

Brief introduction on the development of auspicious day selection

The modern techniques of Day Selection have become cumbersome and at times complicated. With some exception most of techniques were passed down from Ming and Qing eras. Each technique carries significant cultural background at that particular time frame, as determined by cultural activities such as burial ceremonies, customs and the development of calendar. In ancient world, the dates for building a house, selecting a graveyard, building a temple, shrine, altar, as well as the opening ceremonial of an important event and so on were critical.

Most of the books on Day Selections came from the Ming and Qing eras; the development and evolution of the techniques that often being used can be detected from the prefaces and the tables of contents. That alluded to the format, trend, patterns, which group of target audiences and what cultural background that referring to. As time passed, the types of services and techniques have evolved and became more of a choice. That evolution has closely link to daily activities such as mending the fishing net, picking the honey from beehive, or even the trade of dogs and cats must be done on a 'selected date'. Therefore in order to study Day Selection, a senior practitioner should study the cultural activities that carry most significant weight on the method. To grasp the techniques, one must understand the ancient practises, beliefs and the background of cultural activities.

King Jia Qing 14th year 'The real essence of Day Selection's prefaces: "She Ma Wen Kong mentioned that the ancient predictive tool to determine the kind and unkind dates is none other than to utilize the 5-element interaction in accordance to seasons, day or night surrounding the parameters and depending on the person and the tool that one use. In Qing and Chun eras the secret lies in Yin and Yang and in Tang era, Yang Jun Song Tang placed emphasis on 5-element and seasons that might determine the right mountain to harness the kind and avoid the unkind energies.

The book is divided into ten volumes with different sub-topics, first four volumes already have a total of more than hundred sub-topics, and this is definitely inextricable and complicated process. To show one of the examples: 'San Sak is extremely harmful, army in danger is second, to overcome such downfall, avoid occupy mountain and burial ceremony, this can be countered with three solutions, first to utilize the San Her setting, second is to apply the San Her theory at the right month in which the San Sak is hibernating (at rest), third is the person's life pillars accorded with 'Green Horse Guidance Angel', together with eight sectors and San Ji, or the arrival of lunar and solar's energies, to use the month and day Sound Adoption Theory to destruct the San Sak's Sound

adoption. To counter the San Sak energies in the South of Snake/Horse/Goat, fire element, we will use month/day/time's Monkey/Rat/Dragon water setting. We should avoid the settings of Tiger/Horse/Dog as well as the Boar/Rabbit/Goat setting that serve to ignite further such killings energies. Should San Sak in the East sector; one should use the Tiger/Rabbit/Dragon because they are Wood element that requires the combination of Metal (Snake/Rooster/Ox) to counter the bad energies. Avoid using the Boar/Rabbit/Goat (Wood setting) and Monkey/Rat/Dragon (Water setting) that provide stimulus to the killing energies. If San Sak in west sector, Monkey/Rooster/Dog is the metal elements, for month, day and time, we would use Tiger/Horse/Dog (Fire setting) to destruct the metal energies, if we use the Snake/Rooster/Ox Metal combination, this will serve as a catalyst to ignite further the San Sak energies, and the outcome could be detrimental. If San Sak in North sector with Boar/Rat/Ox setting is Water, San Her setting is without Earth element to destruct the water element, we cannot use the Dragon/Dog/Ox/Goat Earth energies that directly dashing the water element, therefore, we should use the month/day/time Sound Adoption Theory to counter the Sound Adoption of the San Sak element. For instance, Kap Horse year, San Sak is at the North (Boar/Rat/Ox) and is water element, utilise the Five Tiger Escape Method, we got Peng Rat/Ding Ox water sound, we should reverse the solution to find out the sound adoption method of earth to destruct the water energies and so on. Our task is to control the Sak and to use it to our advantages. Tai Sui (Grand Duke Jupiter) location can be offended if one should facing its direction, contrary to the San Sak location that one will offend the San Sak by sitting at its direction and vice versa. To fence off the San Sak one should use the destructive method at its direction. However, there is always exception to the rule, if the San Sak is at a mountain; we cannot use this method, as this will destruct the mountain that provides support to us.'

This is a standard technique of 5-elements creative, destructive, transformation, and drainage method.

We now observe that King Jian Long at age of San Rabbit unclassified the Lian Ying Che Ting Shu preface, exclusively to Yang Jun Song, with one common thing during the Ming and Qing eras, only Yang Jun Song works were preached and practiced, other Day Selection methods were classified as false findings and were inaccessible. Such book contents 14th volumes with more than hundred sub-topics with emphasis on Deities and Sak (killing forces), which placed great emphasis on 3 Circles, White-Purple and the Lok Shu Escape and Flying method that focus on none other than Tian De Ren (Heaven/Earth/Human), time, 5-elements, 6 tunes, 7 stars, 8 winds and so on. For example, to buy cat and dog, one should use Kap Rat day, Yuet Ox day, Peng Horse day, Peng Dragon day, Yam Horse day, Kang Horse day, Yam Rat day, Kang Rat day, Tian De

day, Yeh De energetic day to its fullest advantage. To avoid Fey Lian, Shou Ser, Keng Jou Kui inauspicious dates, we have the Xian Cat Method; it is believed that during that period rat epidemic was having an impact on the health of the society and public will only purchase cat that can really catch rat in an auspicious day!

Here is today widely used Day Selection Method: Jian Day/Chu Day/Ying Day/Ping Day/Ding Day/Zhe Day/Pi Day/Wei Day/Cheng Day/. This auspicious and inauspicious method is similar to the 'Huai Nan Chi Tian Wen Xun', even the contents are similar. Also, has the similarity with Tian Shui Fang Ma Tan Qing Jian 'Day Book'. This book became well known and popular before the reigns King Qing of ancient China. Its burial date was the Ninth month and ninth day during the 8th year of King Qing BC 239.

Day Book Type A

Tiger Month 正月，Jian Tiger 建寅，Chu Rabbit 除卯，Ying Dragon 盈辰，Ping Snake 平巳，Ding Horse 定午，Zhe Goat 執未，Pi Monkey 彼申，Wei Rooster 危酉，Cheng Dog 成戌，So Boar 收亥，Kai Rat 開子，Bi Ox 閉丑。

Rabbit Month 二月，Jian Rabbit 建卯，Chu Dragon 除辰，Ying Snake 盈巳，Ping Horse 平午，Ding Goat 定未，Zhe Monkey 執申，Pi Rooster 彼酉，Wei Dog 危戌，Cheng Boar 成亥，So Rat 收子，Kai Ox 開丑，Bi Tiger 閉寅。

Dragon Month 三月，Jian Dragon 建辰，Chu Snake 除巳，Ying Horse 盈午，Ping Goat 平未，Ding Monkey 定申，Zhe Rooster 執酉，Pi Dog 彼戌，Wei Boar 危亥，Cheng Rat 成子，So Ox 收丑，Kai Tiger 開寅，Bi Rabbit 閉卯。

Snake Month 四月，Jian Snake 建巳，Chu Horse 除午，Ying Goat 盈未，Ping Monkey 平申，Ding Rooster 定酉，Zhe Dog 執戌，Pi Boar 彼亥，Wei Rat 危子，Cheng Ox 成丑，So Tiger 收寅，Kai Rabbit 開卯，Bi Dragon 閉辰。

Horse Month 五月，Jian Horse 建午，Chu Goat 除未，Ying Monkey 盈申，Ping Rooster 平酉，Ding Dog 定戌，Zhe Boar 執亥，Pi Rat 彼子，Wei Ox 危丑，Cheng Tiger 成寅，So Rabbit 收卯，Kai 開辰，Bi Snake 閉巳。

Goat Month 六月，Jian Goat 建未，Chu Monkey 除申，Ying Rooster 盈酉，Ping Dog 平戌，Ding Boar 定亥，Zhe Rat 執子，Pi Ox 彼丑，Wei Tiger 危寅，Cheng Rabbit 成卯，So Dragon 收辰，Kai Snake 開巳，Bi Horse 閉午。

Monkey Month 七月，Jian Monkey 建申，Chu Rooster 除酉，Ying Dog 盈戌，Ping Boar 平亥，Ding Rat 定子，Zhe Ox 執丑，Pi Tiger 彼寅，Wei Rabbit

危卯，Cheng Dragon 成辰，So Snake 收巳，Kai Horse 開午，Bi Goat 閉未。

Rooster Month 八月，Jian Rooster 建酉，Chu Dog 除戌，Ying Boar 盈亥，Ping Rat 平子，Ding Ox 定丑，Zhe Tiger 執寅，Pi Rabbit 彼卯，Wei Dragon 危辰，Cheng Snake 成巳，So Horse 收午，Kai Goat 開未，Bi Monkey 閉申。

Dog Month 九月，Jian Dog 建戌，Chu Boar 除亥，Ying Rat 盈子，Ping Ox 平丑，Ding Tiger 定寅，Zhe Rabbit 執卯，Pi Dragon 彼辰，Wei Snake 危巳，Cheng Horse 成午，So Goat 收未，Kai Monkey 開申，Bi Rooster 閉酉。

Boar Month 十月，Jian Boar 建亥，Chu Rat 除子，Ying Ox 盈丑，Ping Tiger 平寅，Ding Rabbit 定卯，Zhe Dragon 執辰，Pi Snake 彼巳，Wei Horse 危午，Cheng Goat 成未，So Monkey 收申，Kai Rooster 開酉，Bi Dog 閉戌。

Rat Month 十一月，Jian Rat 建子，Chu Ox 除丑，Ying Tiger 盈寅，Ping Rabbit 平卯，Ding Dragon 定辰，Zhe Snake 執巳，Pi Horse 彼午，Wei Goat 危未，Cheng Monkey 成申，So Rooster 收酉，Kai Dog 開戌，Bi Boar 閉亥。

Ox Month 十二月，Jian Ox 建丑，Chu Tiger 除寅，Ying Rabbit 盈卯，Ping Dragon 平辰，Ding Snake 定巳，Zhe Horse 執午，Pi Goat 彼未，Wei Monkey 危申，Cheng Rooster 成酉，So Dog 收戌，Kai Boar 開亥，Bi Rat 閉子。

BRIEF EXPLANATION

Jian Day: virtuous day, to save, avoid stingy person, to express good wishes, to breed animals, an extra ordinary day

Chu Day: exile, unwarranted, distress, dead, can cure, to eliminate sin, to tackle the stringy person

Ying Day: favour to build prison, favour to buy animals, favour to build civil offices, avoid illness, uncured sickness, and avoid stingy person

Ping Day: good time for marriage, express good wishes, entertain clients, auspicious day

Ding Day: to store, express good wishes

Zhe Day: avoid such dates, travel,

Kei Day: exile, snatching

Pi Day: indifferences

Wei Day: care and pledge as guarantor, outdoors activities

Bi Day: to get helpers, to build pond

Cheng Day: good day, breed animal, harvest

Nevertheless, this is not only the book that emerged or excavated from the Qing Han period, book such as A type of 'Day Book' by Sui Fu De Qin Jian, did mentioned the 28-Stars (Lunar mansions planet) and its applications.

To use Mr Liu Shu 'Chun Chiu Era Burial system with Month and Day burials' carries the title of 'Burial Calendar': "to bury one must avoid nine empty land and consider aspects like solar's hard and soft, lunar's Yin and Yang, the combinations of such will determine the kind and unkind energies that emerge as a result'. Witness the Chou era burial ceremonial, King Chu die and buried in the Yin month, Yeut Ding Kei San Kwai are grouped as soft days (Yang Days). History tells us that older the era, the simpler the technique was, like wise, the later period contents more sophisticated and complicated techniques that hard to digest.

Shu De San says: 'The need to study is important aspect because such need is the foundation of all innovations rather not the new or old methodologies.' Unscrupulous practitioners invent or reinventing existing methods relentlessly making false claims that misled audiences to their advantages. Xuan Kong Zhang Pai believed that the utmost critical point here is to study the root and have strong foundation that will help to deter the rights from wrongs.

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略談擇日簡繁的發展

現今流行的擇日術非常繁雜,實際大部份採用明,清流傳至今的技術,當然也有例外,從不同的擇日術中我們會考察到當其時的文化,風俗,禮祭,葬祭,以及曆法發展.其實,都不外乎圍繞,如陽陰宅.文廟、壇、廟、祠,都祀典建基,落成,開張等等,範疇活動.

明,清的擇日書流傳很多,我們大概可參考兩朝書序與及目錄,便會略知他們技法演變過程,而擇日技法種類趨勢以及服務對象,年代越晚則越多類型產生,基本型態都與日常生活項目息息相關的,如採蜂蜜,修作家畜欄,結網捕獵,甚至買賣貓狗,都要選定一定日子.所以 民間活動,對資深術家而言,相當值得深究。當然瞭解民間活動型態的相關背景,會對擇日發展有相當重要及易於掌握.

嘉慶十四年歲次《選擇求真書》序：「司馬溫公曰古者卜宅卜吉先謀人事後質筮龜無常地常日也迨秦晉時陰陽之秘既洩剋擇之道漸萌唐楊公筠松闡鱗其蘊造葬選日本五行之正理順四時之節後審其旺相休困施以生剋制化扶龍相主趨吉避凶盡其妙」。

書中目錄分爲十卷，而十卷內所載分主題，四卷已超過百多主題分類，可想而知多麼繁複。舉例其中一個技法：「三煞乃極猛之煞，伏兵大禍次之，要制伏到倒至，占山造葬皆忌，惟占方可制而修之，制法有三，一要三合局以勝之，二要三合得令之月，三煞休囚之月，三要本命貴人祿馬，及八節三奇，或太陽太陰以照臨之，小修則或月或日納音，剋三煞方之納音，得一吉星到方可也，蓋三煞在南方巳午未，則屬火，月日時，用申子辰水局剋之，如訣用寅午戌火局，及亥卯未木局，則助煞矣，三煞在東方，寅卯辰則屬木，月日時，用巳酉丑金局剋之，若用亥卯未木局，及申子辰水局，則助煞矣，三煞在西方，申酉戌則屬金，月日時，用寅午戌火局剋之，若用巳酉金局，則助煞矣，禍不旋踵，三煞在北方亥子丑，則屬水，三合無土局，不能制，忌用辰戌丑未相衝，取月日時納音，制三煞方之納音，如甲午年，煞在亥子丑方，用五虎遁，遁得丙子丁丑水音，宜用月日時，土音剋之，餘同此推，務要制伏得宜，方爲無害，否則未可輕軾，又曰太歲可坐，而不可向，三煞可向而不可坐，蓋三煞必宜用剋在向，則可用制，故曰可向，若在山則不宜制，制三煞則剋倒坐山矣，故曰不可坐也」。

這個技法標率五行生剋制化以旺相休囚爲領。

我們又觀察乾隆辛卯歲崇正辟謬永吉通書序：「獨於楊公造命之旨，不得不奉爲斯道不二法門，明清以來有個共通點，以奉揚均筮造命爲主，對於其它的擇日項目一一加以辟謬，書中分了十四卷，亦超過百多分類主題，不外乎以神煞居多，及三元紫白洛書遁飛，都是天一地二，三人，四時，五行，六律，七星，八風等運用..又舉例：買納貓犬，宜甲子，乙丑，丙午，丙辰，壬午，庚午，壬子，庚子，天德，月德生氣日，爲最佳。忌飛廉，受死，驚走歸忌日，又有相貓法，相信當年一定鼠患猖獗，民眾要買懂捉老鼠的貓回去。」

現今在坊間流行一種擇日法：建日，除日，滿日，平日，定日，執日，彼日，危日，成日，收日，開日，閉日，吉凶與《淮南子天文訓》內容相同，又與天水放馬灘秦簡《日書》很相似。其入葬年爲秦始皇八年(西元前 239 年)九月至九年初，成書和流行時間當在秦統一之前天水放馬灘秦簡。

日書甲種

正月，建寅，除卯，盈辰，平巳，定午，執未，彼申，危酉，成戌，收亥，開子，閉丑。

二月，建卯，除辰，盈巳，平午，定未，執申，彼酉，危戌，成亥，收子，開丑，閉寅。

三月，建辰，除巳，盈午，平未，定申，執酉，彼戌，危亥，成子，收丑，開寅，閉卯。

四月，建巳，除午，盈未，平申，定酉，執戌，彼亥，危子，成丑，收寅，開卯，閉辰。

五月，建午，除未，盈申，平酉，定戌，執亥，彼子，危丑，成寅，收卯，開辰，閉巳。

六月，建未，除申，盈酉，平戌，定亥，執子，彼丑，危寅，成卯，收辰，開巳，閉午。

七月，建申，除酉，盈戌，平亥，定子，執丑，彼寅，危卯，成辰，收巳，開午，閉未。

八月，建酉，除戌，盈亥，平子，定丑，執寅，彼卯，危辰，成巳，收午，開未，閉申。

九月，建戌，除亥，盈子，平丑，定寅，執卯，彼辰，危巳，成午，收未，開申，閉酉。

十月，建亥，除子，盈丑，平寅，定卯，執辰，彼巳，危午，成未，收申，開酉，閉戌。

十一月，建子，除丑，盈寅，平卯，定辰，執巳，彼午，危未，成申，收酉，開戌，閉亥。

十二月，建丑，除寅，盈卯，平辰，定巳，執午，彼未，危申，成酉，收戌，開亥，閉子。

建日，良日矣。可爲齋夫，可以祝祠，可以畜六牲，不可入黔首。

除日，逃亡，不得。瘴疾，死。可以治齋夫，可以癡言，君子除罪

盈日，可築閭牢，可入牲。利築官室、爲小齋夫。有疾，難療。

平日，可娶妻、祝祠、客。可以入黔首，作事吉。

定日，可以藏、爲府，可以祝祠。

執日，不可行。行遠，必執而於公。

開日，逃亡，不得。可以言盜，盜必得。

彼日，無可以有爲矣。雖利，彼水。

危日，可以責人及執人、繫人、外政。

閉日，可以決池，入人奴妾。

成日，可以謀事，可起眾及作，有爲矣，皆吉。收，可以民、馬牛、畜生，盡可，及人、禾稼。可以居處。

當然,戰國秦漢時不單只以上日書出土,如睡虎地秦簡《日書》甲種,而是書也有提及到二十八宿位置定各月方向之吉凶.

又引劉緒先生的《春秋時期喪葬制度中的葬月與葬日》載《葬曆》:「葬避九空地及日之剛柔,月之奇偶,日吉無害.剛柔相得,加偶相應,乃爲吉良.不合此

misterfengshui.com 風水先生

曆,轉為凶惡」。旁證周代的葬祭,諸侯王是若卒於奇月要埋葬於奇月,卒於偶月要埋葬於偶月.葬日要用柔日,不用剛日.甲丙戊庚壬為剛日(奇日),乙丁己辛癸為柔日(偶日).而周代葬祭有所謂”天子七月而葬”,”諸侯五月而葬”,”大夫士三月而葬”,從歷史之中證明,若我們仔細分析擇日類書籍不難發現年代越久,形式越簡單,方法越容易.相反年代越晚,形式越複雜,方法越困難.

許地山先生所說地:「學術上的問題不在於新與舊,而在於需要,需要是一切發明學問的基礎」,抑或術數家嗜利?創造千奇百怪方法.莫怪乎近代人所說術數百二家渺無一訣,選術數書汗牛充棟真偽並存,稂莠不齊,而玄空掌派認為最重要溯源學問基礎必須穩扎,自然胸有成竹,真偽能辨.

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