

*with great power, comes great responsibility*



**I-Ching & The World of Metaphysics**

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**The Chinese Month of HORSE**

**June 5<sup>th</sup> - July 6<sup>th</sup> 2009**

**This is the Year of Ox with Annual star 9 in command and Star 1 arrives.**

The combinations of annual 9-purple star and monthly 1 White water star arrive and are in command. Imagine 9 is Fire while 1 is Water, Water and Fire clashing each other would normally ended up with WAR, today definition of war not only limited to real warfare but economic war fares as well. The intensity of war is significant in the West sector. Visit Southeast and East to avoid major unkind energies.

**Summary:**

Kind Sectors: Southeast/East

Unkind Sectors: West (War/traffic accidents)/South (Traffic Accidents/Earthquake

**IN RED ANNUAL STAR WHILE IN BLACK MONTHLY STAR**

Southeast/SHUN <b>8</b> 9	South/LEI <b>4</b> 5	Southwest/KWAN <b>6</b> 7
East/CHAN <b>7</b> 8	CENTRAL <b>9</b> 1	West/TUI <b>2</b> 3
Northeast/KAN <b>3</b> 4	North/HAM <b>5</b> 6	Northwest/KIN <b>1</b> 2



## Parents, Eastern and Western Guas

It is common for all to know that Kin and Kwan are Parents Gua but reason for the 64 Guas of Pi 否, Tai 泰, Wei Ji 未濟, Ji Ji 既濟 are treated as Sub parents Guas was not known to many. This article is to explore such findings.

*Many practitioners will take their readings or findings as given without in-depth understanding of such rational. Parents Gua of Kin (9) will command the periods of 2, 3 and 4 of Western Guas while Parents Gua of Kwan (1) will command the periods of 6, 7 and 8 of Eastern Guas; their rational is the changes of inner 3 Yaos that determined such setting.*

### Example:

1. Kin Gua (9) with Three Yang Yaos through the process of Yao replacement will lead to Dui of period 4 (upper Yao changed), Lei of period 3 (middle Yao changed-) and Shun of period 2 (lower Yao changed)
2. Kwan Gua (1) with Three Yin Yaos through the process of Yao replacement will lead to Kan of period 6 (upper Yao changed), Ham of Period 7 (middle Yao changed) and Chan of period 8 (with lower Yao changed).

Please refer below for self-explanatory.

Period 1	Period 1	Period 9	Period 9	Period 9	Period (9)
<b>Kin 乾</b>	<b>Kwan 坤</b>	<b>PI 否</b>	<b>Tai 泰</b>	<b>Wei Ji 未濟</b>	<b>Ji Ji 既濟</b>
—	--	—	--	—	--
—	--	—	--	—	—
—	--	—	--	—	--
—	--	--	—	--	—
—	--	--	—	—	--
—	--	--	—	--	—

THIS STILL CANNOT EXPLAIN WHY THE ABOVE 64 Guas of Pi 否, Tai 泰, Wei Ji 未濟, Ji Ji 既濟 are treated as Sub parents Guas and why the sub parents Guas are all in Period 9 Guas. We in Xuan Kong Zhang Pai will go the extra step to explain that such explanation is baseless since 'Zhong Guas' are derived from the JinFang Bagua Palace and is not the result of Changes in 'Yaos'. 'Zhong Guas are sets 6 Yaos with 3 Inner Yaos and 3 outer Yaos. The movement of Guas determined the Periods with pretty much in logical manner. See Below the method that we can determine the period at hand.



## Master Lau Extraordinary findings On Dictating the Xuan Kong Da Gua Periods

### The inner cycle of Early Days Bagua is spin able:

Kin is 9<sup>th</sup> palace while Kwan is 1<sup>st</sup> palace

Chan is 9<sup>th</sup> palace while Shun is 2<sup>nd</sup> palace

Ham is 7<sup>th</sup> palace while Lei is 3<sup>rd</sup> palace

Kan is 6<sup>th</sup> Kan palace while Dui is 4<sup>th</sup> palace

### Lok Shu Kin and Kwan Palaces dictate the following:

Revolved into one as 1<sup>st</sup> Period

Revolved into two as 8<sup>th</sup> Period

Revolved into three as 4<sup>th</sup> period

Revolved into four is 9<sup>th</sup> Period

Revolved into five is 2<sup>nd</sup> Period

Revolved into six is 6<sup>th</sup> Period

Revolved into seven is 3<sup>rd</sup> Period

Revolved into eight is 7<sup>th</sup> Period

Following such movement from your palm and you will know the essence of such rational:

**Kin Palace:** 99 (1<sup>st</sup> Period), 92 (8<sup>th</sup> Period), 96 (4<sup>th</sup> Period), 91 (9<sup>th</sup> Period), 21 (2<sup>nd</sup> Period), 61 (6<sup>th</sup> Period), 31 (3<sup>rd</sup> Period), 39 (7<sup>th</sup> Period)

**Dui Palace:** 44 (1<sup>st</sup> Period), 47 (8<sup>th</sup> Period), 41 (4<sup>th</sup> Period), 46 (9<sup>th</sup> Period), 76 (2<sup>nd</sup> Period), 16 (6<sup>th</sup> Period), 86 (3<sup>rd</sup> Period), 84 (7<sup>th</sup> Period)

**Lei Palace:** 33 (1<sup>st</sup> Period), 36 (8<sup>th</sup> Period), 32 (4<sup>th</sup> Period), 37 (9<sup>th</sup> Period), 67 (2<sup>nd</sup> Period), 37 (6<sup>th</sup> Period), 97 (3<sup>rd</sup> Period), 93 (7<sup>th</sup> Period)

**Chan Palace:** 88 (1<sup>st</sup> Period), 81 (8<sup>th</sup> Period), 87 (4<sup>th</sup> Period), 82 (9<sup>th</sup> Period), 12 (2<sup>nd</sup> Period), 72 (6<sup>th</sup> Period), 42 (3<sup>rd</sup> Period), 48 (7<sup>th</sup> Period)

**Shun Palace:** 22 (1<sup>st</sup> Period), 29 (8<sup>th</sup> Period), 23 (4<sup>th</sup> Period), 28 (9<sup>th</sup> Period), 98 (2<sup>nd</sup> Period), 38 (6<sup>th</sup> Period), 68 (3<sup>rd</sup> Period), 62 (7<sup>th</sup> Period)

**Ham Palace:** 77 (1<sup>st</sup> Period), 74 (8<sup>th</sup> Period), 78 (4<sup>th</sup> Period), 73 (9<sup>th</sup> Period), 43 (2<sup>nd</sup> Period), 83 (6<sup>th</sup> Period), 13 (3<sup>rd</sup> Period), 17 (7<sup>th</sup> Period)

**Kan Palace:** 66 (1<sup>st</sup> Period), 63 (8<sup>th</sup> Period), 69 (4<sup>th</sup> Period), 64 (9<sup>th</sup> Period), 34 (2<sup>nd</sup> Period), 94 (6<sup>th</sup> Period), 23 (3<sup>rd</sup> Period), 26 (7<sup>th</sup> Period)

**Kwan Palace:** 11 (1<sup>st</sup> Period), 18 (8<sup>th</sup> Period), 14 (4<sup>th</sup> Period), 19 (9<sup>th</sup> Period), 89 (2<sup>nd</sup> Period), 49 (6<sup>th</sup> Period), 79 (3<sup>rd</sup> Period), 71 (7<sup>th</sup> Period)



The upper period utilized Shun and Dui as Water Mouth, while the lower period will use Chan and Kan as Water Mouth

**Summary**

乾官 Kin								
	9	9	9	9	2	6	3	3
	9	2	6	1	1	1	1	9
				世		游	歸	

兌官 Dui								
	4	4	4	4	7	1	8	8
	4	7	1	6	6	6	6	4
				世		游	歸	

離官 Lei								
	3	3	3	3	6	2	9	9
	3	6	2	7	7	7	7	3
				世		游	歸	

震官 Chan								
	8	8	8	8	1	7	4	4
	8	1	7	2	2	2	2	8
				世		游	歸	

巽官 Shun								
	2	2	2	2	9	3	6	6
	2	9	3	8	8	8	8	2
				世		游	歸	

坎官 Ham								
	7	7	7	7	4	8	1	1
	7	4	8	3	3	3	3	7
				世		游	歸	

艮官 Kan								
	6	6	6	6	3	9	2	2



	6	3	9	4	4	4	4	6
				世		游		歸

坤宮 Kwan								
	1	1	1	1	8	4	7	7
	1	8	4	9	9	9	9	1
				世		游		歸

## Home Feng Shui-things to avoid

- Avoid sharp and edges wall, preferably the shape of the house should be square or rectangle.
- Avoid stairs that facing the front door; this will drain away your wealth!
- Avoid round doors for simple reason of fair circulation of air and thus energy.
- Avoid unevenness of floor surfaces or steps to prevent accident and for better flow of energy.
- Avoid messy of cluttered garage, no dim light and keep the garage dry and arrange tools in orderly manner and ensure cleanliness, this will help funneling of clear and kind energy to your house as you normally enter your house through this door. Keep a door light on from time to time in the garage for cleansing the unkind energy.
- Avoid dark color such as black and red as those carry too much Yang (strong) energy.
- Avoid open kitchen or at least use 'partisan' to filter the Fire energy to living room.
- Avoid using round shapes if you want quietness as round shapes signify dynamism.
- Avoid using square or rectangle shapes if you want dynamism or welcome hustle and bustle.
- Avoid double locks, for emergency exit or entry!
- Avoid Kitchen directly facing Washroom (Fire and Water clashing create argument)
- Avoid the door for taller than the windows for ease of air circulation.
- Avoid fur/hair carpet that cause uneasiness to breathe
- Avoid using lights that directly facing downwards cause such powerful energy might intensifies your emotion, perhaps lights should face upward for the same reason
- Avoid too strong of light in the bedrooms, since bedrooms should carry more Yin energies for you and your family to have a good rest.
- Avoid too dim of light for hallway and living room, and from time to time such light should be on whole day since living room and hallway are the heart of the house that constantly provide blood to your body. Such balance is critical for home.
- Avoid toilet door directly facing your dining table for health reason
- Avoid sharp edges for tables, cupboards and chairs for safety reason.



- Avoid your toilet next to Kitchen and Bedroom!
- Avoid wall plate mirror facing your bed
- Avoid triangle shapes furniture because such Fire element would destruct the flow of kind energy
- Avoid Kitchen using dark color will lead to excessive Yang energy.
- Avoid warm color materials in the bedroom (for balancing your night sleep\_
- Avoid cool color material in the living and dining rooms (for providing lively energy so that family members will and can communicate openly)
- Avoid clutter in the house, pack and keep unused items or donate them to needy persons.
- Avoid excessive and disorderly arrangements of your house furniture and settings.
- Avoid your bed directly facing the door that dashing your calm energy
- Avoid too large of empty space in the house since such would generate Yin and uneven energy
- Avoid any sharp object that hanging down from the ceiling
- Avoid any object that suppressing your couch, bed or table because your subconscious mind is working very hard to prevent such things from falling down.
- Avoid any thing that is weird, kinky and provide uneasiness to you and your family especially baby or young kids, since they are rather sensitive to the environment.

道生一，一生二，二生三，三生万物，万物負陰而抱陽，冲气以為和

天地者，易之廬也  
太极者，易之祖也  
河洛者，易之師也  
陽陰者，易之主也  
奇偶者，易之骨也  
中正者，易之心也  
水火者，易之將也  
鬼神者，易之徒也  
日月星辰，易之精也  
风云雷雨，易之使也  
寒暑画夜，易之运也  
名物象數，易之器也  
医卜形相，易之孽也



## Chapter 60- The Simple, pure and Harmonious World

To rule a large country is like frying a small fish

Who rules the world in accord with TAO would discover that the evil ghosts lose their spiritual power to do people harm

Even the powerful spirits are not harmful

Not only the spirits are not harmful

The Sage is also not harmful

When both do not do any harmful things, one's original true self is restored. Thus harmony and peace prevail

*The art of frying a small fish is not to stir it but cook it with care as to keep it away breaking up into pieces. This is a metaphor indicating that to rule the people with care to prevent chaos*

## Chapter 61-Big and Small Countries

A great nation is like the big sea in the lowland towards which all streams and rivers flow in. It is the concourse of the world

The females always overcome the males by their stillness

Stillness may be regarded as abasement

Therefore a great nation by condescending o small countries can win over them

If a small country can lower itself in front of a big nation it will gain the support of the big nation

The one wins by humility

The other by keeping in low position

The ultimate aim of the big nation is to protect all the people and lead then live a peaceful and simple life

And what a small country wants is to be treated equally

In such a way both may get what the want

Therefore a big nation, as a mode, should learn to place itself in the low position



# Chapter 62- The Mysterious Essence of The Tao

Tao is the mysterious essence of the world

It is the treasure of the good men

And also the bad men always use it for protection

Beautiful sayings with 'truth' can win admiration from others

A noble person with cultivation of TAO is fit to be chosen as a teacher

If one has done something wrong and intends to repent his crime

Why reject him?

Therefore it is better to cultivate TAO than to be an emperor or powerful noble ministers. It is even better than possession of precious jade and riding best horses

Why did the ancients highly value this TAO?

The reason was that if they were contrary to TAO they would commit sins

Once committing sins, how could they avoid punishment resulting from cause and effect?

Therefore, TAO is the treasure of the World

# Chapter 63-Managing Affairs by The Sage

The Sage manages affairs in accord with the NATURE

Attend to affairs with purity of mind

The sage tastes the flavorless not caring for taste of desires

No matter it is big or small, many or few

He requites hatred with virtue

He handles difficult matters while they are easy

Handling big matters while they are small

Difficult problems in the universe must be handled while they are easy



Great problems in the universe must be handles while they are small  
The Sage will not deal with great problems in a hurry but rather handle them step by step  
One, who lightly makes a promise, will often find hard to keep it  
One who takes light of problems will meet with difficulties  
Therefore even the Sage takes into consideration things as difficult  
And for this reason he never encounters difficulties

#### Chapter 64-Method of Cultivation and Management

What is at rest is easy to hold  
What has not yet happened is easy to plan ahead  
What is fragile is easily broken  
What is small is easily dispersed  
Action is taken before a thing has made its appearance  
To establish order and peace before disorder has begun  
A tree as big as tow men's embrace grew up from tiny sprout  
The tower of nine storeys was first built with a small heal of earth  
A journey of one thousand miles begins with the first step  
He who acts without heeding to the above points will suffer defeat  
He who takes hold of a thing in the same manner also loses his hold  
Therefore, the Sage who acts in accord with the nature does not suffer defeat  
Because the Sage is free from attachment and keeps his true self, he will not be affected by any sense of suffering loss  
In managing affairs people often ruin them just at the point of success  
By being careful at the end as at the beginning  
Failure could be avoided  
Therefore the sage desires what other people do not desire  
And do not pray for precious goods  
The Sage learns what other men do not learn  
The sage keeps on reminding people to find theory own essence of mind and not to do any sinful deeds  
Thus he may help the development of myriads of things according to Nature  
And does not dare to act with any selfish ulterior motive

The Sage learns philosophy of life while other men mostly learn how to get wealth and fame



## Chapter 65- Return to purity and simplicity

The ancients who understand TAO well knew how to govern a state  
They aimed not at enlightening people with wits and cunning tactics  
But to keep them in the state of simplicity and honesty  
Why are the people hard to govern?  
It is because they have too much wits and cunning tactics  
IF a ruler uses wits and cunning tactics to govern the state  
It would lead to chaotic condition  
The ruler who does not seek to rule the state with wits and cunning tactics is the state's blessing  
Those who know these two principles possess the excellent standard of ruling  
And to know always such excellent standard is called the 'mystic virtue'  
Such 'Mystic Virtue' is far-reaching, so deep in its rationale. It may seem contrary to materialistic consideration  
But then it is the way leading to purity, simplicity and Grand harmony

## Chapter 66- Lowness and Humility

How did the seas and rivers become the master of all streams?  
By being good to keeping low position  
Hence they are the masters of all streams  
Therefore, in order to be a leader among people  
One must be humble in his speech  
TO lead the people, one must respect and walk behind them  
In spite of taking high position the Sage keeps and acts with humility  
The people do not feel his weight and pressure  
He walks in front, the people will not do him harm  
Hence the people of the world are happy to elect him as leader without hesitation  
Because he does not strive  
No one in the world is able to strive with him.



## Chapter 67-Caompassionate Mind

People in the world say that my TAO is great but it does not appear to be  
TAO is great because it is like nothing in the world  
If it were like anything in the world how small it would be from the very beginning  
I have 'three treasures'  
Possess them and keep them constantly  
The first is compassion  
The second is frugality  
The third is never to be first in the world (humility)  
Because of compassion, there is courage  
Because of frugality he has obtained the essence of TAO to help others in all respect  
Because of humility one can develop one's talent leading to mature success  
Nowadays people prefer courage first and yet abandon compassion  
Prefer extravagance and extremity and yet abandon frugality  
They are on the way to death!  
For Comparison is victorious in fighting against the evil  
And strong in defense  
Heaven is on the side of a person with compassionate mind

## Chapter 68 –The Best Fighter

The skillful soldier is not violent  
An able fighter always keeps his temper and does not express anger easily  
The great conqueror will not declare war rashly  
His fighting tactics are only for protection of order and peace after the war  
The good users of manpower place themselves below others  
This is the virtue of non-contention  
And the ability to employ persons  
Such is called the virtuous compliance with the ancient heavenly way (TAO)



## Chapter 69-The real Victory

The military strategies have a saying 'If I cannot take the offensive, then I could refer to take the defensive. If I cannot advance an inch, then I would retreat a foot. If is called movement of soldiers without being easily detected

To carry out attack without gesture of committing brutalities

To fight only for justice and peace by holding up weapons

There is no greater disaster than to underestimate the strength of your enemy

TO do so may lose your life and the treasures of compassion, frugality and humility

Thus in war, the army with TAO in mind will win at last

## Chapter 70-The Truth of my Words

My teachings are very easy to understand and easy to put them into practice

But the world cannot understand them nor practice them

My words have principles

In managing affairs I have given out implied direction

The people have no knowledge of these

Therefore they have no knowledge of me

Since there are only a few who know me

Therefore the TAO that I teach is highly precious

Hence the Sage is like an ordinary person wearing coarse clothing inside which here is a piece of priceless jade.

People have no real knowledge of TAO because their minds are polluted by mundane greedy desire

**Net Yin and Net Yang Method** 淨陰淨陽輔星水法

**Yang-** Kin 乾, Kwan 坤, Ham 坎 and Lei 離 **Yin-** Chan 震, Shun 巽, Kan 艮 and Dui 兌

To understand this method we must also know and understand the Stem adoption method 納甲法.

### Yang Gua Energy

Kin adopts Kap

Yeut adopts Kwan

Ham adopts Rat/Dragon/Monket/Kwai

Lei adopts Tiger/Horse/Dog/Yam

### Yin Gua Energy

Chan adopts Boar/Rabbit/Goat/Kang



Shun adopts Shun and San  
 Kan adopts Kan and Peng  
 Dui adopts Snake/Rooster/Ox/Ding

**Auspicious Stars Fu 8, Wu 7, Tan 1 Jue 2 Inauspicious Stars: Lue 3, Qu 4, Lian 5 Po 6**

Yang	Kin Kap			
	<b>Lei 7*</b>	Shun 5	<b>Kwan 2</b>	Dui 4
	<b>Kin 8</b>	Kan 6	<b>Ham 1</b>	Chan 3 * Koon cant beused
	Kwan Yuet			
	<b>Lei 1</b>	Shun 3	<b>Kwan 8</b>	Dui 6
	<b>Kin 2</b>	Kan 4	<b>Ham 7</b>	Chan 5* *Koon
	Ham (Monkey/Rat/Dragon/Kwai)			
	<b>Lei 2</b>	Shun 4	<b>Kwan 7</b>	Dui 5
	<b>Kin 1</b>	Kan 3	<b>Ham 8*</b>	Chan 6*
	Lei (Tiger/Horse/Dog/Yam)			
	<b>Lei 8</b>	Shun 6	<b>Kwan 1</b>	Dui 3
	<b>Kin 7*</b>	Kan 5*	<b>Ham 2</b>	Chan 4*

Yin	Chan (Boar/Rabbit/Goat/Kang)			
	Lei 4*	<b>Shun 2</b>	Kwan 5*	<b>Dui 7</b>
	Kin 3	<b>Kan 1</b>	Ham 6*	<b>Chan 8</b> * Koon cant be used
	Shun (san)			
	Lei 6	<b>Shun 8</b>	Kwan 3	<b>Dui 1*</b>
	Kin 5	<b>Kan 7</b>	Ham 4	<b>Chan 2</b> *Koon
	Kan (Peng)			
	Lei 5*	<b>Shun 7</b>	Kwan 4	<b>Dui 2</b>
	Kin 6	<b>Kan 8</b>	Ham 3	<b>Chan 1</b> *Koon
	Dui (Ding/Snake/Roster/Ox)			
	Lei 3	<b>Shun 1</b>	Kwan 6	<b>Dui 8*</b>
	Kin 4	<b>Kan 2</b>	Ham 5	<b>Chan 7</b> *Koon



Summary of Net Yin and Net Yang Method ( 2781 Auspicious while 6345 Inauspicious)

<b>Earth 地盤</b> <b>Tier/Heaven Tier 天盤</b> <b>盤</b>	<b>Jue Mun 巨門</b> <b>2</b>	<b>Wu Qu 武曲</b> <b>7</b>	<b>Fu Bat 輔弼</b> <b>8</b>	<b>Tan Lang 貪狼</b> <b>1</b>	<b>Bo Jun 破軍</b> <b>6</b>
<b>Kap/Kin</b>	Yuet/Kwan	<b>Tiger/Horse/Dog/Yam</b>	<b>Kap/Kin</b>	Dragon/Rat/Monkey/Kwai	Kan/Peng
Yuet/Kwan	Kap/Kin	Dragon/Rat/Monkey/Kwai	<b>Yuet/Kwan</b>	Tiger/Horse/Dog/Yam	Snake/Roost
Ham/Monkey/Rat/Dragon/Kwai	Tiger/Horse/Dog/Yam	Yuet/Kwan	<b>Monkey/Rat/Dragon/Kwai</b>	Kin/Kap	<b>Boar/Rabbit</b>
<b>Lei/Tiger/Horse/Dog/Yam</b>	Monkey/Rat/Monkey/Kwai	<b>Kin/Kap</b>	Tiger/Horse/Dog/Yam	Yuet/Kwan	Shun/San
Chan/Kang/Boar/Rabbit/Goat	Shun/San	Snake/Rooster/Ox/Ding	Boar/Rabbit/Goat/Boar	Kan/Peng	<b>Monket/Rat/</b>
Shun/San	Boar/Rabbit/Goat/Boa	Kan/Peng	Shun/San	<b>Snake/Rooster/Ox/Ding</b>	Tiger/Horse/l
Kan/Peng	Snake/Rooster/Ox/Ding	Shun/San	Kan/Peng	Boar/Rabbit/Goat/Boa	Kin/Kap
Dui/Ding/Sanake/Rooster/Ox	Kan/Peng	Boar/Rabbit/Goat/Boa	<b>Snake/Rooster/Ox/Ding</b>	Shun/San	Yuet/Kwan

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**Comments and letters are welcomed!**

