Water
火	Huo	Fire
金	Jin	Metal
土	Tu	Earth

Numbers

Chinese	English	Chinese	English
一	1	六	6
二	2	七	7
三	3	八	8
四	4	九	9
五	5	一十	10

Eight Trigrams

Chinese	Pinyin	Element
坎	Kan	
坤	Kun	
震	Zhen	
巽	Xun	
乾	Qian	
兑	Dui	
艮	Gen	
离	Li	

For the enthusiastic learner, you can learn the above additional characters as well.

Learning how to write & pronounce is very easy online, if you care to visit this link:

www.archchinese.com/mobile

You can type in the pin yin, which I have given alongside the characters in English font, and select the one that looks like the character you want, click on it and you can save your own list, make your own practice worksheets and so on.

Alternately, use the ones on the following pages.

The Building Blocks of Chinese Metaphysics

There are many layers to Chinese Metaphysics and in particular, the present subject - Feng Shui. As we advance, we learn so many formulas, techniques, theories, etc., but mastering the basics, by far are the most important.

Irrespective of the streams we choose, be it BaZi, 8 Mansions, Yi Jing, Xuan Kong Da Gua, Qi Men Dun Jia or whatever other stream one may chose, we all need to be clear about the basic fundamental information, **and in its accurate form.**

In Lesson # 2, we will go through the basics, from the start, so that later on, when we discuss, say the HeTu, we all recall the same block of information.

At this point, you will see no connection, as these are, like I said earlier, building blocks. As we proceed, you will notice it will all come together, but for now, please bear with the mystery of "what on earth does this mean?"

We are going to learn the following topics

1. *Stems*
2. *Branches*
3. *Cardinal & Sub Cardinal*
4. *Skyhorse, Graveyards & Cardinals* 5. *The 4 Frames*
6. *Seasons*

Understanding the basics – Location of Stems in Luo Pan

There are totally 10 stems, 8 of which appear in the 24 mountain ring, and two more stems that have no direction, hence they are usually depicted as lying in the center of the 24 mountain ring.

The stems are color coded according to their basic (unchanging) direction, the place they always occupy.

We see the red in the south (in Feng Shui the south is always shown on top, you have to get used

to this) and Bing is the Yang stem, appearing in South 1 and Ding is the Yin stem appearing in South 3, two places ahead, going clockwise.

Each of these stems belongs to an element; in fact they come in pairs giving us five elements in all. Hence we can say that there are ten stems, belonging to two polarities of the five elements

We have Yin and Yang fire in the South, right on top.

We have Yin and Yang Metal in the West (go clockwise).

We have Yin and Yang Water in the North.

We have Yin and Yang Wood in the East.

We have Yin and Yang Earth in the center as it technically has no direction, but traditionally when you see earth, it usually follows fire. The production of one element from another follows this pattern: fire produces earth, earth produces metal, metal produces water, water produces wood and wood produces fire and again fire produces earth thereby creating the everlasting cycle of the production of elements, much like the theory of conservation of mass, which says mass cannot be destroyed it only changes its form. en.wikipedia.org/wiki/Conservation_of_mass



12 Branches in Luo Pan

There are totally 12 branches which are present in the 24 mountain ring. They come in many various groups, we start with the first, the 4 quadrant directions, each having 3 branches per set. Here they are color coded as per the main element determined by the cardinal branch.

The 4 cardinals are:

South 2 (fire element)

West 2 (metal element)

North 2 (water element)

East 2 (wood element)

The cardinal directions have pure Qi or energy, and the branches on either side contain additional elements, which concepts we learn later.

However, it is this additional mix of elements that then determine their "membership" to other groups. For the moment, just remember the basic positions and groupings.

Hence we conclude here that a branch has 1,2 or 3 elements contained within.



Understanding the basics - Cardinals and Sub Cardinals

The entire 24 mountains cover a total of 360 degrees. These 360 degrees are first divided into 8 sectors, 4 of which are cardinals and the other 4 are sub cardinals. The 4 Cardinals are the branches, which occupy the 4 main directions right in the center of the quadrant, North 0 degrees, East 90 degrees, South 180 degrees and West 270 degrees and the sector that these degrees fall in.

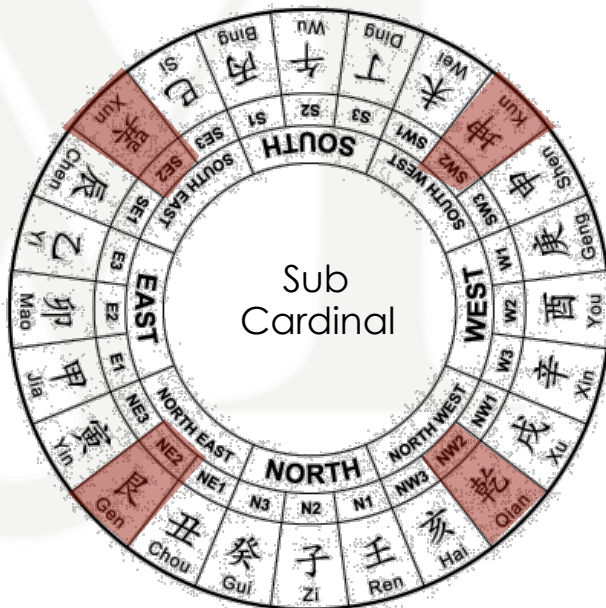


Sub-Cardinals:

The Sub Cardinals, occupy the other 4 quadrants, which are neither branches nor stems. They are sometimes referred to as the "diagonals".

The 4 Sub-Cardinals are diagonal sectors, which occupy the 4 sub directions right in the center of those quadrants, North west 315 degrees, North East 45 degrees, South East 135 degrees and South West 225 degrees and the sector that these degrees fall in.

The sub cardinals have no hidden element, they don't carry time factor like the branches, or show any particular characteristic apart from being the anchor of the four sub-cardinal trigrams.



Understanding the basics – Cardinals, Sky Horse & Graveyards

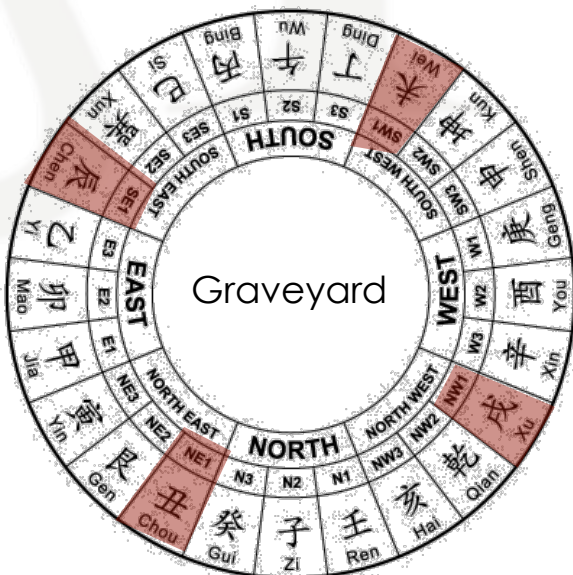
Another way of looking at the 12 branches is to see them as 3 groups of 4 branches, each called “cardinals”, “sky horses” & “graveyards”.

The **Cardinals** as we know occupy the four main directions, N S E & W.



The **Sky horse** branches are also known as the 4 travelling stars, and at this stage, all you need to know is that they are categorized as “sky horse” branches.

The 4 **graveyard** branches are also known as the 4 “storages”. These branches contain mixed qi of 3 elements hence at this stage, just remember that they are called graveyards, that's all.

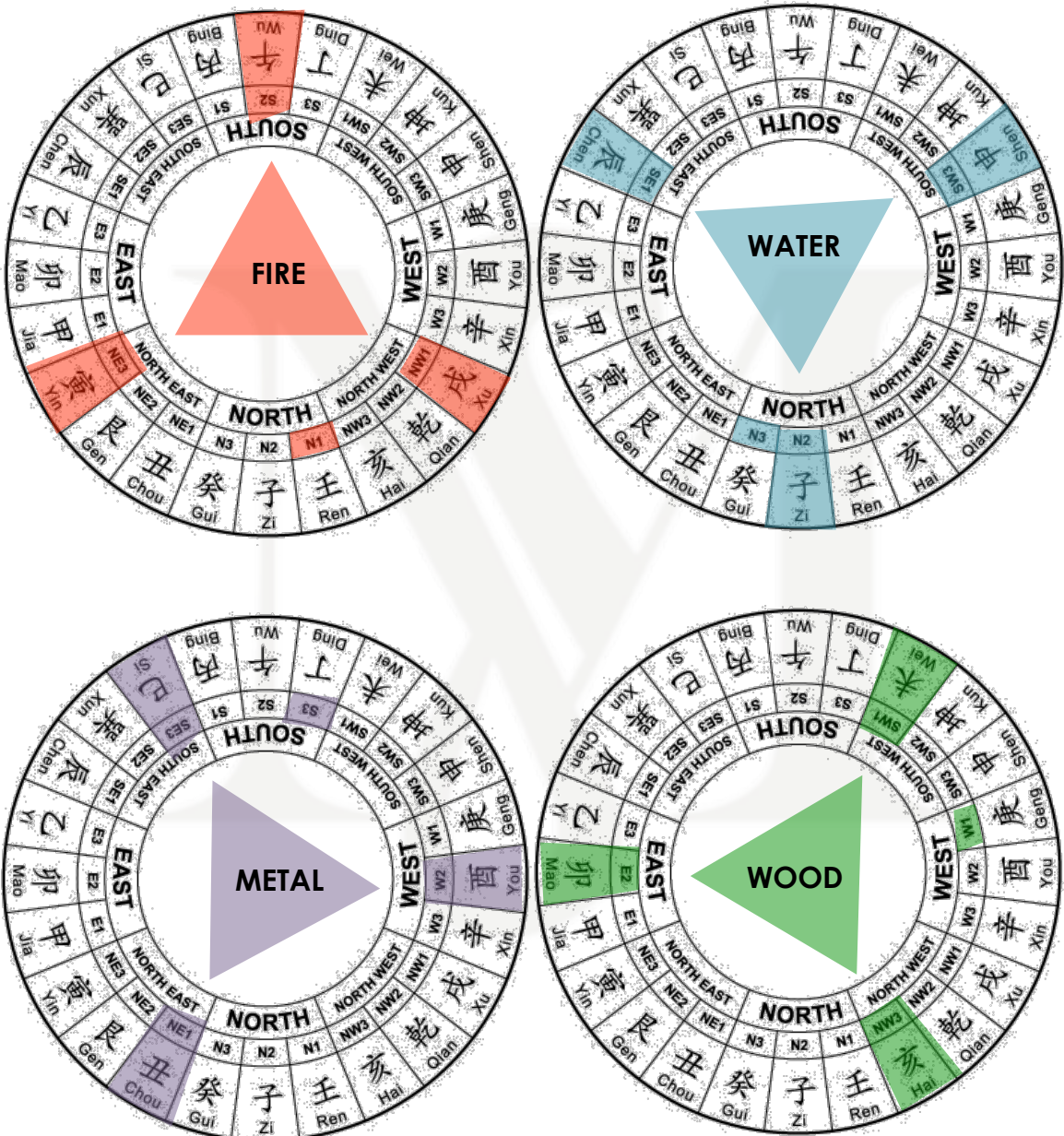


Understanding the basics - The Four Frames

Each of the 4 frames comprise of one cardinal, one sky horse and one graveyard.

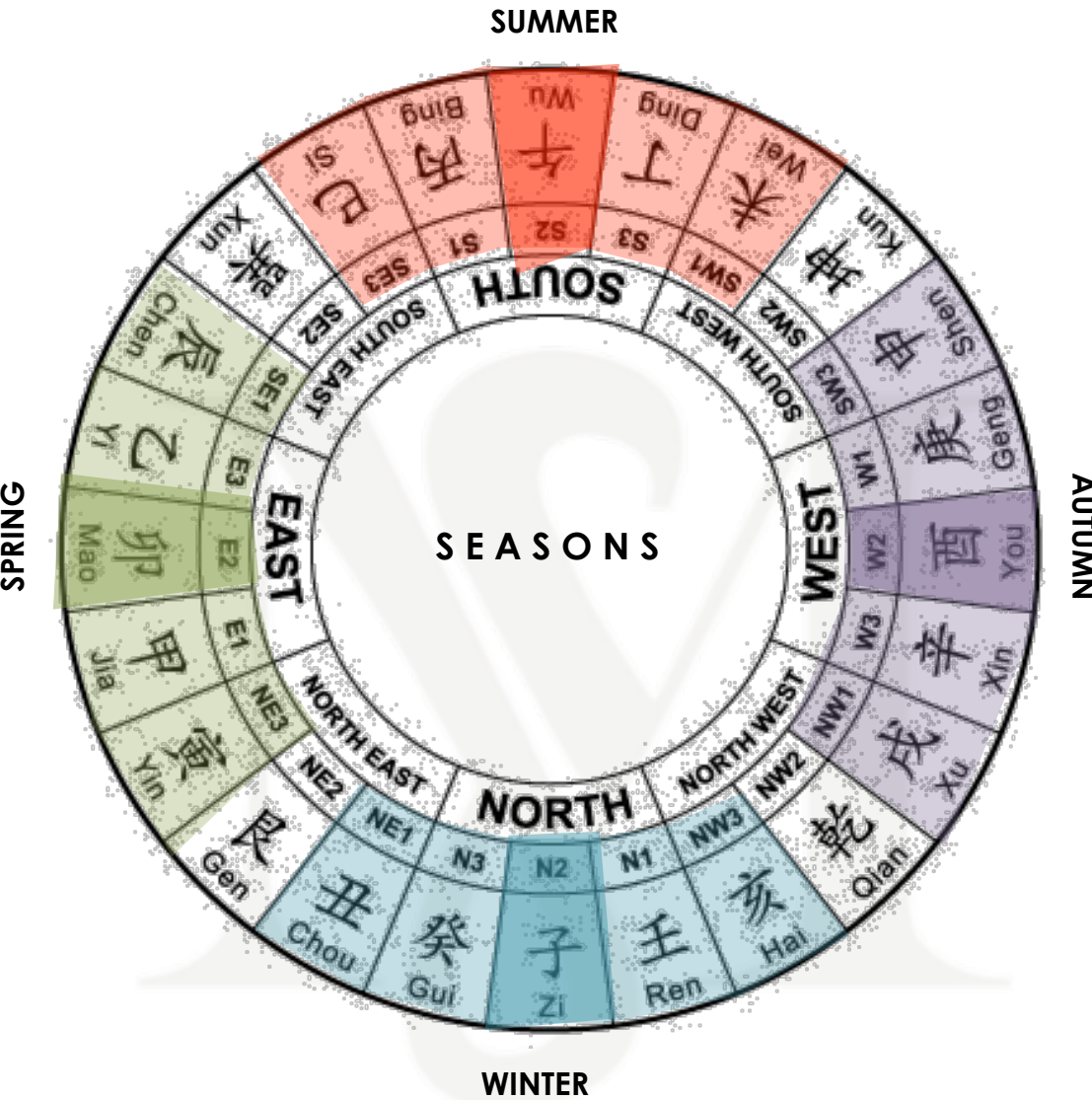
They all carry the same Qi as the Cardinal, which determines the element of the frame.

One of the directions of the frame are replaceable with another direction within the same frame.



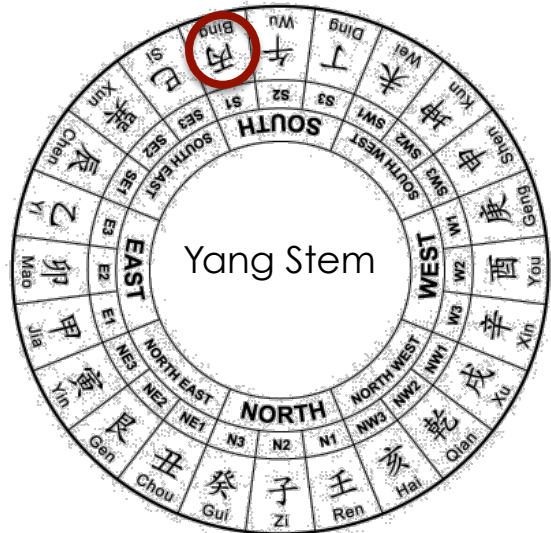
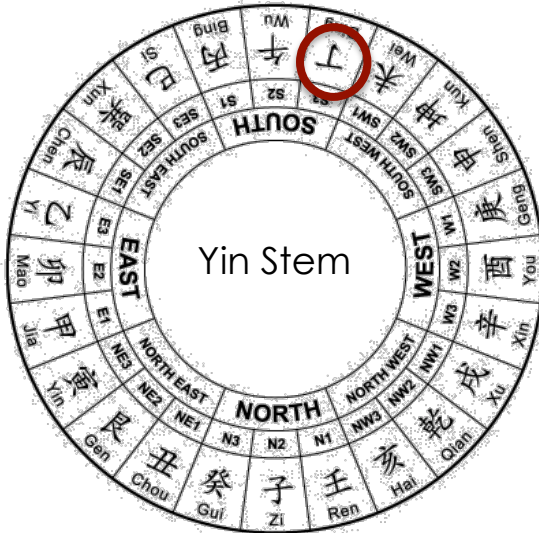
Understanding the basics - The Seasons.

Each of the 4 seasons are represented by 3 branches and the diagram makes it very clear and needs no further explanation.



Practice Page

Make yourself familiar by highlighting the stems & branches based on the central aspect mentioned, I have done one for you.





From Joey Yaps article: There exist two opposing and interrelating forces in our Universe. Yin and Yang are natural forms of energy that are in a constant state of change, movement and interaction. This dynamic relationship creates and governs all life. From Birth, Growth, Sickness and Death, the stages of existence are in constant evolution. The interaction of Yin and Yang is reflected by Night and Day, Positive and Negative, Active and Passive, Hard and Soft, Fast and Slow, Male and Female, Hot and Cold, Anger and Happiness, and so forth. We can see this interplay in nature in the form of the 4 seasons where yang is reflected as the peak of summer and yin in the coldness of winter. Yin and Yang are therefore the two primordial forms of Qi. The interaction between Yin and Yang subsequently relates to the Five Phases of Qi. These are later known as the Five Elements.

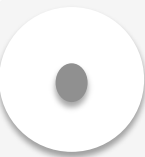
Where does Yin & Yang come from?

Chinese sages state that the Tao or Tai Ji comes from the Great Void (Nothingness). The great void is known as the WuJi. The WuJi is the netherworld of all creation and the pure land of all wisdom and life in the Universe.

Understanding the basics - Yang & Yin



The Wuji is depicted as a circle. This expression was meant to Symbolize the all encompassing, completeness, entirety and all existence. Its picture can be interpreted as being empty or as a whole. This is the concept of the Wuji.



Within the Wuji there comes existence and that is symbolized as the DOT in the circle. This is called the Taiji – the great limit with the unlimited. The Taiji is the boundary that encompasses substance and matter in the universe.



The Taiji subsequently produces Yin and Yang, the Dual forces.

For our purpose, it is important to remember that Yin and Yang do not represent gender but POLARITY.

Yin is not bad and Yang is not good or vice-versa. It is a difference of polarity and perception, one is a mirror image of the other, and we need both.

Throughout all metaphysical studies, the importance of Yin & Yang cannot be disregarded. It is the tool that brings balance, order, harmony & equilibrium to any situation. If a chart has a balance of Yin & Yang, an individual is capable of facing situations much more easily than someone with a chart that is imbalanced. Too Yin or too Yang is IMBALANCE.

Overly Yin charts turn Yang & Overly Yang charts turn to Yin.

Exploring The Luo Shu

The three main constituents of the Luo Shu are:

NUMBERS - DIRECTION - ELEMENT

Let us begin with the numerical (and most basic aspect) of the Luo Shu, the innocuous little 3X3 “magic square” that fascinates kids because it adds up to 15 any which way. But that's the numerical aspect, what's so “Feng Shui” about that? Especially since it's the Arabic or Indian numbering system?

Well, it shows you the “*balance of nature represented numerically*”. Lets us pretend that the Luo Shu square is a bunch of empty boxes arranged in a 3X3 grid. Now we are going to put in stuff, layer by layer till we get a pot pourri of attributes that is characteristic of that particular box. Let us identify these boxes by giving them numbers, as a starting point. So we have the numbers arranged in a very specific pattern that not only adds up to 10 or 15 if you include the center.

4	9	2
3	5	7
8	1	6
Basic Number		

SE	S	SW
E	C	W
NE	N	NW
Directions		

Yin Wood	Yin Fire	Yin Earth
Yang Wood		Yin Metal
Yang Earth	Yang Water	Yang Metal
Elements		

Exploring The Luo Shu

The numbers also follow a specific sequence or path known as the LOSHU PATH.

This path starts at 5 in the center and goes on to NW(6), W(7), NE(8), S(9), N(1), SW(2), E(3), SE(4) and back to the center. THIS PATH NEVER CHANGES. This is how the sectors get now a direction as well as a GUA NUMBER.

Trivia: What is so unique about this path is that this pattern is the same in many different metaphysical studies. In India, all our mantras are numbered in a similar 3x3 grid and the numbers begin with any number, like say 22 and follow the same path, sometimes in a reducing or other times in an increasing number sequence, but following the SAME LOSHU PATH. Similarly Egyptians have a system as do the Aztecs, all using the same sequence.

Why? It follows a certain astronomical configuration and till date no nation owns that copyright, all can see the same stars.

(I don't want to digress here but if this kind of material is of interest to you, a decent amount of this kind of information can be got from "an Idiots guide to Feng Shui by Val Biktashev & Elizabeth Moran", get it off amazon.com, I found the information quite helpful)

Now we can add in another layer, that of the element. This influence also never changes, so when we are reading flying stars, it is impossible to ignore the quality and influence of the original Luo Shu attribute. Hence, when we assess a flying star combination 1-4 in the north, it will be completely different from how it behaves in the south.

Yin Wood 4	Yin Fire 9	Yin Earth 2
Yang Wood 3	5 Earth	Yin Metal 7
Yang Earth 8	Yang Water 1	Yang Metal 6

We have to remember, in the Luo Shu, numbers are merely representative of the Gua or trigram hence 1 is Kan Gua, element water, shape wavy, Yi Jing says “danger” also symbolic of the “middle brother” etc . The number itself carries no Qi, at this stage at least. In its most basic form, it represents basic elements and directions, all of which we are familiar with. Then we add on layer by layer, more meanings to each sector till finally, we are dealing with an entity that actually has a huge personality. You have no idea how this manner of identification helps with your Feng Shui assessment.

TRIGRAM NAMES IN ENGLISH & LUO SHU NUMBERS

Just to keep your information up to date, this is the Luo Shu with the Chinese characters for each trigram put in. You need not know how to write them but at least know how to recognize them, and for additional info, I have done one more Luo Shu with the names in English! Now you have no excuse for not remembering the trigram names, right?

We know that the Luo Shu is one of the building blocks that contain all the 5 elements. These elements interact with one another in many ways and I am going to list them here:

Combination of 10. The numbers opposite each other add up to 10 (or 15 if you include the central #5) When you see these numbers together, it means that you have a situation where you can make it happen and

Early Heaven combination: 1-6, 2-7, 3-8 & 4-9 form what are known as “early heaven combinations”. These pairs fit into the Luo Shu, as pairs side by side and take their position with one cardinal and one adjacent sub-cardinal.

Yin Wood 4	Yin Fire 9	Yin Earth 2
Yang Wood 3	5 Earth	Yin Metal 7
Yang Earth 8	Yang Water 1	Yang Metal 6

Exploring The Luo Shu

Hence in blue, in the North, we have 1, which is water and its early heaven pair 6, or Qian, which is the combination of EH water 1- 6. Now you will ask, why is 6 water and not metal? On its own, 6 is metal, but when it is combined with water it takes on the Qi of strong water. Since they appear next to each other on the Luo Shu grid, they have a certain kind of affinity to one another.

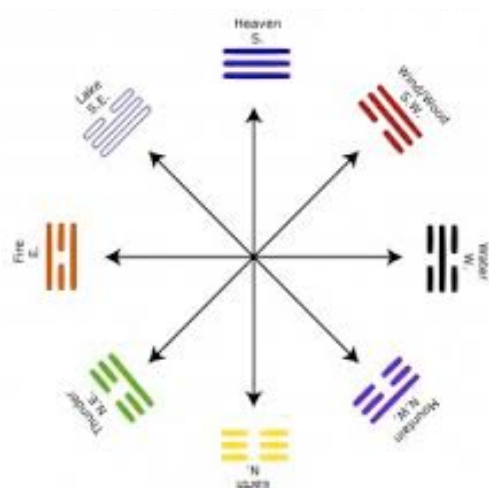
When we speak of affinity, there are so many kinds of affinity we have between the numbers you will be amazed when we get to that point, there are so many points of interaction!

Now here we can see how the early heaven trigram arrangement and later heaven trigram arrangements all co-relate to the HeTu. At this point we are only looking at the Luo Shu, this is for future reference, and to keep your mind alert and thinking. For now, disregard the top left black and white part of the picture and only look at how the HeTu and Luo Shu numbers effortlessly fit into each other. We will come back to that when we discuss the Ba Guas.

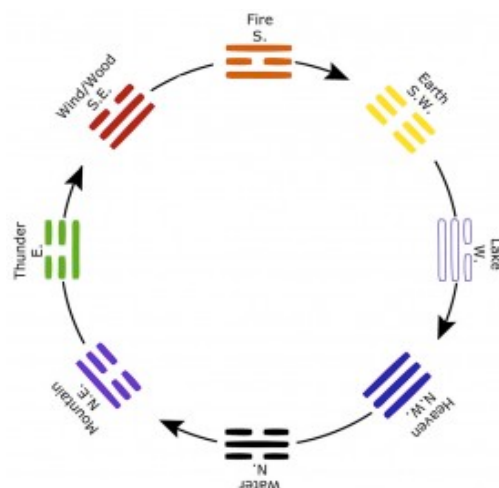
Trivia: The cardinal number trigrams only contain 1 branch, while the sub cardinals each contain 2 branches. Kan in the north only has the rat. Gen in the NE has the ox as well as the tiger, and so on for All the other trigrams.

Yin Wood 4	Yin Fire 9	Yin Earth 2
Yang Wood 3	5 Earth	Yin Metal 7
Yang Earth 8	Yang Water 1	Yang Metal 6

Early & Later Heaven Ba Gua



Early Heaven Ba Gua



Later Heaven Ba Gua

Another cornerstone of Chinese Metaphysics, are the Ba Guas, Ba meaning 8 and Gua meaning the “trigrams”, each Ba Gua is hence made up of 8 sectors or trigrams.

These two Ba Guas are different from one another. Both have different characteristics and applications, which will be discussed later. At this point you only need to know that they exist, what they look like and what their components are.

Before we proceed to the Ba Guas, we need to familiarize ourselves with the basic component of a Ba Gua, namely the 8 trigrams.

A trigram (and I will elaborate here, as I was the one to ask on Day 3 of my first Feng Shui Module 1 and 2, many moons ago, “what is a trigram” to which I was severely reprimanded) is a combination of three lines, all broken or all unbroken or a combination of both. The broken lines are called **YIN** lines. The solid or unbroken ones are called **YANG** lines. When you compose a trigram of three lines, in combination of broken & unbroken, you end up with 8 such combinations, each one such composition is called a **trigram**.

Early & Later Heaven Ba Gua

You see, every Feng Shui student is SUPPOSED to know what a trigram is, unfortunately, nobody had cared to tell me that! Just so history does not repeat, here goes:

There are 8 trigrams.

1 is made up of all solid lines (QIAN) ☰

1 is made up of all broken lines (KUN) ☷

The other 6 are combinations of these broken and unbroken lines.

Kan	☵	Qian	☰
Kun	☷	Dui	☱
Zhen	☳	Gen	☶
Xun	☴	Li	☲

Each trigram has certain attributes that give it a particular character, these are direction, season, element, polarity (yin/yang), and have associations like color, number, body part etc.

Each trigram relates to a member of the family as well.

These attributes are pretty consistent and need to be memorized in particular as they assist ones assessment in all aspects of Feng Shui. *The Bagua is a theoretical model used for calculations and facilitating analyses in Feng Shui*".

The 8 sided mirror traditionally used to ward off evil energy is a part of Chinese CULTURE, and is not a part of Feng Shui.

Essentially, Baguas are of two types, **Early Heaven** sequence, and **Later Heaven** sequence, color coded in this diagram for your convenience. Both contain 8 trigrams but these trigrams are arranged differently in each Bagua, and we need to remember BOTH these arrangements. Once we know each of the trigrams, we will observe that all eight appear in the Bagua in a certain characteristic formation.

While looking at them they may appear seemingly similar, what with all these combinations of broken and unbroken lines confusing the hell out of you, lets try and make sense of these diagrams, trigrams, images, Chinese characters etc, and sort them out into our essential building blocks, back to basics here again.

The diagram here is made up of several components:

1. Those that are consistent in BOTH diagrams.
2. Those that change in both diagrams.

Lets look at those components that are the same to begin with:

The Luo Shu numbers are the same in both at this point, but we also have something called early heaven numbers, we will discuss that in class. **The 24 mountains** don't change

Nor do the **directions**.

Essentially what changes is the placement of the trigrams. **Look carefully:**

Each trigram is represented by a number, so Kan is ALWAYS #1, but in the Early Heaven arrangement, it appears in the WEST, whereas in the Later Heaven arrangement it appears in its native direction, the NORTH.

The direction we refer to is always depicted by the trigram's LH position.

So now we know:

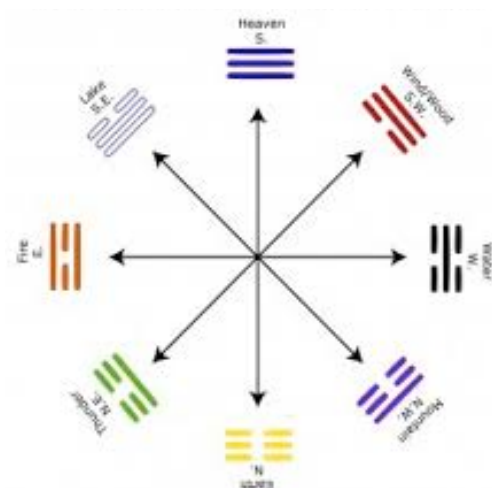
Kan is Loshu No 1. In the EH arrangements it's **EH position is in the West.**

The direction **of Kan is ALWAYS NORTH.**

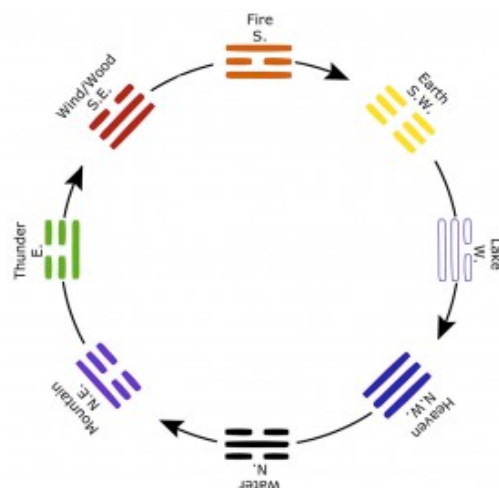
North is also the LH position of KAN.

Note: even when we look at Kan, in the EH arrangement, we do not say its direction is west BECAUSE the **EH Bagua does not have direction as its attribute.**

Early & Later Heaven Ba Gua



Early Heaven Ba Gua



Later Heaven Ba Gua

EARLY HEAVEN BAGUA:

The easiest way to identify the EHB is to look for the Qian trigram on the top, three solid lines.

Qian is heaven and Kun is earth, so look at Kun on the opposite side (three broken lines).

You will observe here that the pairs formed by the trigrams placed opposite each other are a complete reflection of one another.

Look at the pairs:

In **South you have QIAN** and in the **north you have KUN** Mother and father Complete Yin and complete Yang, perfect. In the east you have Li and in the west you have Kan, middle sister and middle brother, and lines are reverse of each other. And so it follows with the other pairs. At this stage just memorize the placements.

With the Later Heaven Ba Gua, all the Luo Shu numbers relate to the actual trigrams, so you have 1 Kan in the north and 9 Li in the south both adding up to 10. This is called COMBINATION OF 10.

From your end, ruminant on both Ba Guas and see if you can spot any differences or similarities and note them down, and as an exercise, see what you can refer to from your individual previous studies to fill up this outline below. I have done one for a sample, you do the rest, it will be a fruitful learning experience.

Ba Gua

Gua 1	Representation
Element	Water
Trigram Name	Kan ☵
Luo Shu Number	1
Direction	North
Family Member	Middle son, people working on the sea/river/ lake etc.
Polarity	Yang
Season	Winter Hai 亥, Zi 子, Chou 丑
Early Heaven Position	West
Body Part	Ear, Blood, Kidney
Colour	Blue
Shape	Wavy

Gua 2	Representation
Element	Earth
Trigram Name	Kun ☷
Luo Shu Number	2
Direction	Southwest
Family Member	Mother, step-mother, farmer, villager, people/crowd, old lady and people with big bellies/fat people
Polarity	Yin
Season	Chen 辰, Wei 未, Xu 戌, Chou 丑
Early Heaven Position	North
Body Part	Abdomen, spleen, flesh, stomach
Colour	Black, Yellow
Shape	Flat

Ba Gua

Gua 3	Representation
Element	Wood
Trigram Name	Zhen ☳
Luo Shu Number	3
Direction	East
Family Member	Eldest Son
Polarity	Yang
Season	Spring Yin 寅, Mao卯, Chen辰
Early Heaven Position	Northeast
Body Part	Foot, liver, hair, voice
Colour	Dark Green
Shape	Log

Gua 4	Representation
Element	Wood
Trigram Name	Xun ☴
Luo Shu Number	4
Direction	SE
Family Member	Eldest daughter, widow, monk
Polarity	Yin
Season	Spring
Early Heaven Position	Southwest
Body Part	Upper arm, thigh,
Colour	Light Green
Shape	Creeper (flexible wood)

Ba Gua

Gua 6	Representation
Element	Hard Metal
Trigram Name	Qian ☰
Luo Shu Number	6
Direction	NW
Family Member	Father, adult, old people, senior person, famous person, government officer & civil servants, boss, leader, CEO
Polarity	Yang
Season	Months of Shen 申, You 酉, Xu 戌
Early Heaven Position	South
Body Part	Head, Bone, Lungs
Colour	Gray
Shape	Square

Gua 7	Representation
Element	Soft Metal
Trigram Name	Dui ☱
Luo Shu Number	7
Direction	West
Family Member	Youngest daughter, mistress, singer, actor, translator, wizard, maid
Polarity	Yin
Season	Months of Shen 申, You 酉, Xu 戌
Early Heaven Position	Southeast
Body Part	Tongue, mouth, throat, lung, phlegm, saliva
Colour	White
Shape	Square

Ba Gua

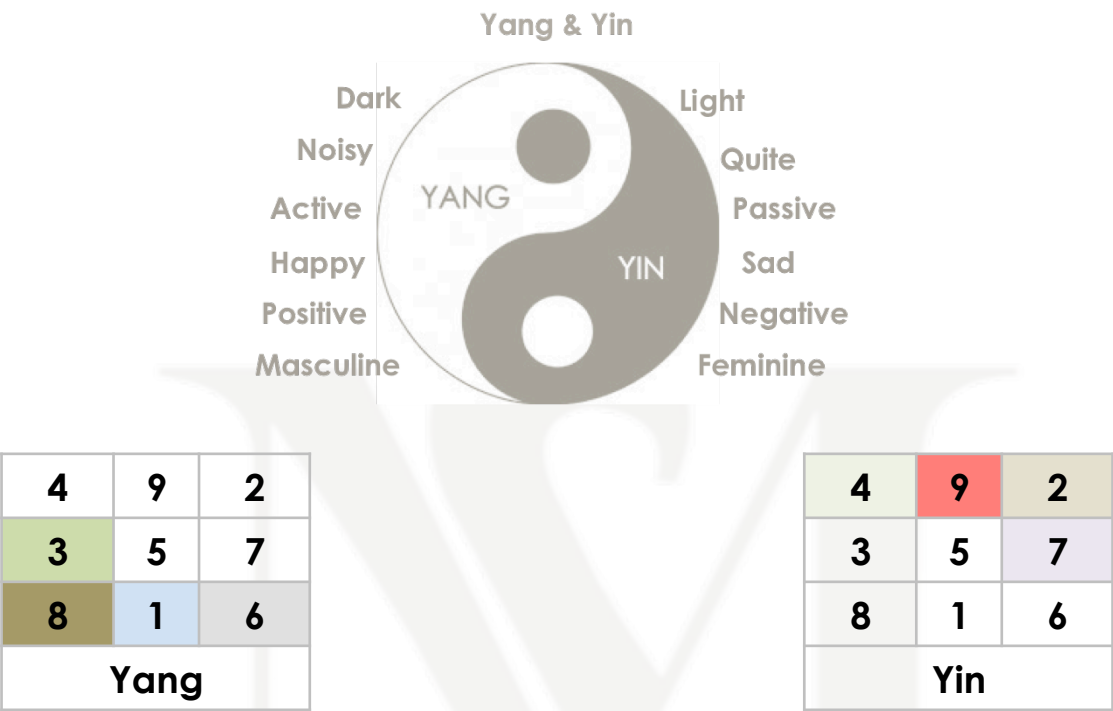
Gua 8	Representation
Element	Earth (Hard Earth, Rock)
Trigram Name	Gen ☶
Luo Shu Number	8
Direction	Northeast
Family Member	Youngest son, young kids, people living in the jungle, a hermit or a person who has lots of free time
Polarity	Yang
Season	Chen 辰, Wei 未, Xu 戌, Chou 丑
Early Heaven Position	Northwest
Body Part	Finger, bone, nose, back, back bone
Colour	Dark Brown, yellow
Shape	Round

Gua 9	Representation
Element	Fire
Trigram Name	Li ☲
Luo Shu Number	9
Direction	South
Family Member	Middle daughter, writers, people with big bellies, people with eye disease, people with armor (army)
Polarity	Yin
Season	Si 巳, Wu 午, Wei 未
Early Heaven Position	East
Body Part	Eye, heart, from tongue to stomach
Colour	Red, Purple
Shape	Triangle

Yin & Yang

One of the most important and relevant concepts in Feng Shui studies is the concept of Yin and Yang. While it is easy enough for us to list the Yin and Yang as per the table below, it is a much deeper study and we can view it at many levels, and I choose to take you through these various aspects today.

At the basic level, we view it as:



But this is the usual, and we all know it, though we may not always dwell on it, it is one of those things you read and turn the page without registering its true meaning.

On the next level, we look at Yin and Yang in the context of the Luo Shu.

Visually, one can see how the yin and yang of the image is easily superimposed onto the Luo Shu in how the yin and yang Guas of the Luo Shu are located.

Okay, imagination is needed, but come on, we are dealing with the Metaphysical here.

So now you know that the Yin and Yang Guas are polarized on the Luo Shu, so we look at another version of Yin & Yang.

SAN HE YIN AND YANG: The 4 Frames & the Hidden Stems

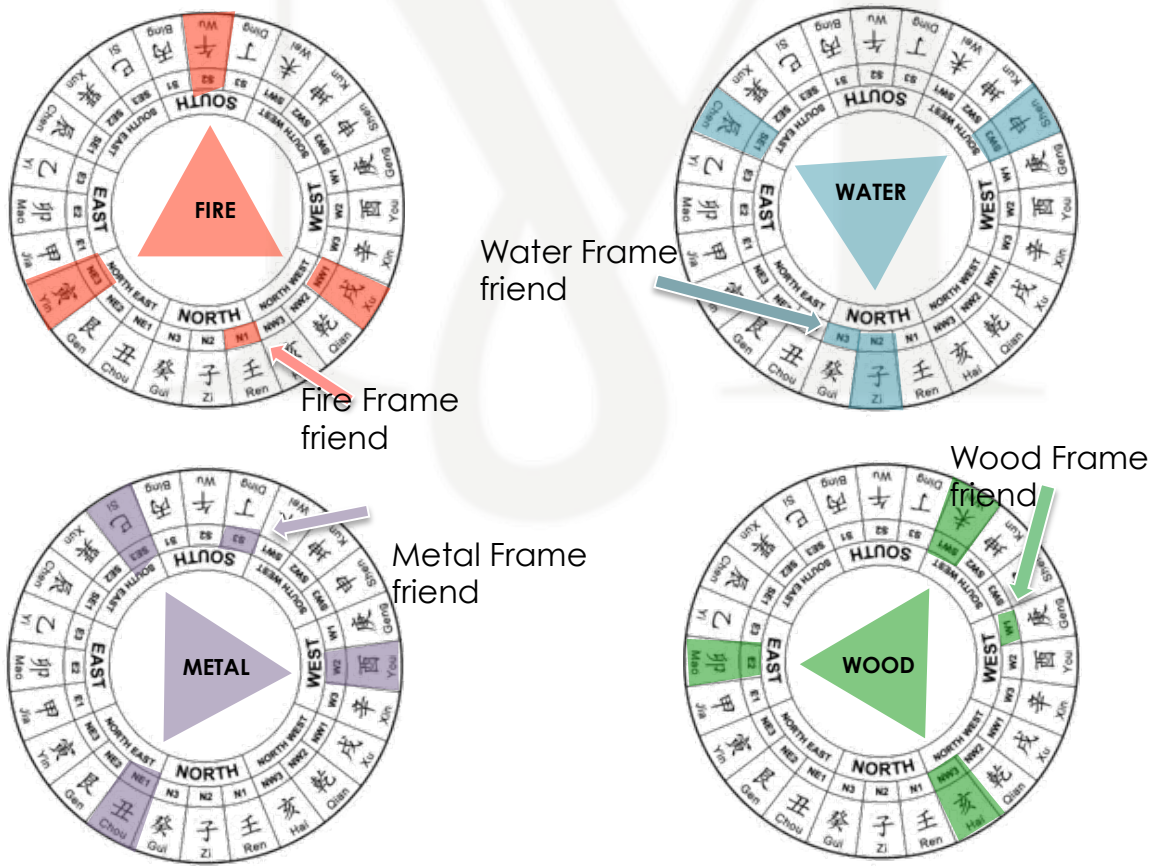
The picture below graphically describes in color, the 4 elements and the branches that belong to them. These four groups need to be committed to memory. Their relevance comes up many times in different forms.

This is essentially a SAN HE concept, and from now on, we should try and classify our studies into San he and San Yuan, for the simple reason that their basics vary to an extent and the Luo Pans used are different.

A summary of the above is as follows:

Fire Frame	寅午戌壬	All these are Yang because horse is Yang
Water Frame	申子辰癸	All these are Yang because rat is yang
Wood Frame	亥卯未庚	All these are yin because rabbit is Yin
Metal Frame	爱酉丑 丁	All these are Yin because rooster is Yin

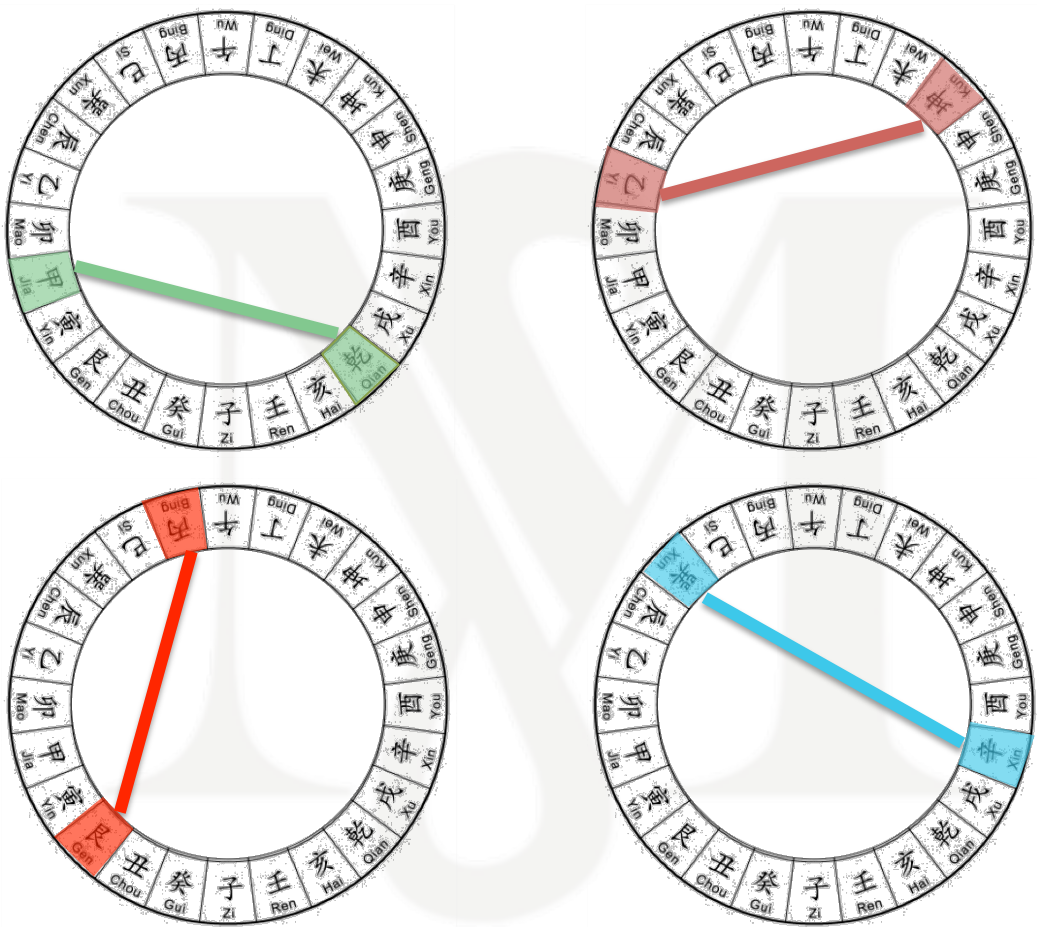
A small arrow points to one more of the 24 mountains apart from the frame, these are the hidden stems. They also take on the same polarity as the frames.



SAN HE YIN AND YANG: The 4 Frames & the Hidden Stems

But wait, this is not all, we also have Y&Y of the 4 SUB CARDINAL
Trigrams and THEIR hidden attributes.

Qian	乾 甲	These are both Yang because Qian is Yang
Kun	坤 乙	These are both Yang because Kun is Yin
Gen	艮 丙	These are both Yin because Gen is Yin
Xun	巽 辛	These are both Yin because Xun is Yin



The concept of Hidden Attributes implies that certain branches form a group, bound by a triangle and they TAG along one stem, and they all share the same quality or qi, as well as the same POLARITY. This polarity is dictated by the main group leader or cardinal or sub cardinal.

The stem is added along and at this point don't try to see the resemblance or look for a pattern. Now you see the branches as yin or yang in San He terms, so you need to remember this well.

SAN HE YIN AND YANG: The 4 Frames & the Hidden Stems

The **San He Yin & Yang** is given here for convenience:

This is unchanging and to be memorized.

The Cardinal in the four frames and the sub cardinals share their polarity with the rest of the group.

The cardinals have 2 other branches + 1 stem in their group.

The Sub cardinals have one friend in their group.



The concept of Hidden Attributes implies that certain branches form a group, bound by a triangle and they TAG along one stem, and they all share the same quality or qi, as well as the same POLARITY. This polarity is dictated by the main group leader or cardinal or sub cardinal.

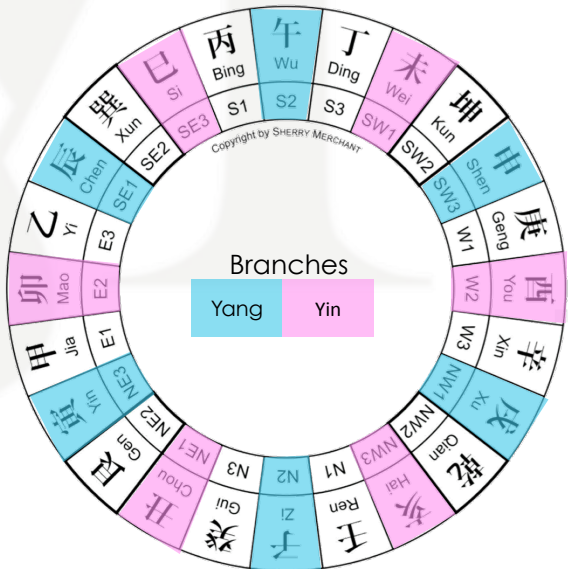
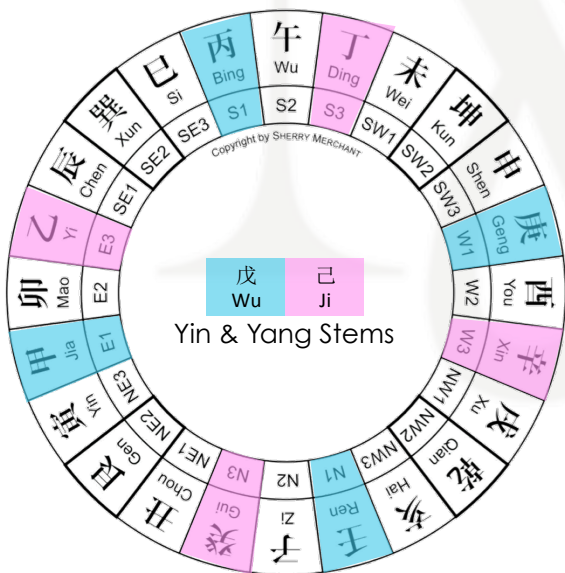
The stem is added along and at this point don't try to see the resemblance or look for a pattern. Now you see the branches as yin or yang in San He terms, so you need to remember this well.

This is a bit different. In flying stars and all Xuan Kong Studies, we look at Yin and Yang based on timeliness. Hence in period 8 that we are in now, Periods 1,2,3 and 4 are considered YANG and 6,7,8 & 9 are considered Yin. In application, you activate the Yin areas with height, higher ground and stillness and Yang areas with water, lower ground and activity. In class we will explore the direct and indirect spirit and yin and yang with respect to plotting of a flying star chart. Right now we are only appreciating the nuances and differences.

Yang	Yin
1	6
2	7
3	8
4	9

BaZi Yin & Yang

Yet again, in Ba Zi there is a difference. Please do a bit of homework and figure it out. The following page is a blank, use whatever resources that you have to fill it in accurately and we will compare this in class. These are all learning experiences, and it is a great learning exercise to do these charts, everything falls into perspective as dumb as the process may sound.



The 10 Stems

Here is a brief description of the TEN STEMS. More in class.

<p>JIA 甲</p> <p>3</p> <p>East 1</p>	<p>Yang Wood: Think of Big thick wood, large tree trunks, wood pillars, strong, solid and very sturdy. Jia is more independent, stubborn, persistent, deeply rooted. Jia wood requires BING fire, (the sun) to grow. It grows best in the north; in the location of its resource (GUI water, rain). Wood also needs the earth (Ji) to grow. Wood conquers 2 by using it for support. It also requires XIN metal to carve it into an object of beauty, GENG chops Jia to make it into firewood, ruthlessly, in the process wood is destroyed, but also made useful as it then can produce fire. People of wood Day Master are very versatile.</p>
<p>YI 乙</p> <p>4</p> <p>East 3</p>	<p>Yin Wood: Think of objects of beauty, green twigs, leaves, flowers, grass and twine. Yin wood can be secretive, as it grows without you noticing. These are weak wood and always need support to grow. (No Backbone). Yi can use fire better hence it is more radiant or prosperous. A twig can catch fire at once. Sometimes Yi requires XIN to render it useful, as Yi needs to be cut a bit. GENG used for cutting Yi is overkill, like using a cannon to kill a cockroach. Yi will anyhow find its way to the sun. Yi also needs GUI and JI.</p>
<p>BING 丙</p> <p>9</p> <p>South 1</p>	<p>Yang Fire: Think of the fire of the Sun. Bing can warm metal and is required to bring warmth only. Eg. If there is too much water in winter can bring about some balance, but too much kills wood. BING cannot produce earth, but can help earth to produce metal and can actually nourish the growth of wood. Bing needs NOTHING. Bing cannot be controlled by REN. GUI can control BING. Fire of the Sun.</p>

The 10 Stems

DING 丁 9 South 3	<p>Yin Fire: This is the flame, the fire of the cauldron, a candle's fire, used to forge or create metal. Ding is not useful in the presence of Bing, as in bright sunlight it is of no use. It cannot shine. However, in darkness it can provide light. Unlike Bing, Ding needs resource but, the wood has to be in a good condition, capable of burning, should be chopped and not wet.</p>
WU 戊 8 Centre	<p>Yang Earth: Think of a mountain, boulders, big hard rocks and stony riverbeds. A dam collects the water in it so it becomes usable. Wu can easily contain water (like the banks of a river). Wu does not need anything to grow. It has always existed hence it has a stable enduring quality. To become useful, Wu needs wood to "aerate" it. It does not need to be produced. Wu people are independent people. Fire hardens earth therefore when there is too much fire, it dries out. Wu can produce metal with great difficulty. Wu people tend to obstruct others and expect others to move around them. They are great at multi tasking.</p>
Ji 己 2 Centre	<p>Yin Earth: The soft soil of the earth, sand, mud, paddy fields, Ji is yielding earth. It does not need anything to grow. It needs wood to be controlled, in order to make it useful and productive. Ji can produce metal. (When it is not wet) and grow plants but cannot hold or contain water. It can become "muddy water" as a result of interaction with water. For earth people, (2 & 8) and earth Day Master, Fire appears to produce, or help earth. More fire is more irritation. Only a show.</p>
GENG 庚 6 West 1	<p>Yang Metal: Raw, unusable metal, machinery, heavy tools, weapons, axe, sword. Geng 庚 can be used to chop wood.</p> <p>This metal cannot be used without being trained or forged. It likes to be controlled and NEEDS Ding.</p>

The 10 Stems

<p>XIN 辛</p> <p>7</p> <p>West 3</p>	<p>Yin Metal Jewelry (good for performance) Penknife, chisel: cannot do hard work, cannot be controlled by Bing 丙, need to make use of others.</p> <p>This type slowly cutting wood means long term money.</p>
<p>REN 壬</p> <p>1</p> <p>North 1</p>	<p>Yang Water: River, sea, lake, big pools of water. Use to flush out. Cannot be used to grow wood. It needs to be controlled by Wu 戊(Yang Earth). Will confuse or contaminate Ji 己 (Yin Earth).</p>
<p>GUI 癸</p> <p>1</p> <p>North 3</p>	<p>Yin Water: Rain, mist, cloud. Use to control fire.</p> <p>Cannot be controlled or flush out anything.</p> <p>Used to nourish wood element. Waters plants.</p> <p>Yin water (rain) can make the dry earth usable. Can counter BING 丙.</p>

The Three Cycles

The cornerstone of most studies metaphysical are “The Three Cycles”. They explain how all the elements interact with or react to one another, much like a chemical reaction in a lab. When we speak of five elements, we are actually speaking of five elements with 2 polarities each, which makes ten distinct individual **elements** depicted in the 10 stems. Herein lies the difference and as we are now going to be advanced students, one must appreciate the nuances of the variations between Bazi & Feng Shui as well as some overlaps so here goes.

- In Bazi, we have **10** such resulting elements.

Now you see: 5 elements X 2 polarities – Yin and Yang = 10 stems

However, there are subtleties that we need to understand, which makes it clear that we are dealing with ten distinct characters, in some cases one polarity of an element has no resemblance to the other polarity of the same element.

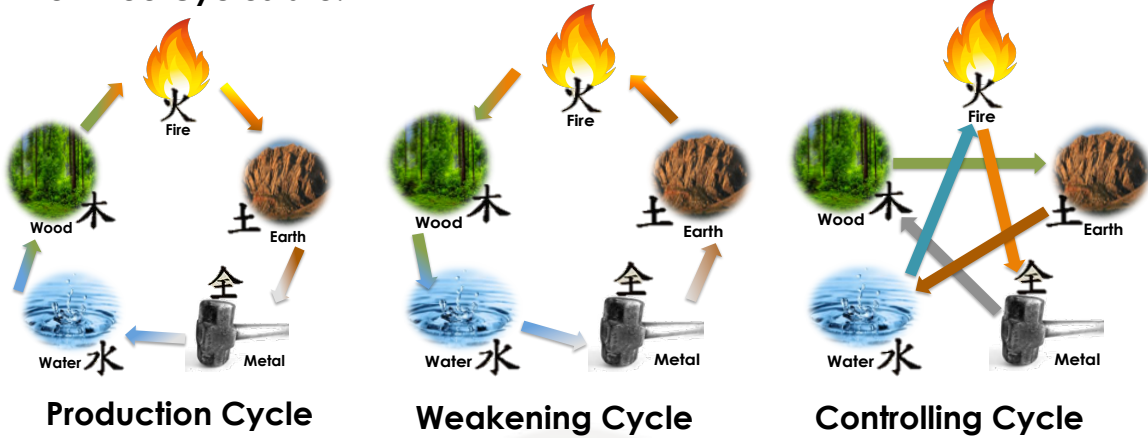
English	Pinyin	Gua	Direction	Represents
Yang Fire	Bing 丙	9 (Li)	South	Represents both Yin & Yang
Yin Fire	Ding 丁			
Yang Earth	Wu 戊	8 (Gen)	Northeast	
Yin Earth	Ji 己	2(Kun)	Southwest	
Yang Metal	Geng 庚	6(Geng)	Northwest	
Yin Metal	Xin 辛	7(Dui)	West	
Yang Water	Ren 壬	1(kan)	North	Represents both Yin & Yang
Yin Water	Gui 癸			
Yang Wood	Jia 甲	3(Zhen)	East	
Yin Wood	Yi 乙	4(Xun)	Southeast	

The Three Cycles

Now why are we discussing Guas and elements if we are supposed to be discussing the three cycles theory?

It is because this is what the three cycles are actually dealing with.

The Three Cycles are:



We should know that

Fire produces Earth
Earth produces Metal
Metal produces Water
Water produces Wood and
Wood in turn produces Fire and the cycle goes on.

Production, when taking place, has to be considered in light of the following situations:

Is anything actually produced?
What is the quantity of the output?
What is the quality of the output?
What is the condition of each of the elements at the end of the production?
Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

Let us examine all the options of the 2 polarities of Fire producing 2 polarities of Earth:

1. Yin fire (Ding 丁) producing Yin earth (Ji 己)
2. Yin fire (Ding 丁) producing Yang earth (Wu 戊)
3. Yang fire (Bing 丙) producing Yang earth (Wu 戊)
4. Yang fire (Bing 丙) producing Yin earth (Ji 己)

In each case the dynamics are different. Let us examine all of them individually.

Yin fire (Ding 丁) producing Yin earth (Ji 己)

Image:

Think Forest fire.

Is anything actually produced? Fire burns & produces ash, a little, enough to make a fine layer of dust on this huge planet, but certainly not enough to form a mountain.

What is the quantity of the output? Hardly any thing significant in quantity is produced, in light of the differences in size of each element. How much fire does one actually need to produce a significant amount of ash that will contribute to the quantum of earth?

Really? What is the quality of the output? Not really making any tangible difference, right, except that actually the earth gets scorched and is rendered unproductive and useless (we read as stubborn and unyielding, infertile).

What is the condition of each of the elements at the end of the production? The fire is burnt and exhausted, and nothing is left of it. That much of ash that is produced wont make much of a difference but the earth now is hardened by the burning process and is then unyielding and hard, so cannot do what it is actually supposed to do, to produce crops.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle? Fire is destroyed, it ceases to exist, and earth is hardened, so in summary, this is a pretty useless kind of production.

The relevance:

In Feng Shui, when you see 9 (fire) and 2 (earth) nothing is actually produced, only a lot of noise and fanfare (so typical of Ding fire), hence we say blindness, where 2 is blinded by the heat and light of 9 fire. We must not forget 9 relates to the head and eyes, this we will come to later.

Yin fire (Ding 丁) producing Yang earth (Wu 戊)

This is similar to the above; except that in this case it is even more ridiculous to assume that even a completely burning forest can lift the height of a mountain by even an inch.

Yang fire (Bing 丙) producing Yang earth (Wu 戊)

Fire of the sun, bing 丙, cannot produce anything by itself but there is what is known as “reverse growth”, when it “sort of” produces wood as all plants need sunlight to grow. Let us not be literal in our assessment of the growth cycle, Yang Fire (bing 丙 or the sun) is benevolent and Yang earth (mountain, wu 戊) needs its presence to be warmed, but they are mutually “afraid” of each other as the presence of one, hides the other, but no damage is done to either of them in this case.

Yang fire (bing 丙) producing Yin earth (ji 己)

This process is also identical to the one above, earth needs to be warmed. So, while actual “growth” may not take place, there will be aid to growth of crops or whatever Yin earth 己 is producing at that point. Here I will stop, this angle is a bit out of the box, but is actually what the growth or production cycle is all about.

Earth producing Metal

Let us examine all the options of the 2 polarities of Earth producing 2 polarities of Metal:

- Yin earth (ji 己) producing Yin metal (xin 辛)
- Yin earth (ji 己) producing Yang metal (geng 庚)
- Yang earth (wu 戊) producing Yang metal (geng 庚) 4. Yang earth (wu 戊) producing Yin metal (xin 辛)

a. Is anything actually produced?

Earth does produce metal, but once the metal is out of the earth, the earth is considered VOID or relatively useless. It has nothing more to offer. Why? This is because it takes eons of time for the earth to produce once again and cannot happen in our lifetime. So yes, metal is actually and physically produced.

Trivia: Another aspect that we will discuss in class is **the speed of the interaction of the elements**, how fast they act, or how long does each process take place. Think about Fire being produced by wood, this is the fastest, as opposed to earth producing metal is the slowest. Dwell on this and think about all the other processes in a similar fashion. What is the quantity of the output?

Well how much earth do you have to dig to get out some metal? What do you need to get this metal, some more metal tools to dig the earth! What happens if the earth is too much? The metal gets buried and cannot be seen.

What is the quality of the output?

This depends on other factors, like xin metal needs water to wash off the dirt to observe and see the xin metal, whereas geng metal, without fire (only ding will do) metal will be useless, as it needs to be forged into something useful and needs the heat of the ding fire to do that.

What is the condition of each of the elements at the end of the “production cycle”? Its stable, there is no increase or decrease in the quantity of either, just transfer of location.

Does the quantity/quality of any element improve or get destroyed at the end of this cycle? Mined metal which has been extracted from the bowels of the earth is useful while earth that has been mined is eventually useless, but it takes a lot to deplete the sheer volume of our mother earth.

Trivia: Do you see how in BaZi, the earth branches have so many hidden elements but the cardinals have only one pure element (except the horse – fire that has a bit of earth). That's what is meant by “earth branches are storages”. Meaning they are where more than one element hidden inside the earth.

In Feng Shui, when we refer to the “production” of elements, we don't mean that elements are actually produced. Qi mimics elements of nature and the way the elements behave and interact with each other, hence we call it *interaction of elements*. In reality, Qi transforms from one form into another, never destroyed, just changing its form LIKE the elements in nature. Therefore, metal Qi, under certain circumstances, transforms into water Qi in the production cycle, actual water is not produced but the Qi, in its transformed form takes on the qualities of water in nature.



Yin Earth (ji 己) producing Yin Metal (xin 辛)

In this case we are dealing with Ji 己 earth, the earth of the paddy fields that is soft, wet, yielding and meant to grow things. Ji 己 earth is the “producer of a thousand things” and is versatile and adaptive. It easily produces yin metal or xin 辛. It easily yields xin 辛 metal, the only thing is that in order for the xin 辛 metal to be rid of the earth, that is soft and cloudy, a lot of water, preferably yang water, is needed to flush out the “dirt” and reveal the true quality of the “gold” or. Typically the job of Yin earth is to produce crops, but it is said that Ji 己 is the producer of ten thousand things so in that case, producing metal is also one of them. Earth is a complex element, a treasure house or many secret treasures, which need to be revealed. The BaZi concept of “earth clashing earth to reveal the storages.

To resume to our format:

A. Is anything actually produced? Yin earth (2) produces yin metal (gua 7). It is not hard to penetrate yin earth. On the Flying star aspect, we are looking at two combinations: 2 - 6 and 2 - 7. Now both these are special in a way. 2 – 6 is Kun and Qian, heaven and earth, perfect Yin and Yang, but each one is totally Yin and totally Yang, no interaction, hence once again, the compatibility ratio is nil. 2 – 7 is He Tu combination, early heaven fire, so it's a good, protected combination, but it produces fire hence has to be looked at in the context of what else is present (meaning what are the other factors like palace, season, other stars in the palace etc.) while assessing as well as yang metal and there is no difference in the process, both are produced easily as it is no, though the result may be a bit muddy, and needs to be cleaned and polished!

B. What is the quality of the output?

Good under the abovementioned circumstances.

C. What is the condition of each of the elements at the end of the “production” ?

Well the earth is depleted, but bright shining metal is produced.

D. Does the quantity/quality of any element improve or get destroyed at the end of this cycle?

Metal, till now undiscovered, not revealed, buried, is now shown up, so of course, it is improved. Earth on the other hand is tired, like a mother giving birth and ending up tired and spent. Void or hollow earth is considered “weak”.

Yang Earth (wu 戊) producing Yang Metal (geng 庚)

This process is very hard, in order to get metal of the axe from stone, boulders, large mountains, a lot of effort is required so this is not indicative of an easy process. Both elements are imposing, yang metal and yang earth, the big metal (qian gua) and the mountain (gen gua) or the clash of the titans. A difficult relationship, when you see 6 (qian) and 8 (gen) together although both are white stars, very auspicious but see that there is no balance of yin and yang, the entire relationship is overly yang, and how! One needs a lot of assistance to make this production process happen. *(For those who are confused, please go back to the lesson on ba gua, and see what is in the later heaven and luo shu, 6 is Qian (NW) and 8 is Gen(NE), that's what I am referring to.)*

Is anything actually produced? Not too much and not too easily, this is a hard combination. We are looking at Gua 8 and Gua 6 and we have already gone through all those details before.

What is the quality of the output? Good under the abovementioned circumstances. However when Yang metal is produced, in its raw form it is pretty useless and required to be forged by ding fire c in order to render it usable, so once again, we have to see in what circumstances such a combination exists.

What is the condition of each of the elements at the end of the “production” Well the earth is depleted, but bright shining metal is produced. This is a common factor in all earth produce metal cycles. Does the quantity/quality of any element improve or get destroyed at the end of this cycle? Metal, till now undiscovered, not revealed, buried, is now shown up, so of course, it is improved. Earth on the other hand is tired, like a mother giving birth and ending up tired and spent. Void or hollow earth is considered “weak”. However in this case, the metal that is produced is useless till forged.

Yin Earth (ji 己) producing Yang Metal (geng 庚)

Now this is an easier process, however the noteworthy factor is that the metal must not be covered or buried by the earth in order for the metal to be “revealed”. **NOTE:** Sometimes some of this may not make logical sense, but for now try and remember the phrases and imagine these pictures in your mind, it will all make sense when we see the charts in class. Like I said before, this is the Prep only.

Yang Earth (Wu 戊) producing Yin Metal (Xin 辛)

For yang earth to produce anything, the process is hard, as yang earth is stubborn and unyielding. By nature Yang earth or Gen Gua 8 is “obstruction”, that’s the key word. Here we are speaking about 8 and 7, yang earth producing yin metal, and the image is of an overbearing earth 8 producing an element 7 yin metal. Here the advantage is that by nature, there is clarity as the 8 tends to attract and control the much needed water for the polishing and cleaning of the yin metal, so it is a pretty effective production cycle.

This process is identical to the ones above. Earth produce metal is pretty standard, with slight variations.

The one thing to remember here is that when any process involves one yin element and another yang element, it is a self-balancing process as both yin and yang are present.

Interactions between same polarities are referred to as “merciless” and between different polarities are known as “sentimental”. This is one more example of Yin and Yang that I may not have mentioned earlier.

Is anything actually produced?

There are two kinds of wood and two kinds of fire: Yin Wood (Yi 乙) also gua 4, the grass, the twigs, kindling, flowers and climbing plants, and Yang Wood (Jia 甲) also Gua 3, the trees, large in size and rooted, fixed. Yin Fire is a flame and Yang fire is the sun, but in the Luo Shu, we look at both fires as Gua 9. We will show in class how to make that subtle distinction.

Trivia: wood producing fire is the fastest production cycle.

What is the quantity of the output?

A little wood makes a huge fire, so much noise and so much light, picture throwing a dry log onto a fire and the huge crackling noise, (noise is the keyword) and light, brilliance and warmth, nice! Fire is essential in all situations, it denotes passion, and what is life without a little passion? When fire is missing there is no passion. Both Yin and Yang wood can burn, but Yang wood needs Yang metal to chop the (tree) wood to make it useful in form of a log. Simply a tree rooted in the ground cannot burn, get the drift?

NOTE: Imagery is so so important while studying the 3 cycles, if you can put an image to a process, everything becomes clear all at once. Like I said before, Qi imitates the elements in nature, well almost, (wait till we do metal producing water)

Trivia: There is a concept called **the inter-dependence of elements**, e.g. Yang wood can burn only if it is chopped by metal, potentially its "enemy", but it **needs** metal. See, that is interdependence of element, in one avatar.

What is the quality of the output?

The output depends on the quality of the input. If the wood is wet, (think of sitting star 3, facing star 1 and in the north palace, especially in the season of winter, month of December) so much water, the wood will be too wet and soggy to burn, so is fire produced, well no. So quality of output is then nil. Useless. As good as nothing. In another situation, imagine damp wood, not cut (meaning no metal in sight) also will have trouble burning.

On the other hand, now look at Yin wood u (gua 4) all chopped up and ready to burn, the quality of the fire, brilliant even though the quantity of wood can be small, the quality of the output is great. The lesson to be learnt here is the *quality of the output is not proportionate to the quantity of the input.*

Producing Cycle - Wood producing Fire.

On the other hand, Yang wood, Jia 甲 (tree) producing Yang fire, Bing 丙 (sunlight) is an example of role reversal, or as we say reverse growth, where the “output” element is actually the element that produces the “input “ element. Meaning the sun actually contributes to the growth of wood (trees, forest or any kind of plant needs sunlight)

What is the condition of each of the elements at the end of the “production cycle”?

In the case of wood (any, Yin or Yang), the output as regards to Yang fire is as discussed, not really output, but reverse growth.

Does the quantity/quality of any element improve or get destroyed at the end of this cycle?

In the case of Yin Fire as the output, neither of the two elements are left at the end of the process, both disappear, no increase in quantity, or improvement in quality

The concept:

This is a unique production cycle where each of the 4 possible combinations of Yin and Yang are different.

The relevance: In Feng Shui, when you see Gua 3 or stars 3 and 4, we regard both as wood, producing Gua 9, technically Yin fire. Yang fire does not exist in the Luo Shu but we borrow the concept of Yin and Yang fire from BaZi for the purpose of explaining this exercise. Be dynamic not fixated, this is Metaphysics so we have the license to expand our thoughts a bit.

Yin wood 乙 producing Yin fire 丁:

In this case we are dealing with Yi 乙 wood, the grass, the beautiful, flexible fronds, bamboo, flowers, grasses and twigs, swaying in the breeze (can be translated to “bending”, adaptable, also in negative connotations seen as a weather cock, swaying in the breeze, easily swayed by the wind in extreme assumptions) It easily produces Yin fire, but is produced by Yang fire, (sun) in a way.

Yang Wood 甲 producing Yang Fire 丙

As repeated before this is the process of reverse growth. **Technically, the sun does not need to be “produced”.** It exists without the presence of any element, and therefore is independent, and in this case benevolent. In this case we look at the stars 3 (Yang wood) and 9, fire, which as a combination is known as **fire and wood brilliance**, just so you remember this for future discussions!

Yin Wood 乙 producing Yang Fire 丙: The exact same as above. Except that here we are looking at the stars 4 and 9, which end up as early heaven metal, quite another story altogether! When we see HeTu combinations, we assume that the matter at hand is "pre-ordained", something that was meant to be, and is usually to do with relationships and health as opposed to money matters.

Yang Wood 甲 producing Yin Fire 丁 For yang wood to produce fire, the process is conditional. The following factors are to be considered: Is the wood wet or dry. It must be dry. Is the wood chopped? Metal and that too 6 metal, Yang metal, must be present. What season will this process take place? Cannot be in winter, and so on. And you thought the production cycle was simple!



In Feng Shui terms, **Water is Gua 1**, and Yin and Yang water have no differentiation in the Luo Shu. However, in BaZi terms we are looking at

Yin water as Gui 癸 Yang water as Ren 壬

My discussion includes the understanding from the Bazi viewpoint as well so lets be a bit flexible while understanding the concepts.

Yin Wood is Gua 4, or Yang Wood is Gua 3

Is anything actually produced?

Water produces wood. Right? Wrong. Not all water can produce wood. Yang water is the water of the ocean, salty, fierce, gushing. It cannot produce wood, only Yin water can produce wood. In Bazi, when we see wood, we also must see Gui , if we only see Ren , we don't have good quality wood. In Feng shui, wood (stars 3 and 4), in a palace devoid of water is dead wood. The 1 star can be present in many forms, right now lets leave the details for later, for now it will be enough to just remember **water can produce both Yin and Yang wood.**

Trivia: Dead wood is not useless, it can burn to make fire, just depends on what one is looking for or hoping to achieve.
What is the quantity of the output?

Well the more water, the faster wood grows. In summer, the sun scorches the wood, visualize it! Blazing sun on crops, it dries them out. However, too much water floats the wood so we go back to the old adage of "balance". All elements should be in balance, excess of one means less of the opposing element. E.g.: too much metal in autumn means wood is weak in that season. Water is absorbed by wood so its quantity is depleted, but wood grows so its quantity increases.

What is the quality of the output?

As long as there is water, wood will grow. Too much water will rot the wood, too little will not allow it to grow but if the water quantity is in balance, wood will be of a good quality.

What is the condition of each of the elements at the end of the "production cycle"?

Water is depleted since it is absorbed by the wood. Wood is enhanced as it grows due to the presence of water.

e. Does the quantity/quality of any element improve or get destroyed at the end of this cycle?

Water disappears so the quantity is reduced. Wood increases, and therefore improves. This is a very uncomplicated and straightforward process.

In Feng Shui, when you see Guas 1 along with 3 and/or 4, we generally think of growth, that's the key word. However in the context of the flying stars 81 combinations, 1 with 4 has a completely different connotation from that of 1 with 3.

1-4 is desirable, 1-3 is not, it is generally attributed to separation, arguments, sudden occurrences and disputes. Both wood and water, both mean different things.

- 1. Yin Water 癸 producing Yin Wood 乙:** In this case we are dealing with Gui 癸 water, the mist, rain, clean water, gentle, meandering and softly flowing. In Bazi, Gui 癸 water is the element that is essential in all Bazi charts and when you see wood, you need to also see water, particularly Gui 癸 water. In Feng Shui, the process is loosely seen as 1-4, very auspicious especially in the purple white scripts.
 - 2. Yang Water 壬 producing Yang Wood 甲:** In Bazi, Yang water can never produce Yang wood. In Feng Shui, water is 1 and Yang wood is 3 so that process is seen as generally a negative condition, traditionally. However in the new, non-traditional approach it can also be positive.
 - 3. Yin Water 乙 producing Yang Wood 甲:** Now this is an easier process, natural and harmonious. You can see a balance of Yin and Yang is always good, known as sentimental whereas when you have 1 and 3 together, both Yang, the situation is referred to as merciless. Think of gentle rain flowing over green forests, Malaysian rain forests, for example.
 - 4. Yang Water 壬 producing Yin Wood 乙** Yin wood tends to float in yang water, also in Feng Shui terms looks at it as 4 – 1. Yang water cannot really produce wood, Yin or Yang.
- SUMMARISING AT THE ASPECTS WE DISCUSSED EARLIER:

Yin Water 癸 producing Yin Wood 乙;

a. Is anything actually produced?

Definitely, with minimum fuss, yin water (Gua 1) produces yin wood (Gua 4), and the result is definitely desirable and romantic. The combination here is 1- 4, always auspicious. Wood is actually produced, tangible, not notional, as in the case of Yang fire produce

Producing Cycle — Water producing Wood.

Yin or Yang earth.

What is the quality of the output?

Good under the abovementioned circumstances.

What is the condition of each of the elements at the end of the “production”

Well the water is depleted, but wood is definitely produced.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

The water disappears, and the wood improves in quality and quantity.

Yin Water 癸 producing Yang Wood 甲

Is anything actually produced?

Yin water (1) produces Yang wood (gua 3).

What is the quantity of the output?

Large and tangible and continuously increasing.

What is the quality of the output?

Good under the abovementioned circumstances.

What is the condition of each of the elements at the end of the “production”

Well the water is depleted, but wood is produced.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

Water disappears, wood improves quality and quantity.

Yang water Ren 壬 producing Yang wood Jia 甲

Is anything actually produced?

Yang water also Gua 1, produces Yang wood (gua 3).

What is the quantity of the output?

The sea water cannot produce wood, it can flood and wet it and render it unusable for burning and does not help in it's growth.

What is the quality of the output?

Not good under the abovementioned circumstances.

What is the condition of each of the elements at the end of the “production”

Well the water is depleted, but wood is produced, and its condition is good.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

Water disappears, wood improves quality and quantity

Yang water Ren 壬 producing Yin wood Yi 乙

In Feng Shui we are still looking at both Yin and Yang water as Gua 1, so

we are now looking at 1-4. It is all the same as above.

The one thing to note about the water producing wood is that water easily sacrifices, like a mother giving in to the child, wordlessly, without protest. However, wood considers this sacrifice its birthright. This is seen in the qualities of the Guas, when we get to that part, how the Gua 3 people, expect help or resource as their birthright.

Food for Thought

Here is something to add one more layer to your assessment of inter-element relationships, and up the quotient of the quality of your reading.

WHICH ARE THE ELEMENTS THAT NEED RESOURCE, AND WHICH DON'T. HOW DO THEY USE THEIR RESOURCE ELEMENT?

In short, in the production cycle, all elements use their producer (resource element) differently, let's see how in greater detail.

Producing Cycle

GUA #	RESOURCE ELEMENT	APPLICATION
1 water	6&7 metal	Water does not actually need to be “produced”, it actually has to be “collected”, so when we talk about metal producing water, it actually gathers or increases the collection of water. Think about water condensing on the outside of a glass of chilled water, it draws the water from the atmosphere and pulls it together from places you otherwise may not have known. This at best describes how water is “produced” by metal. Here nothing is actually produced, just collected. Now you will look at 1-6 and 1-7 in a different light.
2, 5 & 8 earth	9 fire	There are two types of fire, and neither have the capacity to “produce” the quantity of earth, the largest element in quantity that exists. Earth does not need to be produced. It is simply “there”, existing, enduring, tolerant, stable, solid and prone, perhaps to the occasional volcano. It perhaps laughs at the thought of being produced by fire, another notional concept.
3&4 wood	1 water	Well wood NEEDS to be produced, it cannot do without water and is nothing if water is absent. Wood and fire are both reliant on their resource elements and once their resource element runs out, they cease to exist.
6&7 metal	2&8 earth	Earth produces metal, for sure. Once this metal is removed from the earth, the cycle is complete and takes eons of time to produce again, and definitely not in our lifetime. Such earth is called void, or exhausted earth. Without earth metal cannot be produced, as it does not exist independently, but it does not rely on resource to exist; it is already there, it just has to be “revealed”.
9 fire	3&4 wood	When we speak of Yang fire, the sun, it does not need to be produced at all but when we talk of Yin fire, it requires to be produced and depends on the resource element completely. Refer to that particular cycle again for a refresher.

Metal producing Water.

To Recap, in Feng Shui terms, Water is Gua 1, and Yin and Yang water have no differentiation in the Luo Shu. However, in BaZi terms we are looking at Yin water as Gui o Yang water as Ren m My discussion includes the understanding from the BaZi viewpoint as well so lets be a bit flexible while understanding the concepts. Yin Metal is Gua 7 辛, or Yang Metal is Gua 6 or 庚
Is anything actually produced?

In the case of Metal produce water, metal does not actually produce water, instead, it gathers or COLLECTS water. Think of this visual: you take a metal urn and fill it with cold water and ice. In moments, you notice a film of water on the outside that grows quickly to tiny beads of water that then turn into droplets that make a puddle around the container. Where did the water come from? Presumably out of thin air, but that's the way metal "collects" water, by the power of attraction. Metal (people or Gua or element, be flexible) actually have this magnetic quality of attracting water, their dependents. The element produced is also the element that depends on you, that is part of the relationship cycle. So is anything actually produced, well the answer is yes, because suddenly you see water where there was none. But is it produced by the metal itself? No, that was by attraction.

What is the quantity of the output?

It directly depends on factors like, how much metal is present, what is the season we are in (summer less is produced, winter much more) and so on.

What is the quality of the output?

Good, water is water and if there are only two elements involved, then the water is good water.

What is the condition of each of the elements at the end of the "production cycle"?

The quantity of water increases and the metal is the same, it gives nothing of itself to produce the water, unlike say the cycle where water produces wood and is depleted at the end of the cycle. So the condition of both the elements are fine.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

There is a bit of difference in the interaction between Yin and Yang metal with water. In the case of Yang metal, the quality of water improves. Why?

Yang: Water is 1, metal is 6. 1-6 is early heaven water so you see when the two get together, water becomes stronger.

Yin: In the case of water 1 and Yin metal 7, 7 metal NEEDS water to make it shine, so 7 benefits.

In Feng Shui, when you see Guas 1 along with 6 and/or 7, we generally think 2 individuals who get together for a strategic alliance, while retaining their individuality and independent qualities, neither of them loses their own character and neither are depleted or transformed to another element.

1-6 is desirable, it is the Hetu combination for early heaven water so when you see 1 and 6 together you think of strong water. 1-7 as one of the 81 combinations, is not considered desirable, but it has its own explanation that we will pursue in class.

Yin Metal (Xin 辛) producing Yin Water (Gui 癸)

(Although we have only one water in the Luo Shu, I am extending this study to include the BaZi context for better understanding when we Direct Officer the advanced levels)

In this case we are dealing with Gui 癸 water, the mist, rain, clean water, gentle, meandering and softly flowing, interacting with Yin metal. No effect. One is in the sky (mist) and the other on earth, or inside the earth to start with, that's where metal comes from right? There is no relationship as such, no common ground, nothing to tie them together although in the Ba Gua, the early heaven position of water is in the west and west is the later heaven position for Yin metal. If you are confused at this point, please look at your earlier lessons, and draw the early and later heaven Ba Gua to get some clarity on these issues. In fact, draw two rings one within the other and put in both Ba Guas in a combined diagram so you suddenly see so many new relationships. 1-7 is generally considered inauspicious in the 81 combinations.

Yang Metal (Geng 庚) producing Yang Water (Ren 壬):

In BaZi, Yang metal can never produce Yang water, it can just collect it. Here we are talking about the 1-6 combination which transforms to water, so in this case the water element is in benefit. In Feng Shui, water is 1 and Yang metal is 6 and that process is seen as generally a positive one.

Yin Metal (Xin 辛) producing Yang Water (Ren 壬):

Now this is a good thing in BaZi as one of the elements NEEDED by Yin Metal IS Yang water. WHY? This is because Yin metal is mined or extracted from the earth. All the muck needs to be cleaned and washed off so that the beauty of the metal can be revealed. Once this is done, only then can the true value of the metal be seen. This is only possible

The Weakening Cycle.

A student once asked me, "how do we know which cycle is in progress, the weakening or the production or the controlling"? I was stumped for a moment. My reply:

Look at what is happening; when one element is produced automatically you can see the other is being weakened, it is a simultaneously happening process. It depends largely from whose angle you are looking at it.

When Wood is Produced, at the same time within the same process, **Water is Weakened**. Yin and Yang, negative positive, the Qi is changing its form, transforming itself from water to wood, never losing itself, just changing it's presentation, after which it may or may not transform to fire, if it does it may or may not transform to earth and so on.

It all depends on the conditions, which of course will be discussed in detail in class. The important thing that we must remember here is that all wood does not produce fire. All fire cannot produce earth and water can barely weaken the metal. So, from now on, let us think dynamically, in all of the 5 weakening cycles, the weakening process is very different and may not necessarily be "weakening", and as in the case of fire to wood, can actually be "producing", as in Bing 丙 fire producing wood.

Water weakening Metal:

Water does not actually weaken metal, it just sinks or drowns it. A certain amount of water can actually protect the metal from being scorched by too much fire, it's all about the balance, which element is in excess, which is in small quantity and what is the quality of each element present, and which are the other elements present. There are so many parameters to consider.

To go back on track, in the weakening process, what has actually happened to the Metal? Nothing. It is as it was, not destroyed, not depleted, because to begin with all it did was to gather the water, collect it, at no stage did it give off itself to produce the water, the water was already there in the first place, all it did was to use its power of attraction to collect the water in one place.

So we can logically conclude that in the traditional viewpoint of metal weakens water, it actually does not, in fact, in some ways it is useful.

In BaZi terms, metal actually requires to be "washed" with water, since metal is extracted from the bowels of the earth, it is usually "dirtied" by the earth sticking to it, requiring it to be washed for its beauty to be revealed. Yin metal 辛 needs Yang water 壬. In fact 辛 can only shine while it is washed, so is it weakening or supportive? Supportive, right? With Yang metal Geng 庚 it's slightly different. 庚 does not get weak, it just cannot get harmed when immersed in water but too much water just makes it ineffectual. It sort of "blunts" the edge or sharpness of the axe, dulls it so to speak.

Wood weakening Water:

Does water get weakened by wood? In this case most definitely, the wood depletes the water when it sucks up water to grow, so yes this is a clear and straightforward example of the weakening cycle. In the case of fire getting weakened by earth, it's a bit hard to imagine, especially when we are dealing with fire of the sun, 丙 and the yang earth 戌. In this case, the two play peek a boo, so who is weaker or stronger depends on many external factors which merit classroom discussion. Suffice to say, no amount of earth can weaken the sun, but I guess when we look at yin earth 己 and 丁 fire, we can imagine to some extent wet earth putting out a small fire, but does the earth get weakened? No it just gets parched.

Here we have two types of earth and my assumption of earth weakening the fire is the interaction of 2 or 8, both earth with fire #9. 2 and 8 is a combination of 10, considered auspicious from the financial viewpoint, but 2 and 9 on the other hand is considered blindness.

Fire weakening Wood:

Now here is an example of when the fire completely destroys the wood, and at the end of the process, neither of the two remain. The flame burns out and all that one is left with is an insignificant quantity of ash and a lot of heat.

So while the wood produces the fire, the fire destroys the wood completely. So wood IS weakened eventually.

Nobody has yet devised a way to reverse the process, that's impossible and the transformation is final, unlike in metal produce water, it can go back and forth as nothing is actually destroyed in the process.

In then case of yang fire the sun 丙 and yang wood 甲, the process is actually the reverse and the wood, instead is helped by the sun, instead of being weakened by it. **This is called reverse growth.**

Metal weakening Earth.

The truest example of weakening is that of the metal weakening earth. In this case, the weakening takes place when the metal is removed from the earth and earth that has given out its metal is deemed as **void** earth. In Feng Shui we look at 庚 6 & 辛 7 as metal and 己 2, 5 & 戊 8 as earth. 2 is Yin earth, 8 is Yang earth 5 is a mixture of 2 and 8 or yin and Yang earth and probably the only element that has Yin and Yang within, hence called the emperor star.

All earth contains metal, which has to be removed, the process is not very easy or pleasant and always takes place with a bit of hardship, more so when the earth is yang. But in this case the earth takes eons of time to re coup so the process of earth produce metal weakening the earth is more or less final.

Now we will never look at the three cycles in a generic way again, as we have learnt that all, methods of production and weakening are completely different and cannot be seen in the same way.

with Yang water, only the strong water can flush out the dirt, while Yin water only mixes with the earth to cause a toxic mess of muddy sludge. Get the graphic picture? Hope so!

Yang Metal (Geng 庚) producing Yin Water (Gui 癸)

Yang metal attracts water, not Yin or Yang, just water as the Luo Shu has no discrimination between yin and Yang water. However in BaZi terms, also Geng 庚 is seen as the resource element for Gui 癸, so such a relationship is good, as it is sentimental (Yin and Yang, you see, by itself becomes benevolent)

SUMMARISING AT THE ASPECTS WE DISCUSSED EARLIER: Metal *in general* producing Water *in general*;

Is anything actually produced?

Definitely, there is water now where earlier there was none, but it is more like calling in the soldiers to form an army as opposed to producing kids who grow into soldiers, something like that for lack of a better example.

What is the quantity of the output?

Nothing is produced, it is just collected so the production is notional, not real.

What is the quality of the output?

Good under the abovementioned circumstances.

What is the condition of each of the elements at the end of the "production"?

Water gets stronger, as it bonds with other water and the metal is unaffected, it does not get affected in any way by this cycle.

Does the quantity and quality of any element improve or get destroyed at the end of this cycle?

Water increases, metal remains the same, unaffected.

The Controlling Cycle.

In the traditional books, the loose translation of this cycle was "destruction cycle" That's a very harsh judgment, because the **destruction** actually, does not take place, and **controlling**, a better way of putting it, actually creates wealth.

I am not going to do each example of yin with yin and yang as by now i am sure you have got the hang of it. If you want it in details, give a shout and I will re do it for you. However, we now need to go into the mode of thinking for ourselves which process will really help our assessments in class.

In the first case let us look at **wood controlling earth**, the process is mutually beneficial to both involved parties. For a plant, grass or a tree to grow, it needs to get a grip on the earth and as far as the earth goes, it needs to be aerated, to be tilled or broken into in order for it to be of any use and do what it's job is, to grow. When that happens, it is a mutually beneficial process and the outcome is wealth. Earth is the wealth element of wood and this is a positive process. Nobody is hurt here, and the word "destructive" just does not fit.

The subtle differences in the two kinds of wood interacting with the three kinds of earth need to be keenly observed:

Yin and yin 乙 and 己 is a simple easy process, think grass growing on soft earth. Here the numbers involved are 4 and 2.

Yang and yin 甲 and 己 is also easy, think of a tree growing on soft yielding earth. These are 3 (Yang wood) and 2 (yin earth) when you see 2 and 3 together, it is the FASTEST WAY TO MAKE MONEY according to Joey Yap.

Yang and yang 甲 and 戊 is a very tough process, as it is not very easy to make a tree grow on a rocky mountain, so when you see is combination, you know it is a tough process. In Feng Shui terms you are looking at 3 and 8 which is early heaven wood, it is good, but the controlling part is not easy.

Yin and yang 乙 and 戊 is a very different process. You see a large rocky mountain, being rapped around by green vines, first the mountain does not notice or care, then the vines get stronger, make the mountain look green and beautiful, till it eventually
For all the remaining element relationships, please dwell on it by yourself and we will discuss the matter in class.

In Chinese Metaphysics, we have several approaches, to solve a problem.

BaZi tells you the diagnosis, Feng Shui tells you the solution.

Yi Jing & Qi men tell you whats the hidden story.

Solutions come with various disciplines like 8 Mansions, Flying Stars and XKDG with date selection & QiMen as guiding lights.

In ALL of the above, you need all the information in the preceding pages as your starting point.

Once you master this, you will be able to have a deeper understanding of the subject, this is the Kindergarten stage, learning the alphabet so to speak.

If you want to go further, I have on offer a world of courses, upcoming and recorded. So you can proceed further.
I wish you all the best.

Sherry Merchant