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with great power, comes great responsibility



I-Ching & The World of Metaphysics

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Green Bag Preface (青囊序)

The author of such book mentioned that Yang Jun Song perception of Yin and Yang is uniquely different from others. His sole explanation cannot be traced from other books. The sky energy subsides while the earth energy rises and to a point intercourse takes place and result in changes. Crops and produce to be planted in spring while harvesting take place in autumn.

The invincible forces and energies transformed the universe. The transformation requires stages and processes. The Yang energy subsides and raises in Yin energy or vice versa that dictating the process. Observing such changes require attentive skill. Static and dynamic that contra to each other created changes within. To determine the 4 golden dragons, one must find out the 4 storages real direction (ox, dragon, goat and dog), such storages are the out-flow of water, by determining the outflow we can now trace back the real dragon water inflow or the water source. The critical part of a Yin is Yang and vice versa. Any changes require 'movement' such movement will create the motion that leads to changes. The Gua energy that Yin Feng Shui receive is the result of the changes in the time aspect and as well as space interaction. Changes in time period of Yang Feng Shui will determine the kind of energies the inhabitant will receive. Both the hardware (landform) and software (time) needed to stimulate in order for changes to take place. Nevertheless, the energies will lead the changes in form while the landform will lead the changes in energies. This is something for us to ponder upon.

Changes in the landform, high versus low, incline versus decline and so on can dictate the Yin or Yang of the landform we intend to study. The hard form of dragon as well as the invincible dragon both will help to identify the source of in coming dragon. The source is critical for further identify the quality of the dragon. In recognizing the landforms, the interaction of three water mouths (intersection of river mouths) will help us to identify the real in coming dragon or mountain. Such point is critical for testifying the intercourse of Yin and Yang.

The observation of dragon should be from opposite angle so that the 'shape' and 'form' can be detected. For instance the Dragon from the south should be observed from North while the Dragon from East should be observed from the West.

A dragon can be divided into Yin and Yang and the interaction of Yin and Yang resulted in a formation of a dragon point. This is the typical example in Her Nan Lok Yang town whereby a ravine and river met. One source is from Hua San and the other from Song San. Many saints had therefore built their homes here where the real dragon emerged. After all said and done, once the time aspect is over such place will become less important.

This lead to the Guo Pur important teaching, the Zhu Que (frontier) is vibrant that causes kind energies, that implying the in coming dragon will permeate to generate beneficial energies at the right time.



The quick fix for certain solution should be in the proportion of 1 to 2 or 2 to 3. Such rational is the marriage of Yin and Yang that resulted in 3. The creation of universe is said to mimic such principle as well. To use one Yao we must also examine three Yaos, to understand one Gua, examine 3 Guas as well. Both mountain and water will carry the characteristic of Yin and Yang. Try this on for size, the mountain is said to be Yin but kind energy is Yang, such marriage resulted in auspicious setting. Water is said to be Yang while unkind energy in water is Yin, therefore the marriage of Yin and Yang would produce desirable outcome. This will lead us to the understanding that good setting will require the right timing to bring out the best kind energies, like wise, the bad setting will be catastrophe only if the timing is bad. One example that during this period 8, the 8, 9 and 1 are auspicious and the less are inauspicious.

The separation of duty is required here with attentive care, where mountain is governed by the mountain rule while water is governed by water rule; nevertheless one similarity in both is the marriages of Yin and Yang. Such intercourse produces offspring or kind energies. This intercourse should be natural and not manmade or interferences.

The formation of 24 mountains is derived from 12 earthly branches, with 8 stems and 4 Guas. It is also believed that most of the 64 Guas can be traced from these 24 mountains. Nevertheless to fix such 24-mountains require attentive care and rather not easy to fix.

The 24 mountains will rotate either clockwise and anticlockwise and such combination will resulted 48-setting. The Yang will rotate clockwise (left) while the Yin will rotate anticlockwise (right). Such spinning is creating the 5-elements and thus the Yin and Yang. From the spinning lead to 48 setting, we have derived and come to determine who are grandparents, parents, sons and grandsons! This is none other than the marriages and intercourses that take place as a result. The clockwise and anticlockwise, the up and down, the through and flow of such information resulted intercourse.

The net Yin and Net yang is not without limitation. Xuan Kong Da Gua will consider both the Yin and Yang as well as to differentiate them. The real Yin and real Yang will meet each other and again such intercourse will create kind energy. The rational here is should the mountain is Yang then the water should be Yin and vice-versa. The interconnectedness of 24 mountains and Gua energies should be in harmonious state and act as one entity.

24 mountains by itself will carry 5-elements on its own, and the rotation of left and right or clockwise and anticlockwise to determine the orientation of a setting. The mountain is governed by mountain rule while the water is governed by water rule. If such setting is disorientated, where the mountain is found is the water and vice versa thus such setting violated the natural courses of kind energy generation.

The incoming dragon or incoming of water flow should be inline with Gua or net situation, any dislocation will result in out or Gua or 'tarnish' situation. The intention here is to create a married couple scenario, be it slanted or straight; the result should be in the combination of 10. Such setting would fence off the unwarranted unkind energies. The incoming dragon should be lively and generate kind energy. If the Gua energy is tarnished and unkind energy will be generated.

The stars in the sky are limitless and complicated to study; nevertheless we should know only one principle that is the creation numbers, 16, 27, 38 and 49. The Xuan Kong theory is the



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creation numbers that inline with Gua energies to produce desirable outcome. The topographical setting should satisfy the time aspect that related to the stars. Such cosmic reaction of time and space is critical part yet difficult to understand. Gua energy will align the mountain as well as the water mouth to generate kind energy. It is like geese in a pond that meeting each other happily.

Mountain implying static while water implying dynamic. Mountain governs health and people while water governs wealth and fortune. The combination of both will dictate the fame and fortune of a person. Kin, Kwan Kan and Shun Guas are imbedded with 4 kind of energies, auspicious, create, drain or inauspicious. The criteria here are to satisfy the right timing at the right place.

Out of ten tombs that examined nine are broke, the reason is simple, they did not follow the simple rule of incoming water should be auspicious and the out going water should be inauspicious.

The combined 10 and combined 5 auspicious setting should be followed. The number 4 should meet with only number 1 or 6. Such violation is not good in Feng Shui setting. Apply wrongly the 5-elements orientation would also result in catastrophe.

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