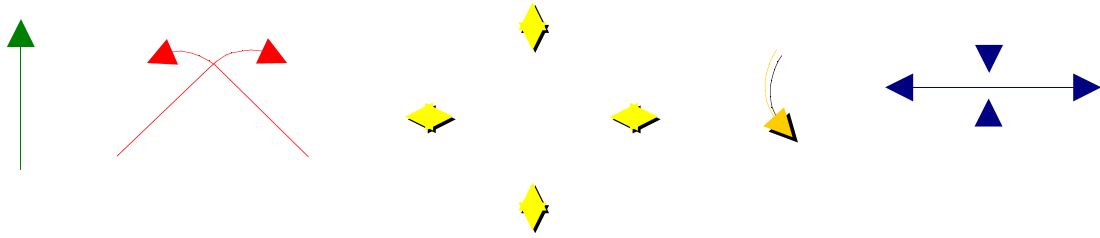


Classical Chinese Feng Shui -

- Shapes and Forms in Feng Shui -

Explorations with Heluo

Explorations with Heluo is a series of articles by Heluo on the subject of Time, Space and Destiny



A Journey Into Five Transformations and Forms

We would like you to have this article, which also appears as a chapter in Heluo's Xuan Kong Feng Shui workbook (650 pages)

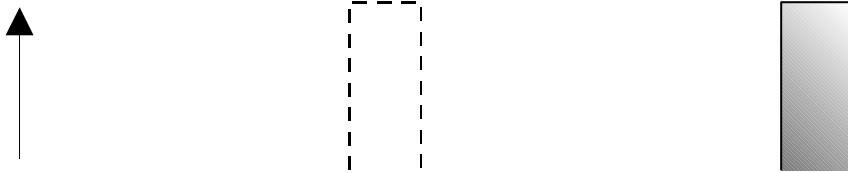
- Please read disclaimer on last page -

Wuxing and Shapes

Before we can at all distinguish shape, *energy happened*. Prerequisite in our understanding of tangible and intangible Qi - be that in our assessment of exterior or interior form and shape - is to understand that intangible Qi is mother to any and all tangible appearance. If you observe a triangular shape, the form is merely a symptom of a certain underlying Qi. We will reflect on the movement and direction of Qi, give it boundaries and arrive to the eventual shape and understand that there is only One indivisible Qi. While we are at it, we will discuss why using smaller objects for Feng Shui adjustments may not have the effect that you had anticipated and why you may have to somewhat ease down expectations as to their eventual *influence* and *effect*. Before we rely on influence and effect of shape and form, other factors come in first.

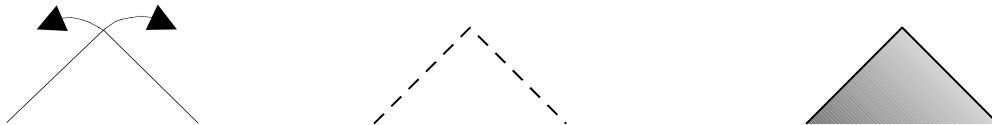
Wood shape

Wood is expansion, we establish a strong upward movement (arrow). It is a rather definite - explosive if you will - force, its *escape* not to be halted or redirected easily.



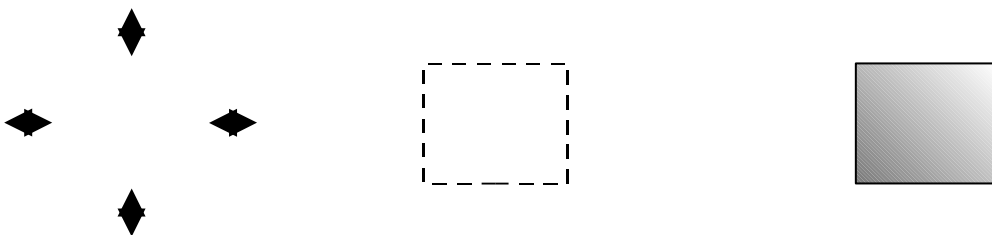
Fire shape

Arrows indicate that radiant Fire would be typically upward first, then outward. Energy in its ultimate point, so much so that its only option left is, move back to a center.



Earth shape

Earth is energy back at its gathering phase. Energy collecting, not yet moving inward. Image of a square, or with a slight change in powers involved, a *horizontal* rectangle.



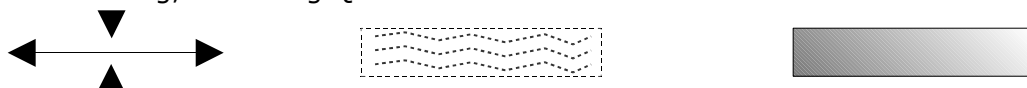
Metal shape

Spiral moving inward rapidly and decisively. Image of circle, dome or oval.



Water shape

Decisive horizontally inclined and/or downward bound movement to a point that we perceive a flowing, dissolving Qi.



Forms and Stars

Mountains can be categorized according to Wood, Fire, Earth, Metal and Water

mountains. Mostly form and shape will decide on the Wǔxíng - 五行 - of mountains, but Wuxing can be further indicated also by color scheme and other features.

Form and shape are therefore only part of the Wuxing spectrum and you will find it hardly possible to bring any physical appearance under any exclusive Wuxing without finding indication for other Wuxing properties at the same time. A flat mountain may come under the Earth phase, but when an Earth shaped mountain is red, the color red is a strong indication for Fire Qi present also. Generally, form and shape overrule color.

Mountains act as environmental influence upon Stars in the Flying Star chart. Also other environmental features, such as elevations, buildings and dominant physical structures, will influence the Stars in the Flying Star chart relative to the Wuxing they represent. Interior shapes and forms will be categorized according to Wuxing.

A Fire form can be any triangular shape, pyramid or sharp or pointed object. Still, we cannot observe a Fire shape or form and just like that proclaim the Fire good or bad. This object will be favorable or inauspicious, depending on time factors, the Star it meets and the intensity of the mutual relationship. For example, a Fire shape may engender an Earth Star, such as Stars 2,5 and 8. A Fire shape may control a Metal Star, such as Stars 6 and 7, but it remains to be seen whether all this is auspicious or not. We cannot observe a Fire influence upon a Metal Star and from this conclude that the effect must be therefore undesirable, as we need yet distinguish between *influence* and *effect*. Just a slight Fire influence upon a Metal Star may bring out the best in the Metal Star, which will now hardly feel suppressed but rather come into achievement.

A Fire influence can have positive or negative influence on any Star, also due to the principle of *Beautiful* and *Ugly*. What is beautiful and what is ugly is relative as it will be sometimes objective and sometimes subjective, but in a Feng Shui sense what is beautiful or ugly will meet general consensus. Beauty breaths good Feng Shui. We can establish a multitude of outcomes just relating Five Transformations and 9 Stars, an assessment that is endless and needs your discriminative abilities.

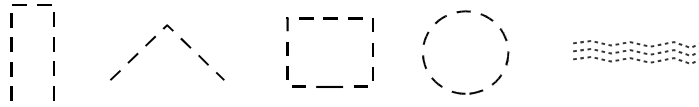
We will discuss (in)auspicious relations between Wuxing of forms and the 9 Stars mirrored against Period 8 considerations and reflect on *influence* and *effect*, while we must also *negate* – outdated - terms such as 'controlling cycle', 'destroying cycle' and so on, because we meanwhile took our understanding far beyond that.

Reflect on exterior forms influencing Mountain and Water Dragons and keep in mind that we need to survey the complete surroundings, including other landforms – Waters and waterways - and consider the Host Star being in company of visiting Stars. Without closely examining Form and Qi, Timeliness and Use, without simultaneously assessing also the influence of direction, location, trajectory, Qi distribution, intensity, repetition, volume and so forth, what follows on the next pages will be rather simplistic.

We find an abundance of *active statements* in Feng Shui, most of which however presume knowledge of *all factors that resulted in that eventual statement*. Wherever you come across the term 'auspicious' it means, we *first assume* the right Form and Qi, Timeliness, appropriate Use and beautiful forms and otherwise in company of favorable Stars. Inauspicious then means, we *first assume* wrong Form and Qi, bad time, inappropriate Use, ugly forms and otherwise in company of unbeneficial Stars or any type of Sha. We need yet read between the lines of – and extend - active statements.

(In)auspicious Wuxing and form relations

1 Water Star and forms

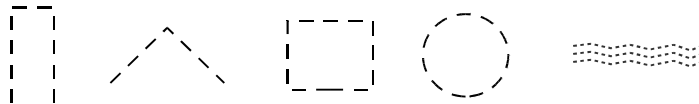


<i>Wood shape</i>	upon Star 1	may invite Water to come into creative production.
<i>Fire shape</i>	upon Star 1	may invite Water to produce wealth, gain assets.
<i>Earth shape</i>	upon Star 1	may discipline Water, giving it ambition and authority.
<i>Metal shape</i>	upon Star 1	may engender Water, giving it resource to produce.
<i>Water shape</i>	upon Star 1	may confirm whatever existing agenda of Water.

Auspicious Star 1 is distant future Sheng Qi during Period 8. Although not too strong in Period 8, Star 1 is a White Star (1,6 and 8) and considered intrinsically auspicious throughout the Periods, provided of course it meets appropriate surroundings. When slightly under control by Earth, Star 1 can release authority and achievement.

Inauspicious When Star 1 meets ugly surroundings and when under control of too dominant Earth, it may produce diseases of the Kidney, Bladder, reproductive organs, blood, deafness. Illness may relate to other accompanying Stars. When in company of Star 4 and meeting inappropriate forms, this may instigate failure, bad romance.

2 Earth Star and forms



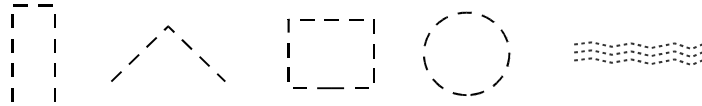
<i>Wood shape</i>	upon Star 2	may discipline Earth, giving it ambition and authority.
<i>Fire shape</i>	upon Star 2	may engender Earth, giving it resource to produce.
<i>Earth shape</i>	upon Star 2	may confirm whatever existing agenda of Earth.
<i>Metal shape</i>	upon Star 2	may invite Earth to come into creative production.
<i>Water shape</i>	upon Star 2	may invite Water to produce wealth, gain assets.

Auspicious We would like to find Star 2 in company of Metal, so as to secure flow of Qi and not to have any event result in sickness, especially so with the combos 3-2, 9-2 or 5-2. Powers cast upon Star 2 must be gentle and not compromise this Star and then we may invite beneficial events from this Star still. It is better not to have any Fire influence upon Star 2. When we find Star 2 under influence of Fire, we need to also find Water and Metal.

Inauspicious When found with bad surroundings, Star 2 is to be seriously distrusted. We cannot leave this Star unattended as it may produce illness. We cannot sleep on a Mountain Dragon 2 and when we do, we need to leave a window open. Use a natural gourd and try stay clear altogether.

Concerning both Star 2 and Star 5, we need to be extra careful not to Use these Stars when we find 2 and 5 together and/or with bad surroundings. Stars 2 and 5 are quite powerful and 'Three Cycles, Nine Periods' doctrine has it that their intrinsic *beneficial* powers will be released only during their own Periods, when it is said that Star 2 will produce great health and fertility, while Star 5 during its own Period is said to produce authority and courtesy. Outside their own Periods, we need to attend to these Stars and be mindful using them.

3 Wood Star and forms

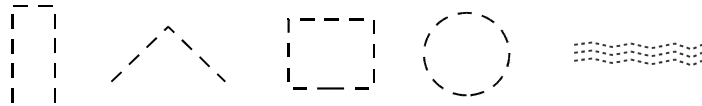


<i>Wood shape</i>	upon Star 3	may confirm whatever existing agenda of Wood.
<i>Fire shape</i>	upon Star 3	may invite Wood to come into creative production.
<i>Earth shape</i>	upon Star 3	may invite Wood to produce wealth, gain assets.
<i>Metal shape</i>	upon Star 3	may discipline Wood, giving it ambition and authority.
<i>Water shape</i>	upon Star 3	may engender Wood, giving it resource to produce.

Auspicious Star 3 is Untimely but Usable during Period 8. With good surroundings it may feel invited to release its dynamic positive personality and be creative, laborious and benevolent. When well taken care of, Star 3 can be a good friend.

Inauspicious But you must remain on guard, because it is easy to challenge Star 3 into battle and he is skilled at that. We must be careful to give it good and quiet surroundings. When challenged, Star 3 can become rather bold, aggressive, daring and fearless.

4 Wood Star and forms



<i>Wood shape</i>	upon Star 4	may confirm whatever existing agenda of Wood.
<i>Fire shape</i>	upon Star 4	may invite Wood to come into creative production.
<i>Earth shape</i>	upon Star 4	may invite Wood to produce wealth, gain assets.
<i>Metal shape</i>	upon Star 4	may discipline Wood, giving it ambition and authority.
<i>Water shape</i>	upon Star 4	may engender Wood, giving it resource to produce.

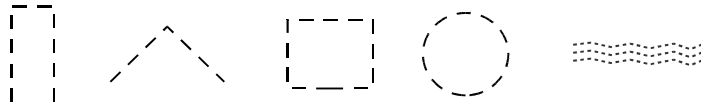
Auspicious Although Star 4 is Untimely during Period 8, when it is found in the right surroundings, it may still give beneficial events. Star 4 will be however rather weak in Period 8, so we like to find it in company of beautiful Water, which will inspire Star 4 to produce success and good romance.

Inauspicious Intrinsically Star 4 can be ambivalent. In the right company it can be easy, in the wrong company it may feel invited into wrong-doings. The events produced by Star 4 may much depend on portents of other Stars.

Metal influence on Star 3 may be slightly different from Metal influence on Star 4.

When a Star is under control and the power of control is kept within certain limits, the Star under control will be pushed to perform. Star 3 will produce different behavior than Star 4 when under this influence. Star 4 will give off its gentle properties of creativity and compassion, while Star 3 may achieve through impuls and pioneering.

5 Earth Star and forms



<i>Wood shape</i>	upon Star 5	may discipline Earth, giving it ambition and authority.
<i>Fire shape</i>	upon Star 5	may engender Earth, giving it resource to produce.
<i>Earth shape</i>	upon Star 5	may confirm whatever existing agenda of Earth.
<i>Metal shape</i>	upon Star 5	may invite Earth to come into creative production.
<i>Water shape</i>	upon Star 5	may invite Earth to produce wealth, gain assets.

Auspicious When we know how to Use Star 5, it may promote immens authority, autonomy, authenticity and righteousness. Great achievement.

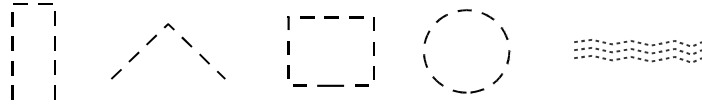
Inauspicious Star 5 should under no circumstance be left without Metal and we cannot challenge it. It is easily aggravated and we can never trust this friend, which may choose to be hostile and turn against us at any given time it so chooses.

5 Yellow can build *and* destroy in just an instance and unannounced. It may bring out what was already innate. If nobility is within, it is what will surface under its influence.

With Star 5 we need closely assess whether being engendered by Fire shapes will produce beneficial effect. For reason that Star 5 is Untimely and considered one of the evil Stars, we would like to find Star 5 in company of Metal influence. Star 5 under influence of just a little Fire but in company also of strong Metal, will render different outcome than when Metal is absent. "Qi heals Qi" means that we need to counter Star 5 with the highly charged Qi of the Noble Star (Water Star 8 during Period 8) and give it *sound* and *movement* of Metal (e.g chiming clock). Here, just relying on Metal shape and form will become quite feeble, while we can expect even lesser effect from using metal material of physical objects: "things within the same group move each other".

In the right environment, Star 5 may be invited to produce beneficial events. We can not leave Star 5 unattended or challenge Star 5. If you think you can deal with Star 5, it also means you are not tired, healthy, maintain a certain readiness – eagerness - to meet with unexpected events and know how to handle them and stay in shape.

6 Metal Star and forms

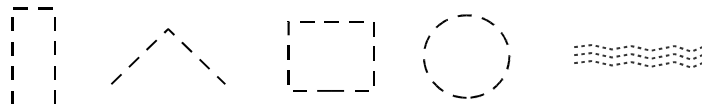


<i>Wood shape</i>	upon Star 6	may invite Metal to produce wealth, gain assets.
<i>Fire shape</i>	upon Star 6	may discipline Metal, giving it ambition and authority.
<i>Earth shape</i>	upon Star 6	may engender Metal, giving it resource to produce.
<i>Metal shape</i>	upon Star 6	may confirm whatever existing agenda of Metal.
<i>Water shape</i>	upon Star 6	may invite Metal to come into creative production.

Auspicious During Period 8, Star 6 is Untimely but Usable. We can anticipate on its beneficial properties and expect good result when attended to in the right way. Rigtheousness, authority and leadership will come from 6 Metal, the events produced largely depending on the surrounding Stars.

Inauspicious Rigidity, father hurt, Lung problems and depression are only some of the ill portents of this Star when found in compromising circumstances. Still, Star 6 is one of the benevolent Stars because it is one of the White Stars.

7 Metal Star and forms

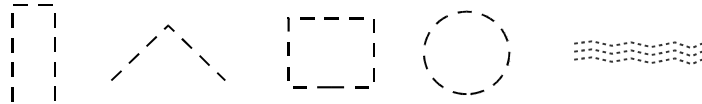


<i>Wood shape</i>	upon Star 7	may invite Metal to produce wealth, gain assets.
<i>Fire shape</i>	upon Star 7	may discipline Metal, giving it ambition and authority.
<i>Earth shape</i>	upon Star 7	may engender Metal, giving it resource to produce.
<i>Metal shape</i>	upon Star 7	may confirm whatever existing agenda of Metal.
<i>Water shape</i>	upon Star 7	may invite Metal to come into creative production.

Auspicious Star 7 is past its Prime during Period 8. Although Untimely and basically detrimental in basic nature, still in Period 8 good things may come from Star 7 when carried by good Form and Qi. Whether it will cast its beneficial properties depends on the company and how it is treated.

Inauspicious We would not like to find it in company of Fire influence, whether this is a Fire mountain or a Star 9, unless this influence is mild and in company also of Star 8. Even an otherwise beautiful Fire mountain but a mountain that is too strong, will not be good on the outcome.

8 Earth Star and forms

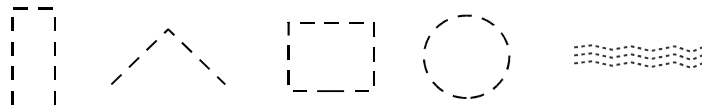


<i>Wood shape</i>	upon Star 8	may discipline Earth, giving it ambition and authority.
<i>Fire shape</i>	upon Star 8	may engender Earth, giving it resource to produce.
<i>Earth shape</i>	upon Star 8	may confirm whatever existing agenda of Earth.
<i>Metal shape</i>	upon Star 8	may invite Earth to come into creative production.
<i>Water shape</i>	upon Star 8	may invite Water to produce wealth, gain assets.

Auspicious Star 8 is the Commanding Star during Period 8. Especially when found in company of beautiful Fire or Metal (particularly Star 6) it will produce happy events and good achievement. Can withstand ill influences.

Inauspicious During Period 8, it will be not easy to invite Star 8 to produce detrimental events. Still, when under control of Wood, we would like this influence to be kept to a minimum, especially so with Star 3.

9 Fire Star and forms



<i>Wood shape</i>	upon Star 9	may engender Fire, giving it resource to produce.
<i>Fire shape</i>	upon Star 9	may confirm whatever existing agenda of Fire.
<i>Earth shape</i>	upon Star 9	may invite Fire to come into creative production.
<i>Metal shape</i>	upon Star 9	may invite Fire to produce wealth, gain assets.
<i>Water shape</i>	upon Star 9	may discipline Fire, giving it ambition and authority.

Auspicious Star 9 is future Sheng Qi during Period 8 and we may expect beneficial events coming from its presence.

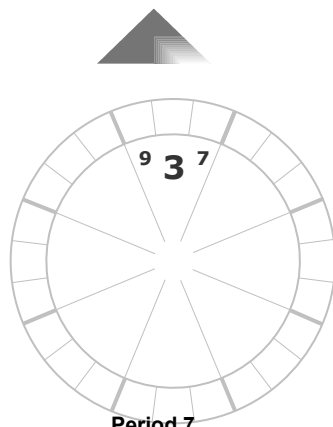
Inauspicious When in company of Stars 2 or 5 we need to quiet down 9 Fire and adjust with Metal. Be easy also with Star 9 on Stars 6 and 7 Metal.

Form and Star examples

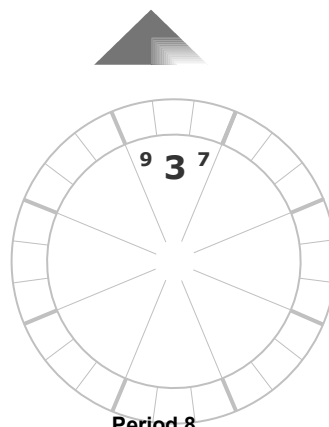
To find Form present and then classify this Form under Wuxing is a vital step in our survey, but it is only the first step. Establishing presence or absence of Form is a crucial factor in our assessing a Flying Star chart and its influence on people.

However, we need to distinguish between exterior and interior forms, where the first overrides the latter, or at least, we cannot work with interior Forms without having worked with exterior Forms. If we find Form present, we need to yet establish volume. The volume of a mountain will decide much of the influence and the eventual effect of this Form upon a particular Star. A big mountain will cast more of its influence than a tiny one.

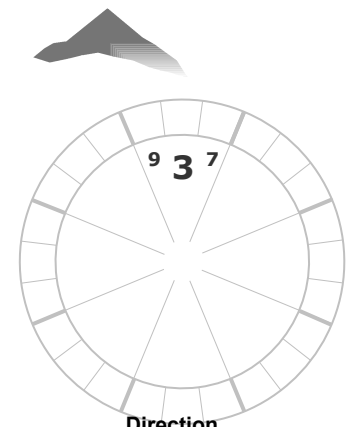
Distance and location are other crucial factors as well as direction and routing. Timeliness is crucial also, as the same mountain will cast a different influence in Period 7 than it would in Period 8. We need simultaneously assess different aspects.



Period 7
When this Fire mountain is beautiful with good intensity, it may bring out proper achievement in Star 7.



Period 8
The same mountain, equally beautiful, may now invite the more detrimental properties of Star 7, because Star 7 is fading in Period 8.



Direction
This Fire mountain slopes towards Star 7. Misfortune may reach the family more easily. Possible burglary or a family member may turn violent.

Carefully reflect on above charts, all show already strong Fire. Fire of Star 9 is engendered by Time Star 3 Wood, but Fire is strengthened also by the Fire Palace and it is furthermore confirmed by an exterior Fire mountain. Still, the first chart shows Period 7, when Star 7 is the Noble Star. If all else is within proportion, Star 7 may be able to withstand Fire influence. The second chart shows the same

situation, but Period 8, when Star 7 is Tuì [Tuì 退 retire, decline, also referred to as

Shuāi 衰 decline, wane], which leaves Star 7 weaker and may invite its unbenevolent traits. In this situation Fire may take over rule, invoking undesirable outcome.

Mostly it is said that environmental mountains and elevations will influence Mountain Dragons, but we cannot rule out the influence of mountains upon Water Dragons. Mountains are said to produce quality of people. Whether a nation and its people will be benevolent or evil depends on the land, the landforms, the fertility of the land. Ugly mountains, with ragged shapes and otherwise bold and unfertile will portend aggressiveness. Flat lands with no elevations will render a bold and fastidious people. Generally it is said that wonderful mountains and good landforms are good for population growth and will promote good people. Some practitioners also rely on the factor of resemblance, where they note that the form of a mountain may resemble a calabash, an elephant, a monkey, a brush holder and so forth, but if you choose to follow this reasoning you must note that this can come in only rather late in your assessments, at least not before you took care of all other factors, such as Wuxing of the mountain, its location, its vicinity, its intensity and so forth. It is only logic.

Yin and Yang Qi

There can be no Yang, without Yang also having invited Yin on its path and vice versa.

Yang on its own will achieve nothing, Yin on its own will be non-existent also.

Shēngqì - 生氣 - can exist only if Yang and Yin meet and enjoy dynamic equilibrium.

Against popular believe, the universe knows no balance, nor does it host harmony.

Although once much belonging to the realm of Traditional Chinese Medicine, terms such as 'balance' and 'harmony' somehow got incorporated in the curriculum of Feng Shui, Four Pillars of Destiny and Nine Star Ki, while outside the human body – where, yes, we would enjoy desirable flow of Qi – balance is yet fairly non-existent.

The universe is not in balance, as it is much better to say that the universe is balance-seeking. Using terms such as harmony and balance should be functional to the context and not bluntly parroted or copied from hear-say, but such terms only to be understood as, if a situation occurs where either Yang or Yin dominate, then this situation *may* be unfit for people to live and thrive and this may result in Shāqì - 殺氣.

Just to say that a situation is undesirable when Yin and Yang may appear challenging, is not an indication for Shāqì. We can also reason that, in order to have a successful and meaningful life, we need much more than just 'balance' or 'harmony'. Balance and harmony as terms should be thrown out of the curriculum of professionals in Qi, with the exception of TCM-ers, or at least be closely examined. If we look at proportion, we may appreciate a slight 'unbalance' in Yin and Yang forces, as this would image nature.

We must note however that terms such as Shēngqì and Shāqì are relative and mirrored to people, because what is Shāqì for people, may not be causing problems for nature at all. All is relative and we need closely observe proportion and context.

Concerning Shapes and Forms, the tangible part of the object is Yin and will be created and always accompanied and sustained by the Qi that shaped the form and which is Yang. Concerning smaller physical objects, so abundantly used in Feng Shui to adjust the interior, the question arises if or to what extend we can actually expect any noticeable *effect* from them. What is the Qi resonance of smaller physical objects, if any at all.

The 'bigger bucket' and the 'smaller bucket' has it that, the smaller bucket may fit into the bigger bucket, but we cannot force the bigger bucket to fit into the smaller bucket. Translation: any interior adjustment should be in accordance with the larger picture.

In Classical Chinese Feng Shui, we need work outside-in, first assess the surroundings, then gradually work our way in, until we started moving about furniture. We still see practitioners minding the interior while disregarding the exterior. We still find practitioners that will tell us that Four Pillars of Destiny and Nine Star Ki are astrological systems, which they are not.

Look at the creation of Yin and Yang. We first see that One Universe differentiates into Yang and Yin, i.e. it accommodates a Yang path (Tàiyáng Dào) and a Yin Path (Tàiyīn Dào). Yang will then be able only to further differentiate when it takes Yin with it on its path, so we arrive to Greater Yang and Lesser Yin, see further down.

Yang in its most basic dynamic can be here taken as to indicate sun and imply (an) aspect(s) of light. Yin can be taken to imply moon, shade, or an absence of light.

The information obtained by the Xiāntiān Guà - 先天卦 - diagram (known as the Former Heaven setting of Trigrams) therefore provides us with a clear waxing and waning of light, resulting in the moon phases.

However, for this we will have to picture the Trigrams *vertically* rather than horizontally. You can take Trigrams and turn them 90 degrees anti-clockwise. A Yang line then signifies light or rising Yang, a Yin line signifies absence of light or fading Yang. Rising Yang and fading Yang run synchronous to the Qi flow within the body.

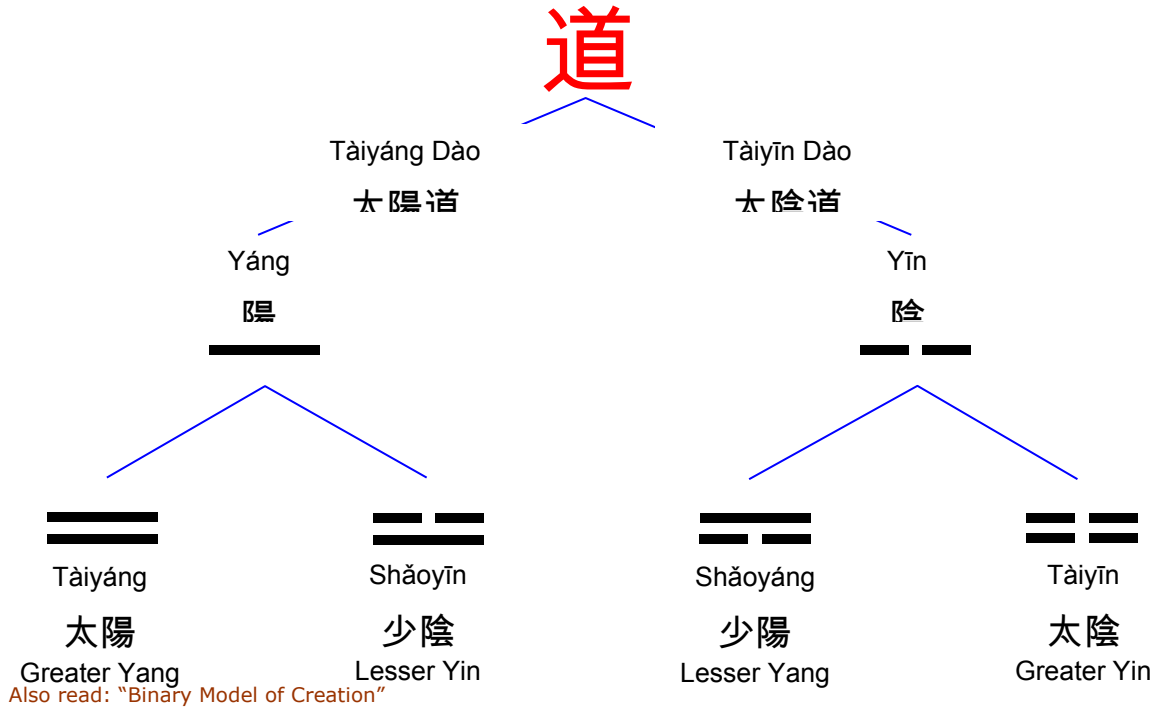
A good life happens when between Heaven-Man-Earth Luck dynamics, the human body (personal magnetism) is kept in accordance with the changing environmental energies.

We need to therefore extend our studies and do websearches on solar flares, magnetosphere, solar wind, solar storm, earth orbit around the sun, the Precession cycle, Precession circle, Equinox and Solstice, the Earth Changes, Magnetic North, Pole Reversal, Pole Shift, moon phases and so on and learn to understand that sun physics and geophysics have been always at the cradle of any of our Qi studies. They are the bigger bucket.

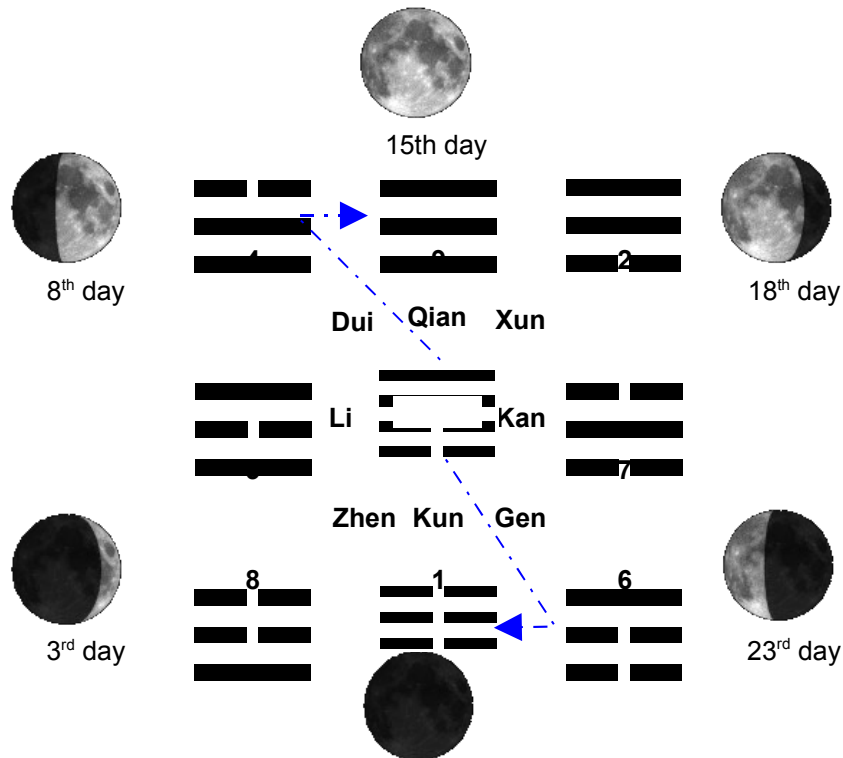
If we would take Xiāntiān Guà into motion, we see Heaven (Yang, father, the male principle) approach Earth (Yin, mother, the female principle). Qian (full moon) penetrates Kun (new moon) in the bottom line, which will change the bottom line into Yang, giving birth to Zhen (Thunder), the Eldest Son, depicting the moon on the 3rd day of a cycle.

Order of the Universe

Here is what we may call the Binary Model of Creation, an ancient depiction of how the visible world was brought forth by the invisible world, the domain of vibrations. Shown is the image up to the Four Emblems, after which the Eight Trigrams come into existence. By far most teachings will be derived from this very dynamic image.



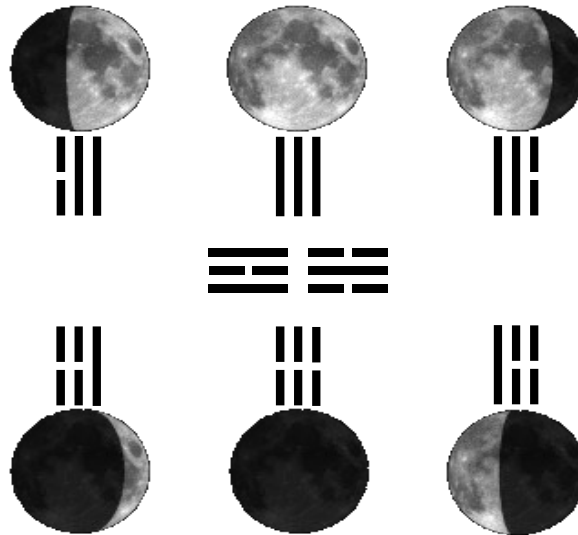
Xiāntiān Guà - 先天卦



HERE WE FIND TAIJI UNLOCKED. ARROWS REVEAL THE YANG AND YIN PATH RESULTING IN TRIGRAMS. KAN AND LI DO NOT REPRESENT MOON PHASES. LI GOES TO THE CENTER AS YIN EARTH, KAN AS YANG EARTH.

Depending on the topic of discourse, your context, Trigrams can represent many different layers of understanding in both the visible and invisible world.

We may miss the point if we always saw Trigrams be presented horizontally. If you look at this diagram, much of Xiāntiān Guà - 先天卦 - will suddenly fall into place and all in your Qi studies will be perceived in a different light.



Here we see what may be one of the closest guarded images within our Qi studies still today. Suddenly 'Yang is light' does no longer seem to be one of those empty but mandatory phrases in your text book, as here we can actually see how a line depicts light and each time we add a line we indicate increasing light. A broken line is absence of light, or if we see a broken line added, it points to decreasing Yang.

How wonderful to have my 7 Metal son, hurrying to me to call me outside in the garden and say all excitedly 'look daddy, that is me', while pointing at the Dui phase of the moon. What a privilege. He was just a little over two years of age, that first time.

*"Yang on its path takes with it Yin to find itself,
Yin on its path takes with it Yang to find itself.
From under the canopy of heaven and from below earth
sun and moon reign with equal intent.
Therefore masculine and feminine are truly alike."*

- Heluo -

Concerning Shape and Form, we must first distinguish between exterior and interior objects where the first must play a pivotal role in all of our assessments. Gradually working down our check-list, we may then eventually work with smaller physical objects for the interior, but it makes no sense to work with the interior without having done the prescribed work to the surroundings. In fact, what we do for the interior would be mostly only just a repetition – or mirroring if you will – of what we needed to do for the environment first. This is the correct path. If an exterior mountain is the bigger bucket, then a cupboard somewhere in your house is the smaller bucket. You do not move around furniture without having first taken care of the exterior features, for reason that exterior forms interact with – and generate even - the Stars in your Flying Star chart. Forms govern the Stars.

Shapes and Forms are important in Feng Shu, especially so exterior Shape and Form. Shapes and Forms define underlying movement, much more than the materials that a physical object may perhaps be made off, or the colour it was given. Form and Shape bring out the intricacies in Stars, which on their own may have very little pre-set agenda. Stars are just Stars, they need something – an interaction - to bring out there innate Qi. Forms govern the Stars. Appropriate Forms bring out the good in Stars, inappropriate Forms may promote release of more negative portents in Stars.

Any fixed check-list can only raise the wrong suggestion that there are any rules in Feng Shui. Feng Shui works from principles and check-lists will be useless without our discriminative abilities. We must be able to see why one method prescribes a Mountain into a certain direction, but perhaps still choose against this if a Mountain would only disable a Timely Water Star. There is no sunlight without shadow, in other words, the deeper you dive into your Feng Shui principles, you shall always encounter a moment that you will need to negotiate between two 'rights' or two 'wrongs' and make a choice, sometimes to the point of confusion.

However, your choice may then be the better between two alternatives and even here you may decide differently once another Time Period arrives, which makes Feng Shui into the ultra-dynamic system that it is. Nothing is static and Feng Shui cannot be applied from any mere analytical, fragmentaric or mechanical (dualistic) approach, or we may have a situation that I would call 'Qi-hijack'.

For example, in the Holy I-Holy 0 doctrine and for the Holy I direction we first need the sheer presence of an environmental Mountain in order to meet the first requirement. Then we assess if the Mountain is at all desirable considering the Mountain and Water Star in the appointed 45 degree sector of the Flying Star chart and we decide the Wuxing of the mountain and we decide if it is in accordance with the Flying Star chart in the Holy I direction.

All of this happens to the exterior and into the environment as it makes no sense to apply Mountain principle to meet Holy I conditions to the interior for this direction, without having first taken care of exterior requirements.

If we move further along this hierarchy, we must assess distance of the Mountain towards the site, see how 'it comes' (traject, transportation of Qi) and then in order to assess the relation between Mountain and Stars we reflect on matters of magnitude and volume, intensity, proportion. All this with clear simultaneous understanding of matters of timeliness to the back of our heads, as the factor time is decisive on the Star portents. In other words, we have a lot of work before we even attend to the interior.

Cure or adjustment

We must adjust ourselves not to use the term 'to cure' or even 'to remedy' outside the medical field and we may – again – better reserve such terms for example to Traditional Chinese Medicine. We are no doctors and regarding Feng Shui we may learn to replace it with the much more appropriate term 'adjust'. In my assessment it is hardly possible to walk the planet and meet a 'sick' situation but of course when we say 'cure' we first assume a situation of sickness. This cannot be what Feng Shui sets out to do. We already saw that Shēngqì will happen when Yang and Yin are in dynamic equilibrium and we also saw that what is to be announced equilibrium from the perspective of the human plane is relative and can be different from the perspective of nature. Therefore, all remains to be seen.

What we do in Feng Shui is actually this: we meet a visible Yang occurrence by adjusting with invisible Yin and vice versa. The best example of this dynamic is perhaps in the Holy I-Holy 0 technique that says that we need a mountain (relatively Yin and visible) into the direction of Holy I which carries a Yang and invisible influence, i.e. the current Time Star. Holy 0 then suggests that we need a tangible body of H₂O to counter an intangible Yin (i.e. 5 Yellow Time Star) influence.

In so doing we invited Yin and Yang into equilibrium and we establish a rather more appropriate situation for people to thrive in. However, we did not 'cure' or 'remedy' anything because we did in the first place not encounter a situation that was – even intrinsically – sick. It was just a situation less appropriate for people to thrive, so we adjusted a little, that's all.

The Chinese cosmological treatise and semi-classic Huai Nan Zin says: "Things within the same group move each other" and here we touch upon a subtle subject, because it will show that in Feng Shui far too much emphasize is put on adjustments with physical objects, most practitioners still relying far too much on their effect.

Where does Qi in objects go?

Qi is what shapes the physical object. The bigger bucket hosts and is mother to the smaller bucket, which is a derivative, a child. Like anything else, physical objects then breath a certain resonance, but this resonance will be shared *amongst physical objects themselves*, and before then any influence onto the environment can happen from this, most of the Qi will be of course devoted *inside the physical object itself*, to keep it in tact and such that not too much *effect* can be expected to come from this *influence*.

It is the reasoning behind "Qi heals Qi" whereby using the Qi of the Commanding Star, i.e. during Feng Shui Period 8 the Qi of Water Dragon 8, is to be taken to adjust the rather more said ill fortunate Qi of 5 Yellow.

Likewise, 5 Yellow can be adjusted by the sound and movement of Metal (both adjustments portending intangible and highly charged energy, rather than countering this situation with feeble resonance or tangible objects), which will prevail over the use of any physical objects that we may perhaps reason were to come under the Metal phase, because any physical object, whatever its shape or color, will devote its Qi just to sustain itself and to transport Qi amongst its peers at best, the other physical objects, that will maintain a flow of Qi between them, hardly sufficient in magnitude to then still reach across and find Qi of Stars, which come in much greater magnitude. In order to reach and influence Stars, we need the assistance of much bigger and environmental features.

Controlling cycle

We have probably come too far to be still able to get rid of terms such as controlling cycle, damaging cycle, destroying cycle and the like, but we must once more understand that this may be workable within the realm of Traditional Chinese Medicine - and for as long as we are working with the human body - but it becomes rather futile once we work from Feng Shui, Four Pillars of Destiny or Nine Star Ki. These terms need to be seriously reconsidered.

Rather than continue to claim that 'my partner controls me' and glue negative connotations to this, we must finally start understand that under normal conditions this 'controlling cycle' may *not at all* be negative, in fact what you may have first perceived as a controlling influence from another person upon yourself, may promote your own discipline, help you achieve and grow out to be an authentic and autonomous person. What proportionally 'controls' you may invite you into likewise proportionate action and it may provide ambition, which may then help you manifest and achieve.

To say that one element 'controls' another element and to then decide that this is therefore a negative portent is highly conceptual and outdated and will actually keep you from understanding Wuxing. That is why for this article I emphasized on volume and intensity, because it is all about proportion.

All Five Transformations will have mutual understanding between them.

Practitioners of Four Pillars of Destiny are aware that what 'controls' an element, may invite that element into power and authority, or rather than weakening Water, the element of Wood will invite Water into performance.

With all proportion in place, an otherwise healthy person *will not* control, an otherwise healthy person *will not feel* controlled.

Interior vs. exterior

It seems that in recent times some practitioners of Feng Shui have been minding interior placements without minding the exterior at all, in so doing shaking up the world of priorities and proportion.

If we reflect on the many considerations summed up so far in this article, and if we realize how we will be already quite busy with these, then it becomes odd to hear consultants advise a client to do such and such to the interior, without having inquired about environment, how the dragon arrives at the house and how the dragon proceeds through the house, disregarding Active line or the general Qi Distribution of the house.

Some practitioners may change cushions on a couch, leaving their clients in the assumption that they had enjoyed a full Feng Shui consultation. Some practitioners have their clients install a fish tank, without noticing that there is perhaps no water feature into the Holy 0 direction, into the environment.

Interior Feng Shui is used:

- *after* exterior Feng Shui adjustments have been satisfactory attended to, and
- so as to *not be opposing* anything we needed to do for the exterior.

That's it, not much more. In other words, interior Feng Shui is to repeat and confirm what we already needed to do for the exterior by way of adding or removing Mountain and Water.

If we find a 2 Earth Star to the exterior, we treat this situation just as much as we treat the sector carrying the same Star but to the interior, but we cannot mind the interior 2 Earth Star while ignoring its exterior counterpart.

Interior placements may come in much later in the hierarchy of things to do. Here is just a list proposing to help you with your considerations of what comes first and what can wait until later, not meant to be exhaustive (extend it) at all because the situation will be depending solely on your audit. Look upon this list as a spiral moving outside-in.

1. Build Xuan Kong Flying Star chart according to construction Period and compass reading, done for the correct Facing Side.
2. Mind water into the Holy 0 and Secondary Wealth direction and Mountain into Holy I directions. Look at the greater environmental aspects of Yin and Yang.
3. Note and adjust any Sheng Qi and Sha Qi features that you find into the exterior.
4. Mind Sheng Qi and Sha Qi influence of exterior in their tangible and intangible Qi.
5. Allow desirable exterior *influence* to become interior *effect* by opening and closing doors and windows accordingly, while minding Qi transportation and Qi distribution.
6. Work on the desired Active Line, i.e. considerations of Qi Flow and Qi Distribution.
7. Work on the birth charts of the occupant and perform individual placements and divination.
8. Mind each individual room, starting with the ones where humans spend most time, keeping to the back of your head what you had observed for the exterior.
9. Mind the virtual Mountain and virtual Water for interior design, i.e. placement of furniture, open spaces, use of plants and lights.
10. Placement of H₂O features in accordance with the Flying Star chart.
11. Using Shapes and Forms of physical objects.
12. Using colors.
13. Some people choose to install ritual objects, pictures or do affirmations.

Origin of Wuxing

We may encounter a basic problem each time we touch upon Wuxing as a topic, because the general translation used is still "Five Elements". Although "Five Transformations" would already point to a phenomenon relying on the Law of Change, mostly Wuxing are viewed and applied in a rather systematic and mechanical way and viewed as if there are five distinct – static – elements in our universe, which there are not. Wuxing depict a recurring cycle. The word 'element' suggest a static universe, where our universe is changing according to waxing and waning patterns.

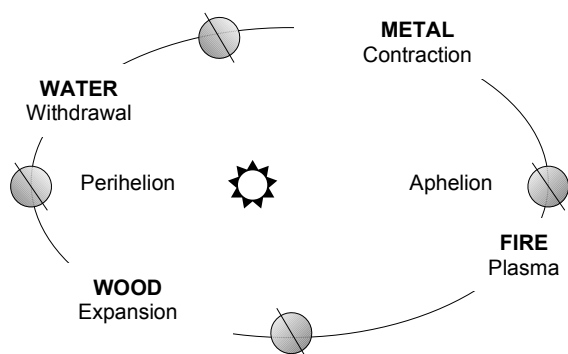
Following this, if a physical object is made of a certain material, it will be soon categorized as to fall under one of the Five Transformations. We would be inclined to say that a desk made of metal material comes under the Metal phase, but we will see that this may not be the case. Wuxing is about movement and we categorize physical objects by their - intrinsic – movement, rather than by the material it was made of. Shape and form imply an underlying movement. This is fundamental.

Heaven Luck	Heliocentric	Reality as seen from the perspective of the sun, the solar system. Realm of Time. Acquired before birth, ancestral.
Man Luck	Egocentric	Reality as seen from the perspective of humans. Action related to current personal magnetism.
Earth Luck	Geocentric	Reality as seen from the perspective of planet earth.

We will still mostly see Wuxing being explained by analogy of seasons, seasonal change, the apparent sun pattern, or at least from the perception of our planet, which is geocentric. In an attempt to lay bare the actual origin of Wuxing, we must however first distinguish between what is analogy and what is definition. What did the ancient astronomers observe and what did they then transfer of this knowledge to the laymen, the illiterate, the farmer and what was then documented. These are important questions in all of our Qi studies.

Look at the following hypothesis, that is in fact suffocated with a collection of active – but not necessarily interconnected - statements, but which are then taken as correct teaching because the exclamation appears to be correct – flawless - and logic throughout. However, whether the statement is correct remains to be seen, but it is from this type of teaching that most of us in the metaphysical society seem to work.

Wood is expansion_H, the East_H, the season of Spring_G, the colour green_E, vegetation_G, the Trigram Thunder_H, compassion_E, the taste sour_E.



Anything you learned on Wuxing so far, I would suggest you best bring under a new survey and yet distinguish what was Heliocentric, Egocentric and Geocentric and see what is definition and what is analogy or myth, because you will find that only three of the statements shown here will have the indication for Heliocentric (H), which means these were at the original definition of Wuxing, rather than leaning to analogy. The other claims are not untrue, but exist within the realm of either egocentric or geocentric

observation, but these are rather more circumstantial, notional. Again, we must work from a solid understanding of what comes with the bigger bucket and what with the smaller bucket. Please study a bit of sun physics from hereon.

Expansion

Relative to the earth orbit around the sun, Wood is expansion because the ancients classified the 'escape' of the earth from the sun as a movement of expansion. If we look at the earth orbit around the sun, the earth at around 3 January will have reached its point closest to the sun, an event known also as Perihelion. Around February and March – the earth now heading for Aphelion or the position farthest from the sun at around 6 July – our planet then 'escapes' (moves away farther and at greater velocity) from the sun. This is regarded the Wood phase by the ancients and with an 'inhaling' and 'exhaling' sun it is further understood that here earth magnetic field will under influence of the sun start to surface, be pulled out so to speak. Mostly we picture this with seasonal Hexagrams, in this case three Yang Lines at the bottom and three Yin lines at the top, see further down. Wood is 'expansion of the Fire principle'.

Radiance

Fire is associated with the position of earth farthest away from the sun on its orbit. This moment is known as Aphelion. Here, the sun commands earth magnetic forces to surface to its extreme. The seasonal Hexagram here shows six Yang Lines, each line depicting a certain magnitude – phase - of earth forces. Because of distance between sun and earth, also because of sheer unbelievable magnitude of this type of dynamics, there can of course be no difference between Northern and Southern Hemispheres. When the earth enjoys Aphelion, both Hemispheres experience Aphelion and eventually earth force whether in its waxing or waning phase will be true globally.

Contraction

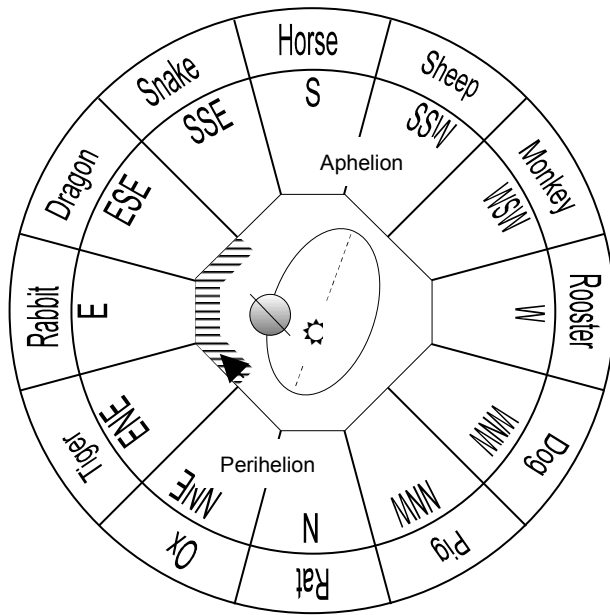
'Contraction of the Fire principle'. After the earth on its orbit had reached and escaped Aphelion, earth will now proceed to its position closest to the sun once more in next January, but in order to do this it must move closer to the sun first, a phase that the ancients had viewed as contraction. For this reason Metal is being pictured as a round shape or inward moving spiral, with strong persisting centripetal motion. Earth force will start retreat back below surface until in November this retreat is at its maximum, pictured by a seasonal Hexagram depicting six Yin Lines.

Withdrawal

Finally, the Water phase is to represents earth's closest approach to the sun.

This is why a desk made of metal material may still be categorized under the Wood phase if it has a rectangular shape. A desk made of Wood may come under the Metal phase if it is a round desk. Shape and form override material.

Excluding Earth, the Transformations of Wood, Fire, Metal and Water will go through Twelve Stages of Life, i.e. they will experience several distinct moments of waxing, prime stages and retreat. Using the analogy of Pushing Hands, we can imagine how four hands will be involved in a game of pushing, pulling or retreating.



If we take a 12 months solar year, you can imagine how Wood is used to signify the start of a year in the month of February, or Tiger Branch.

If we then focus in on the earth orbit around the sun, February coincides with the moving away of our planet from the sun, just after the astronomical event of Perihelion, or earth's closest approach to the sun that happened in January.

Moving away is now understood as expansion, hence Wood, and it signifies earth energy being pulled towards the surface.

Wood Qi will then both represent expansion as an indication for earth moving away from the sun in a *heliocentric* sense, as well as - in a *geocentric* sense - earth energy being pulled out to surface, a dynamic strongest in the months of February, March and April. Wood Qi, here, will be Pushing Hands with Fire, that will soon take over Prime from Wood in the months of May, June and July and Wood Qi will be weakest in months when earth Qi will be retreating and Metal will be at its Prime.

Linking the direction of East with the analogy of a 24 hour daily cycle, and the apparent sun path, the hour of the Tiger is strong in Wood and can be taken as around sunrise, or the wake of a new day.

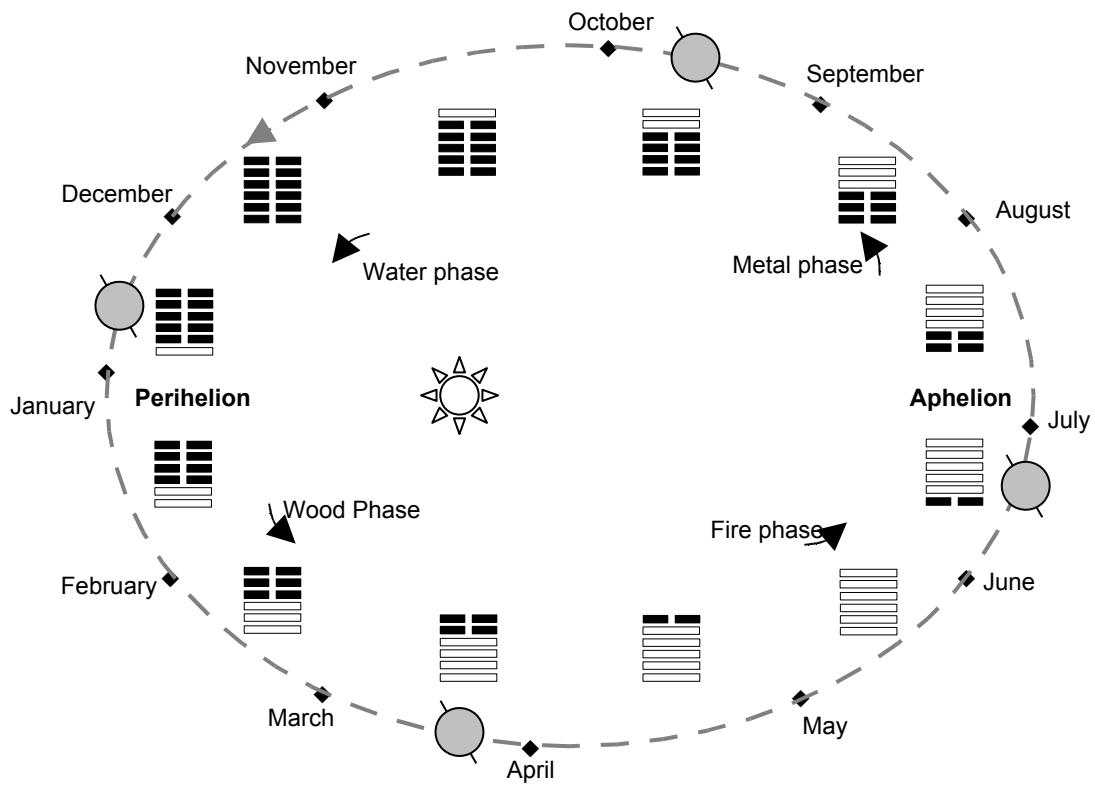
We should stay clear of using the analogy of seasons, because we would then need to again adopt that Wood is Spring, which it is not, because for the Southern Hemisphere February is Wood also, although the apparent season is Autumn.

If Wood is expansion, it is not because vegetation will grow in Spring, but because the earth moves away farther from the sun during the Wood months of February, March and April and because this will be then directly linked to a certain amount of earth magnetic forces having surfaced. If we agreed that Wood is growth, it was because earth Qi will surface in February and will sustain its waxing moment during March and April, but growth in this sense pertinently not indicating growth of vegetation. Linking Wood to growth of vegetation or to seasonal impuls is just a geocentric - or even egocentric - notion and true only when taken geographically or for certain regions.



Seasonal Hexagrams

Look at the earth orbit around the sun and note that the sun is not at the center. Should the sun be at the center of this scheme, or would the earth describe a perfect circle, the Hexagrams would have not been born, or in case they would have been developed anyway, they would have just had mathematical meaning, not the fantastic significance portrayed here. Please further reflect on what is being actually depicted here.



The ancients, by designing the Binary Model of Creation, the Nineteen Principles of One Universe, the Trigrams and Hexagrams, the Tai Ji symbol, were absolutely flawless. Modern man has brought forth a lot, but not much that can match what you see here.



Moon phases, Yao and Gua

Light is represented by a line , absence of light by a broken line .













We can also say that to add a line (Yáo - 爻, also Yángyáo 陽爻) to an existing line gives a sense of rising light, while adding a broken line (Yīnyáo 陰爻) gives a sense of fading light.

Furthermore, we may for this purpose turn the lines vertically, i.e. Yang  and Yin .

We can now take the play of Trigrams (Guà - 卦) and reveal the Former Heaven

sequence of Trigrams, also referred to as Xiāntiān Guà - 先天卦, while in the process we can unlock the Taiji diagram and in its slipstream then also understand the seasonal Hexagrams. All now falls into place.

We will first note the different phases of the moon and give the appointed day in the sequence, the belonging Trigram and we will turn each Trigram anti-clockwise by 90 degrees so they are now pictured vertically rather than horizontally. You will find an exact match to the image of the waxing and waning moon, with the exception of Trigrams Li and Kan which cannot represent moon phases. Li goes to the center as Yin Earth, while Kan goes to the center as Yang Earth.

Phase	Day	Image	Trigram	Binary	
	Zero	Kun	Earth	0 0 0	
	3 rd	Zhen	Thunder	1 0 0	
	8 th	Dui	Marsh	1 1 0	
	15 th	Qian	Heaven	1 1 1	
	18 th	Xun	Wind	0 1 1	
	23 rd	Gen	Mountain	0 0 1	

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Role of 5 Yellow

We will proceed with some rather more persisting comments pertaining to Star 5 Yellow, important both on account of Chinese Feng Shui and Nine Star Ki.

There is much ado within the 9 Star doctrine where it comes to Star 5 Yellow. Also, within Oriental Metaphysics, the going trend seems to have been to teach from what I would call 'Active Statements', i.e. such and such Star produces such and such event. If then 'such and such event' comes out to be favorable, the masses seem to run after it. If comes out that some type of ill portent is linked to any one Star, we have seen persisting anxiety, especially on account of 5 Yellow.

Wherever we look in literature and seminars, Star 5 seems to be persistently presented as having the ability to create all kinds of mishap or disaster. Clearly, keeping to such views is not only one-sided, it is gravely misleading, and it does not do justice to 5 Yellow at all. Star 5, just as any other Star, can produce of course positive outcomes. In fact, where it releases its favorable portents, it may just as well be the most Noble Qi of all.

Still, of all Stars, Star 5 seems to have been locked in by what I call Qi-hijack, which to me would translate as the eagerness to go for the negative whenever a pallet of choices between positives and negatives was given, roamed off then also with an all too ready tendency to place the human brain over Qi, so that now the bigger bucket (Qi) was forced to fit into the smaller bucket (brain).

In approaching Luoshu and 9 Stars we need keep some healthy distance. We cannot keep to any preference regarding the mechanism setting our Universe into motion, or we will be caught in a net of faults and from which what lies obscure from within Luoshu will be closed off for us.

It may be infamous, but 5 Yellow was not portrayed the emperor for no reason.

Star 5 properties

- ☺ Nobility, benevolence, riches, justice, authority, autonomy, magnanimous.
- ☹ Dictatorship, destruction, accident, disaster.

We see some of 5 Yellow's favorable portents as well as some of its ill portents. Most people upon encountering 5 Yellow in any way will then forget all about the favorable portents and reside to the inauspiciousness. This then seems to be true also on regard of all ill portents for all 9 Stars and it was timely that we stopped this dynamic, because it is leading the student into oblivion and it is against teaching.

As with anything else, all depends on proportion, timeliness, distance, routing and moreover on your personal health – your current personal magnetism -, as well as all depends on the most intimate interaction you have been experiencing with each one of the 9 Stars so far. There is only so much that can be forced into general statements and general teachings, as from a certain point onward it will be just you and Qi. You will agree that Stars are just only energy, but without any preset agenda, certainly not an agenda setting out to specifically bully you. Where two people encounter the same Star, one may be reaping ill result, while the other may have finally found his pot of gold.

Teacher and authors must become increasingly aware that the quality of their teaching will be adopted by their audience. Mostly, Stars and Trigrams may be still presented as some outside force that we must be anxious about or be in awe off, like if they were wandering entities with a specific agenda, ready to chop off our heads on our first mistake with a sharp sword. Telling the average student that he may have an accident or even die when traveling into a certain direction, will be a sure technique to paralyze the person for good.

It is irresponsible, against Yi and virtually unnecessary.

Also, we must realize that it was the emperor whom had most to gain from such anxiety, as giving out any negative form of directionology is a sure way to force your population to remain in the same geography, working hard to pay their taxes and directionology provides a great way to tell them to all stay home on certain days so as to be finding them all in their houses when I collect taxes.

In this shrewd way, even a thing as marvellous and unburdened-by-morals as Qi could be used to surpress people and it is only another convenient but all too transparent way to impose a heaven and hell type of anxiety onto people.

The last thing the emperor wanted was for you to grow out into an authentic, autonomous, successful and influential citizen. He knew all too well that if you were to be traveling into your so-called 'negative' Stars or directions, it could be into that exact direction that you would perhaps encounter the success, power and riches that he so much wished to preserve for himself. Once you reflect on this, the rest then is what you allow yourself to swallow and your willingness to regard what must be the best compass of all – Luoshu – to become your imprisonment.

We will here certainly not be the one telling you to approach Star 5 as if you were a young innocent dog in anticipation only of its good outcomes, which would be equally ignorant and naïve. A more reasonable and mature approach would be to maintain a certain awe towards 5 Yellow, but still tap into its innate benevolent character, its opportunities. This will take some experience because you would need negotiate between admiration and dread. Also, we will not inspire you to go about dealing with 5 Yellow without proper training, the vacinity of a real live teacher and only if from long endured studies and experience you have become convinced that you can deal with energies of this type.

Just like anyone else we would caution against dealing with this Star in an all too 'happy' or unprepared way. Still, just as any other Star, 5 Yellow is merely energy.

Noble and tyrannic

Yet, there is more to this Star than generally perceived or presented to the public and we cannot ignore that where it comes to Star 5 a lot of 'parroting' seems to have been going on. We do not wish to give a limited presentation of any of the Stars.

Stars are not to be quantified, in fact, we must allocate behavior to each one of the Stars, regarding them as living Spirits. In doing so we can personify them and we can then easily understand how Star 5 is a ruler, but with both noble and tyrannic traits. You treat Star 5 just as you would an emperor, with appropriate distance and caution, but still tapping into its sovereignty which may then also befall you, because rather than any Star, you are in charge.

At all times upon observation of Stars or certain Star configurations and well before at all deciding on any of the actual outcomes associated with such Star(s), we need yet closely observe factors of time, location, direction, magnitude, surroundings including company of other Stars, intensity and in case of forecasting of global events through Nine Star Ki we need incorporate the apparent string of prior events – context, likelihood, common sense - and in case of personal divination, clearly Star 5 events will be proportionally related not only to personal health but even moreso to personal nobility and what lies innate.

Imperative to your understanding is that in Nine Star Ki we may perceive 5 Yellow just slightly different from when we perceive this Star but from the perspective of Chinese Feng Shui, while the latter projects timeliness on all Stars. Annual, monthly

and daily Stars in a Nine Star Ki Luoshu are always timely, always mobile and active.

Be on the look out whenever you encounter 5 Yellow in a Luoshu, either when your Star for a year, month or day visits Star 5 or Star 5 visits your Star. Also, mind whenever your Star appears opposite Star 5 in Luoshu or if you communicate with anyone who's Star relates to the 5 in any way, especially so when this person's Star is opposite Star 5. You may need to anticipate on unexpected events.

Perhaps nothing to even worry about, we are just only making sure so that you are aware of this influence.

If Star 5 visits your Star in Luoshu, any problem may be imposed on you involuntary, arriving to you from outside influence. If your Star visits Star 5, you may be the one introducing the problem, perhaps involving others in the process and this may very well be entirely unintentional.

There may be nothing mystical, alien or disastrous about this at all, as it may just mean that you phone a person up to go out and have a restaurant dinner and the person declines. It may only mean that it is perhaps better to go to your bank to ask for a loan only the next day. For as long as you don't tap into any anxiety upon encountering any Star or any of its so-called ill portents, because this would be contra-productive.

Whatever anyone may tell you, never fear Star 5, which would be not only contra-productive, there is no reason for anxiety. If you are not yet sure you are experienced enough, then just leave Star 5 alone for now, to deal with it later, but just make sure that for the time being you at least don't fear it. You will know what to do and where to take yourself concerning all Stars, Star 5 included. You can always treat it in ways you know from experience are responsible.

Then again, if you are fully rested and live your life from anticipation, if all is in proportion, if due measures are in place, if past experiences clearly show you are ok where this Star is concerned, if you approach it from due respect, you can learn to work with this Star more closely, which is in fact just as problematic as it can be marvellous.

Remember, all is proportionate to your own health, your current personal magnetism, your readiness and amazement towards adventure, how you seek to explore and perform 'pushing hands' with the Stars. Star 5 can bring immense autonomy if you sign a peace pact with it and know how to deal with it.

Star 5 denotes gravity. It can push and pull. If you study historical occurrences in the news, you may find how Star 5 just merely surfaced what was innate already. So, rather than focusing on the 'violator' 5 Yellow, we focus on what lies innate.

Therefore, 5 Yellow can and will invite the human spirit into great performance, if it was greatness that lied innate. It can spread disaster, but it will be only surfacing what was intrinsic and what had been kept sweating within. Stars are hardly or not at all able to act on their own as they may only externalize what lied within already.

Even if 5 Yellow causes for an airplane to crash, the airplane is not human. It has no choice, no anticipation, it cannot do 'pushing hands' with energy like we humans can. We can dance with Yi from our autonomy, our awareness, proficiency, readiness, sound judgement, common sense, health. Like Stars, we are alive.

As I said on previous occasion, the Stars have no preset agenda. We cannot bluntly say that such and such Star will be favorable or unfavorable. This is not the teaching.

In fact, if you accept that any Star would portend unfavorable events and you would follow up on this by holding back on your dealings with this Star, I am only sure it was then not the teaching that you received that was at fault, but there must have already been some kind of sleeping anxiety *from within you* just ready and waiting for anything at all to tell you that you can't move, can't show any initiative. If it was then not for Luoshu, surely some other format would have held you back.

Beware of this type of dynamics. Some teachers and programs have been appealing to this, but in the end of the day it is the student that accepts this who is at fault.

Luoshu is a compass, rather than yet another form of jail. You are free to deal with or move into any Star, any direction, as you so please and tap into its opportunities.

An example: you receive an email by someone telling you his life had recently changed for the worst, because he is a 3 Wood and his partner a 6 Metal. The person asks your advice because of course 'I am being controlled by my partner'. How would you respond, would you confirm this and add to this anxiety?

Or a person telling you he or she needs to make a trip, but into 'my Severed Fate' direction, and 'can you please help'.

Freaky events

Whichever way turned, we still have special regard for Star 5 because it is like a dragon sleeping in the water and you do not know when or in what mood it wakes up.

When Star 5 is opposite our own Star in the Luoshu, or if our Star visits Star 5 or Star 5 visits our Star, we are never sure when and in what mood the dragon will surface. This is actually a very interesting situation as we could just as well regard this as the raisins in the pudding.

Otherwise, this is hardly more than just another way of saying that it can become fairly simple to forecast the outcomes of other Stars, but it may be difficult to predict what exactly Star 5 may bring.

When you find yourself gazing at a Luoshu but you cannot make sense of an event, it is probable that Star 5 is involved. This comes under the header: "freaky events" and it shows the autonomy of Star 5 which may render yet undiscernable effect.

When this dragon surfaces in its moody temperament, it will most likely stagnate your initiative and give you a hard time. You will need your common sense, creativity and your ability to bounce back and proceed in an adapted manner, because this may not at all mean that your enterprises will not be successful, but you should be aware of the 5 when you encounter it and think more carefully on acting.

It may also not mean you refrain from initiatives whenever you encounter Star 5. You would not accept when I told you you can't cross a street just for reason there is traffic. You would be pointing to your forehead when I did, understanding immediately there was something wrong with me, rather than with the traffic.

Whenever in doubt, try be aware of this dragon and anticipate, that's all. But if you cannot avoid it, treat it how you would treat a dragon: from a comfortable distance and kindly, yet going from progressive forward movement. If you deal with Star 5, just do ample effort not to confront or annoy it.

If you stick with following world events through Nine Star Ki, you will eventually be surprised to find events unfold almost literally as you would expect from what you found in the Luoshu.

On account of directionology, you will be surprised what opportunities the so-called unfavorable Stars may yet keep in store for you, if only you will not have yourself be caught in the net of anxiety.

One tip for anyone interested in metaphysics, be that Yijing studies, Feng Shui, Nine Star Ki, Four Pillars of Destiny or anything else for that matter.

Stay clear from any book, any teacher, any source that *appeals on your nervous system*, rather than just discussing the study of Qi, but from its naked rawness.

There is no moral in Luoshu if you don't let moral catch up on you. Luoshu is deprived from any culturally biased dynamic, there is no religious prepositions, also there is no restrictions, certainly not on your progressive forward movement into whichever direction or initiative you so chose. Stay clear from teachings that in any way:

- Appeal to or try to awaken your awe.
- Appeal to or try to awaken your fear.

So, I will be the last one telling you it is not ok to approach – or be approached by - a 5 Earth person or any other Star. To point out that our own Star will be dealing with any other Star as seen from any one specific Luoshu is one. To then derive from this that we 'cannot' do such and such is a whole different ball-game. It is an elephant and I can't be sure any longer if at all we will ever escape from this type of prepositions, as we may have come too far on this road.

Any remarks coming from our observation of any Star configuration in Luoshu must be regarded just active statements, just generalizations, until we used such clusterings to tap into their intrinsic opportunities, rather than taking Star relations to endorse any kind of imprisonment.

Any statements are just notional, just descriptive, as what the actual outcome of your dealings with any Star will be, becomes dependend on your actually going out to deal with these Stars and respond to whatever you encounter.

Luoshu is like a round room with eight doors.

You cannot sit in a round room with eight doors, declare one of those doors 'disastrous' and from this then become so anxious that you won't be picking any of those doors anymore. See, even if you picked the 'wrong' door, there will be yet another door beyond that for you to correct accordingly. For as long as you don't tell me you were in the round room for several years now, just for reason that 'one of those doors was said to be no good'. When you are being phoned up by anyone, with any Star, and this gives you trouble, I rely on your sound judgement enough to know that you will be dealing with this appropriately and accordingly.

Rather, you must develop a certain readiness towards any Palace, any Star, any adventure, that is the teaching I find revealed by Luoshu. All depends on proportion, your current personal magnetism, magnitude, context, likeliness, repetition, distance, speed and so many other values that we cannot have a cake that would fit all.

The Stars have no pre-set agenda. There is no escape into Luoshu from perhaps previously obtained religious anxiety, so that we were able to release ourselves from certain strains, but only to then dive into a system that was just another form of hijack. Release yourself from this and just have the Stars 'tell you the story'.

Heluo's website

www.heluo.nl

You will find class schedule, more extensive articles, book list, links, testimonials.

Heluo's Nine Star Ki group:

<http://groups.yahoo.com/group/NineStarKi>

Click 'Join Group' and be welcome to the first ever Nine Star Ki forum on www.

Contact Heluo

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Do the math and join 4-day master classes with Heluo

We invite you to join our 4-day master classes in **Classical Chinese Feng Shui, Four Pillars of Destiny** and **Nine Star Ki**. Classes are intensive, with solid curriculum.

You may have even considered joining classes with Heluo in the Netherlands, but since you are not in the Netherlands, you may be backing away from the very idea. We know this, since we have been in communication with foreign students all along and have welcomed them in class all the time. Time and money are always major considerations and besides paying high class fees, most hotel prices can be quite intimidating. Not here - we made particularly sure - so we know that you will find your decision to join us actually an easy one. Just follow our considerations here.

First, as we have been teaching in a *One Module Only* style, you will not be required to return to class a number of times in order to obtain the teaching as our quite intensive 4-day master classes and the belonging workbooks particularly aim at your being able to independently apply the teachings to your own life or to the benefit of others. Our workbooks alone will keep you busy for a number of years.

Simply, if you do some www browsing and take time to do the math, chances are that - even in case you were to travel to the Netherlands in order to join class - your total expenses would be matching or come out to be even less than with any program in your own country, so that nothing will keep you from your adventure.

All this because we feel quite strong about you only being worried with profound studies and enjoying your stay, so all we do has been literally arranged around this as you will find that we have been keeping class fees to quite a reasonable level and we have selected only affordable hotels and B&B (too expensive equals: they're out). In fact, you will find that most hotels would easily charge prices per night against which you will be actually accommodated with us for your entire stay. That is how we meet you half way, the rest is a matter of you packing your bags and move here to acquire skill and find just solid - cold soil- class in honest atmosphere.

Your workbooks are currently anywhere between 407 and 650 pages and growing. Apart from classes in the Netherlands, Heluo teaches in your country upon your invitation. We have instructed students in Brazil, Canada, China, Greece, Hong Kong, Poland, Portugal, Russia and United Kingdom. Please contact our office with any of your questions or suggestions or to help you do the math and make the trip.

Four Pillars and Feng Shui software

<http://www.fourpillars.net/fpfs.php>

We would like to direct you to this magnificent Four Pillars program. Apart from Four Pillars it also includes a complete Nine Star Ki program (with directionology) as well as Feng Shui and Yi Jing. Soon also: Wen Wang Gua. *Free trial download.*

Day Stars

<http://www.geocities.com/ninestarki> / www.astro-fengshui.com

We recommend ebook "Nine Star Ki and Nine Stars Calendar" by master Joseph Yu.

Make sure you also join

<http://groups.yahoo.com/group/astrofengshui> / <http://groups.yahoo.com/group/chineseastrology>

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“Explorations with Heluo” is an ongoing series of articles on the subject of time, space and destiny and our attempt to make genuine teachings available to those on a quest to understand Yi. The articles have been published since 1999 and by far most have been derived from actual chapters from the extensive workbooks to our 4-day master classes in our practitioner program “Destiny Consultant”.

Teachings find you, because I feel they should have reached us during early childhood, to offer deep gratitude for once having obtained the trust of my teachers and in an attempt to help improve fate and life on this planet.

- Heluo -