

with great power, comes great responsibility



I-Ching & The World of Metaphysic
Date: Dec 17th 2008-The Ancient Text according to my
humble interpretation

Heavenly Jade Scripture (天玉经) -Upper Volume

'Heaven with 5-elements while Jade with 5 virtues that is the name given to this scripture.'

There are many versions in interpreting this ancient text and many schools of thought cannot seem to be agreed on each other's interpretation. Let us examine such text in a much broader context and mind you there is no right or wrong only sufficient rational given in terms of era of such text is written and period of such text is interpreted.

Upper Volume

The first line in Heavenly Jade Scripture is implying that changes in the Gua period is the movements of certain Yao. For example the Pure Gua is governed by period 1, while the changes in first Yao is period 8, changes in the 2nd Yao is period 4, changes in 3rd Yao is period 9, changes in 4th Yao is the period 2, changes in the 5th Yao is the period 6 changes in the 6th Yao is the period 3 and changes in the 7th Yao is the period 7. This is in line with the context of 1 (odd) and 2 (even). The movement of odd Yaos, 1st, 3rd, 5th and 7th resulted in period 8, 9, 6 and 7 while the movement of even Yaos, 2nd, 4th, and 6th resulted in period 1, 4, 2, and 3.

Western Jiang Gua governs the period 2, 3 and 4 while Eastern Jiang Gua governs the period 6, 7 and 8. The period 2, 3 and 4 parent is 9 while the period 6, 7 and 8 is 1. In the period 2, 3 and 4 the direction of water should be 6, 7 and 8 while in the period 6, 7 and 8, the other wise is true where the water should be in the period of 2, 3 and 4. Same Gua governs both Southern and Northern main Pure Gua, which is the first period Gua.

Heaven Dragon (天)–Rat/Horse/Rabbit/Roster (Yin) 子午卯酉 (陰), Kin/Shun/Kwan/Kan (Yang) 乾巽坤艮 (陽)

Human Dragon (人)–Ding/Kwai (Yang) 丁癸 (陽), Tiger/Monkey (Yin) 寅申 (陰), Yuet/San (Yin) 乙辛 (陰), Snake/Boar (Yang) 巳亥 (陽)

Earth Dragon (地)–Peng/Yam (Yang) 丙壬 (陽), Kap/Kang (Yang) 甲庚 (陽), Dragon/Dog/Ox/Goat (Yin) 辰戌丑未 (陰)

Yin (陰)–Rat/Horse/rabbit/Roster/Tiger/Monkey/Yuet/san/Dragon/Dog/Ox/Goat (子午卯酉寅申乙辛辰戌丑未)

Yang (陽)–Kin/Shun/Kwan/Kan/Ding/Kwai/Snake/Boar/Kap/Kang/Peng/Yam (乾巽坤艮丁癸巳亥甲庚丙壬)

Parent Guas (父母卦)– Rat/Horse/rabbit/Roster/Kin/Shun/Kwan/Kan 子午卯酉, 乾巽坤艮



Clockwise Offspring Guas (順子卦)–Kwai/Ding/Yuet/San/Boar/Snake/Monkey/Tiger 癸丁
乙辛，亥巳申寅

Anticlockwise Offspring Guas (逆子卦)–Yam/Peng/Ox/Goat/Kap/Kang/Dragon/God 壬丙
丑未，甲庚辰戌

The 24 mountains is governed by the 24 dragons and dictated by the above Heavenly Dragon, Human Dragon and Earth Dragon. This highly precious technique is not advisable to leave on the hand of irresponsible masters. To fully master the above parent, anticlockwise offspring and clockwise offspring Guas will pave the way to prosperity.

The Heavenly Gua governs the mountain while the Earthly Gua governs the water. Knowing the matching of mountain and water Guas is the essential criteria for achieving ultimate outcome. This is important to know that 'Zhong Gua' is a stake of six Yaos, with the upper three is Heavenly Gua while the lower three is the Earthly Gua. It is also said that the upper Gua represents the Eastern Guas while the lower Gua represents the Western Guas. One represents odd and Yang and also the upper Gua, while two represents even and Yin and also the lower Gua.

Both Guas and Yaos will have their own parents and offspring. To identify the parent Gua or parent Yao is critical for separation of Yin and Yang, both mountain and water should have separation of duties, any wrong combination would result in unwarranted energy. Differentiate the Parent Gua or Parent Yao is to ensure the intercourse to take place properly. The next step should identify the replacement Gua should there be one. The left and right replacement should have different impact and therefore one should analyze and judge properly.

The euphoria situation requires the direction inside the Gua area, anything that outside of Gua area is not ideal. For instance Yam Rat and Kwai, if the Gua line is between Rat and Kwai it is said to be in the Gua area if the Gua line is between Rat and Yam, this is considered to be out of Gua area. The rationale of this is simple, as long as it satisfies the combined 10 or 15-theory, if it is within the Gua area. Yam is 3 Rat is 9; the combined does not match the theory. While Rat is 9 and Kwai is 6, combined equal to 15 that matches the theory. With the inner Gua energy couple with the topography water direction that is inline; this setting provides the opportunity to achieve fame and fortune. To neglect and ignore the point of out of Gua energy is not wise thing to do. Both criteria must be in place in achieving desirable outcome.

This come to a point we must review our understanding on the combined –10 theory, which is illustrated above, and the creation numbers of 16, 27, 38 and 49. Beside the combined-10 theory anything that is in creation number would be ideal to achieve the desirable outcome. For instance the Rat is 9 while the goat is 4 and such the creation number of 49 emerges. To identify the parent is essentially the source of this point here. Any anticlockwise movement should also refer back to parent, because ultimately parent provides the protection to the offspring. Both mountain and water will also go through clockwise and anticlockwise setting with the intercourse of Yin and Yang. Yin and Yang will diverge into separate routes and the 12 Yin and Yang could be located in the 24 mountains and nevertheless the Parent Gua is important and serves as engine to the setting.

The secret of the Xuan Kong is none other than eat, sleep and even dine with Yin and Yang, knowing the Yin and Yang upside down, knowing the Yin and Yang inside out!! This is to reinforce the importance of Yin and Yang and once the intercourse take place, the embryo



would be conceived and offspring would be delivered. The mismatch of Gua and Yin and Yang would produce undesirable outcome.

3-Yang is described as the beginning of a blossom season as well as the full Yang in a Gua but it is only half of a 'Zhong Gua' that is also implying the intercourse of Yin and Yang. 3-Yang means auspicious while 6-beauty means the six offspring of Guas with two spirits. This is a desirable end result that the water at the front or bright hall should be large enough to harness the kind energy; the three-water mouth should be auspicious with the spirits of the 6-beauty. This is none other than the combination of the topography with the time aspect that can be traced from the Guas energy. It is also serving as reminder that Parent Guas are important while the offspring Guas are secondary.

The importance of the arrival of water created wealth and thus status. The meeting of water points normally resulted in commercial activities and busy streets. As such, affluent, politicians as well as scholars will gather here. It is also not surprising genius can be found here both school smart and street-smart kids. The vicinity topographical should be considered as well. If the water mouth meets with a 'Guidance' mountain that shaped like a 'stamp', then the place will breed famous and prominent leaders. Should the water from the site created dripping sound and both left and right sides protect the area nicely, then this place should be famous for many reasons.

This is again to reinforce the importance of both time and space aspects. The combination of water and mountain, time and space require attentive care. Either one out of time or place will nullify the qualification as a good setting. The time aspect in regards to the three cycles of the dragon point takes the parent Guas into consideration. Differentiate the Yin and Yang point in relation to water mouth both incoming and outgoing. The dragon requires turning back as to divert its energy back to the site.

Identify the 6-Yaos of a 'Zhong Gua' to determine the right dragon of the 3 (Heaven, Human and Earth dragons). The incoming dragon should match the incoming water i.e. 1 and 6, 2 and 7, 3 and 8 and 4 and 9 (creation numbers). The four main Guas use the stems to match while the four corner Guas use the earthy branches to match. If the out-going water out of Gua then catastrophic event will occur. That is why the emphasis of in-the-Gua-area is utmost important beside the right topography.

The dragon 龍 and mountain 山 should in the creation number i.e. 1 and 6, 2 and 7, 3 and 8, 4 and 9, while the mountain 山 and direction 向 should be in the combine-10 or married couple numbers 1 and 9, 2 and 8, 3 and 7, and 4 and 6. Knowing the creation and married couple's numbers as well as identifying the entire Yin and Yang is critical.

The incoming dragon and mountain should be in the ideal locale as mentioned above. Again this is to reinforce the critical point of the *sit* and *face* scenario. The Sit (mountain) should be static, yin, quiet, without strong wind, high to name a few while the Face (incoming water) should be dynamic, yang and low to name a few. The Yin and Yang should be separated for different reasons. If the direction and mountain is sick (out of Gua) and it is obviously not suitable to use. The source of water direction should be inline with the direction of the site. It is also worth to point out that the method of identifying the actual or precise direction of all the four main criteria is critical because of the details degree, as fine as approximately 1 degree.



Again the inner Gua should be in the creation or married couple numbers and anything that is not match (out of Gua) would be detrimental.

The emphasis here is the mountain (sit) should be higher than the direction (face), but should the mountain contains water, this will nullify the qualification of a good setting even with only little water. This is the basic criterion to study the mountain. It is a different situation with the direction, the direction should have water but how big or small area is not the most important thing to consider, nevertheless should the direction have a small mountain, this will not nullify the qualification of a good setting. This is logic and base on the rational that the totality of the site should be analyzed rather than go by the book.

We come to a point that we should re-examine the stars-allocation and the 5 elements. The interaction of the stars for the four criterions should be in creation, breed and not destruct or drain. Identifying the parent Guas, the offspring Guas and their Yin and Yang, as well as the interaction of creation or destruction among them. For instance the incoming dragon could be from many facets, identifying the Gua of the incoming dragon should not lead to the same level of parents Gua, it should be from parents Gua to offspring Guas. And with this we must satisfy the creation rather than the destruction of the stars interaction in terms of 5-elements. The next critical point to notice is the same period Guas, which is why the ancient text mentioned 'it should be the same siblings'. This is to divert the same period (time aspect) energy into consolidated one. This is the ultimate for achieving the One-Pure-Gua-Energy setting. This is imminent for 64 Guas practitioners.

24-mountains contain 2 ways, one is yin and one is yang. The upper period and the lower period both move opposite ways. Should the Gua energy is mixed (bad) meaning that the right period but not the right Gua or wrong yin and yang, the pure water element (frontier) will help to alleviate the bad energies. The frontier will dictate which son or daughter of the family prospers, broke or mediocre. The left side affects the number 1, 4th and 7th family members, while the direct front affects the 2nd, 5th and 8th members and right side affects the 3rd, 6th and 9th members.

Dragon, Direction and Water must not out of Guas; it is like a connected pearl. The movement of mountain ends up in many different shapes, sizes and forms. Therefore the mountain and dragon both have its own Gua energy. The relation of these two is tightly connected to each other. To identify the movement of the dragon either static or dynamic, to ensure the direction and the water mouth would harness the dragon energy by way of funneling through the mountain to the water direction with the right Gua energy. The 5-elements of dragon, mountain and water should be in cohesive manner to achieve desired outcome.

The way to prosperity is none other than the right combination of dragon, mountain, water and direction with the right Gua energy, right yin and yang or the intercourse with right 5-element in creation cycle that provide a platform to ignite the right kind of energy to the site. The rear should have mountain to support the front should have water for harness; this is the simple rule of an auspicious site. Adhering to the creation and married couple numbers and the right yin and yang should be able to provide a good setting for generations.

The main focal point here is to place greater emphasis on Gua rather than Yao and to place even more emphasis on the parent Gua as oppose to the offspring Guas. This is where the parent Gua provides the right dragon to funnel the kind energy. 24-mountains provide the path to prosperity as well as status in the community. Both the yin and yang of the 24-mountains



serves different routes and therefore searching for the right route is imperative. The right parent Gua might lead you to Chang An (where most successful politician will become ministers of the cabinet) but with only the right offspring Guas you might settle for wealth with no fame.

The enormous right kind of energy ought to be from parent Guas, nevertheless the left and right offspring Guas combining effort should also take into consideration due to the uneven topographical nature. If the combination of the Guas energy is contaminated or impure, than this should not be consider as good site. Again the right mountain should be at rear and the right water should be in front. Each Gua is divided into first, middle and third tier and the middle tier represents the second son or second daughter of the family.

The right mountain energy is alive and moves clockwise while the dead energy is reverse, but the right kind of energy of water is 'dead' water and the 'unkind energy' is lively water. Mind you that different Gua at different time should affect different family members.

The upper volume places great emphasis on the parent Guas and 3-General Guas, the three general Guas are the Eastern, Western and Southern/Northern Guas with each has its own parent Guas. To achieve the desirable outcome for a good setting or fame and fortune we should examine the parent Guas properly that must be inline with the both time and space aspects. The Dragon, Mountain, Direction and Water must be in right Yin and Yang, right intercourse, right creation and married couple numbers. That is dictum in Feng Shui!!

Note: This version is subject to change from time to time when situation warrant

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