

Wei Qian Li's 韋千里 Teaching - **Powerty**


With Master Joseph Yu's Annotations



Wei Qian Li 韋千里 is one of the few masters who specialized in Ba Zi. I am going to share some of his teachings with annotations. The three most influential Ba Zi (Four Pillars of Destiny) masters of the early 20th century were:

- Xu Le Wu 徐樂吾(1886-1949).
- Yuan Shu Shan 袁樹珊(1881-1952).
- Wei Qian Li 韋千里 (1911-1988).

韋千里 與 袁樹珊 齊名，南袁北韋。The two masters Wei and Yuan, better known as Southern Yuan and Northern Wei, are the two major contributors to BaZi studies and research in the 20th Century.



After studying their works, I agree with the majority opinion that Wei Qian Li is more systematic and has deeper knowledge. I would like to share this wonderful teaching with you. Since Wealth is one of the aspects that people care most about, I will start with Wealth.

Joseph Yu

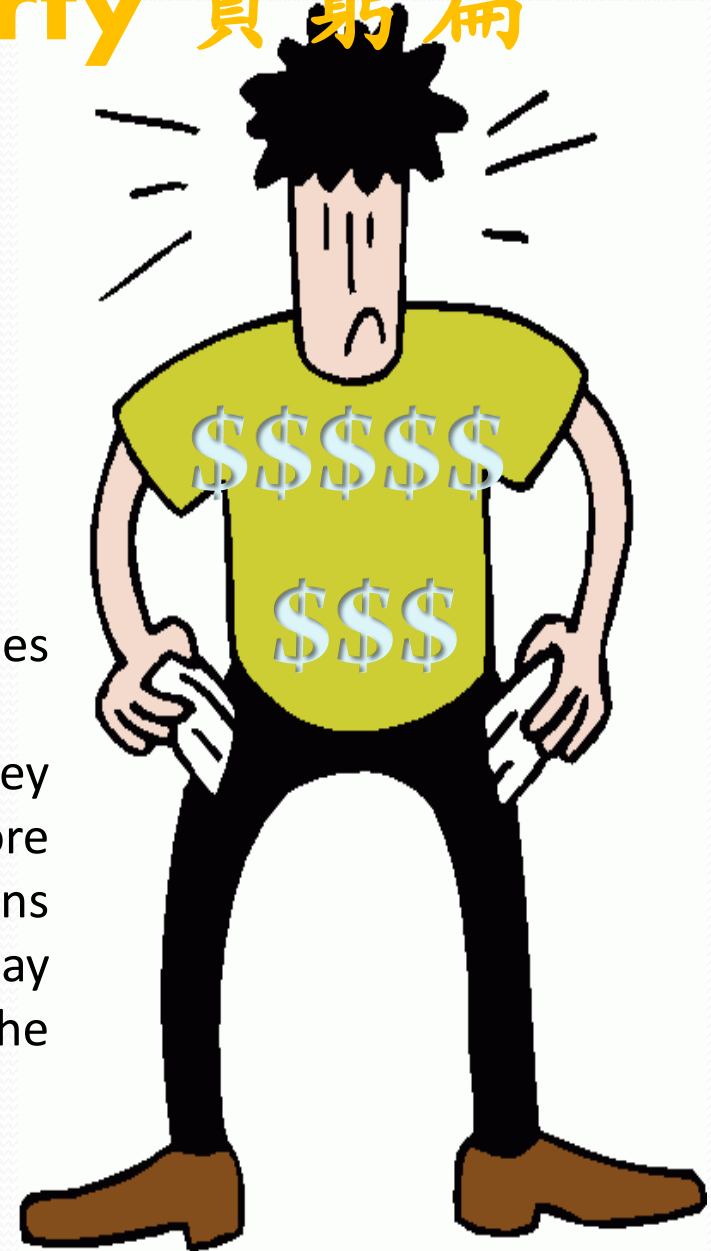


Notes on Poverty 貧窮篇

1. 傷輕財重。
Output is light while
Wealth is heavy.

This essentially refers to a lot of wealth branches without an emerging wealth stem.

The person will have a strong desire to make money without the ability because Output is light. The more he loves money, the less he can make and remains poor in his life. Besides, when Wealth is timely, Day Master will be untimely and unable to master the Wealth.





This is described as Wealth insulting the Body. Here Shang includes Shi Shen and Shang Guan.

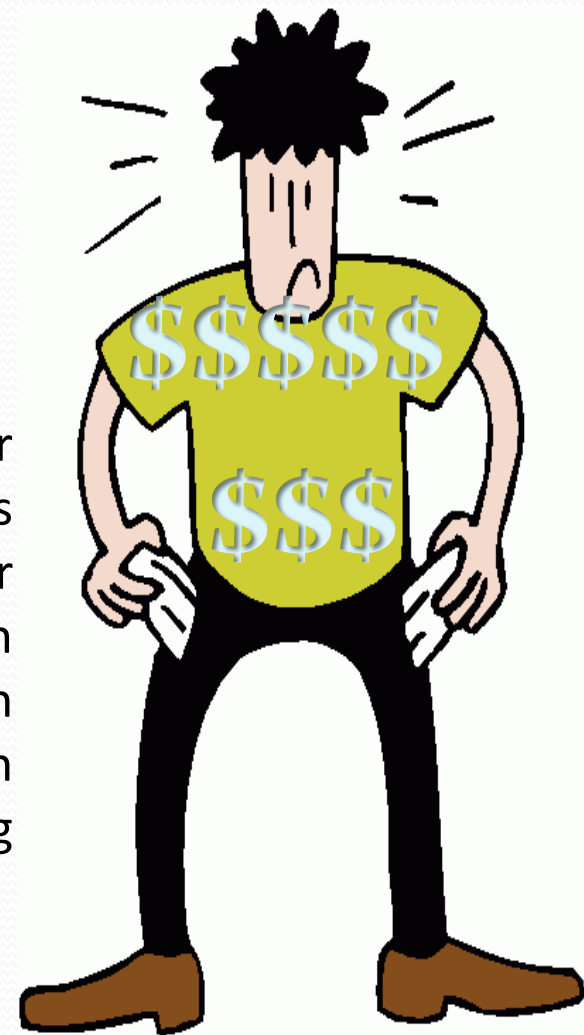
This series is about "poverty". Focus at the logic behind the formation and not the formation itself.



Notes on Poverty 貧窮篇

2. 財輕官重。
Wealth is light while
Power is heavy.

When Wealth is light, it is likely to have one Wealth star on a stem without root in any branch. When Power is heavy, it may be concentrated in the branches with or without emerging to any stem. The little bit of Wealth will flow towards Power vanishing in no time. The person will have to give away money to those in power or even worse when he is drained by lawsuits all the time leaving him in poverty.






Notes on Poverty 貧窮篇

3. 傷重，印輕，身弱。

Output is heavy, Resource light, Body weak.

If body is weak with light Resource and a lot of Output causing the Day Master to be exhausted, when Wealth appears, it will remove the light Resource making the Day Master even weaker. A weak body cannot enjoy much Wealth. The person will remain poor until death due to the removal of Resource by Wealth. When Power comes to strengthen the Resource, it is refused by the heavy Output. The situation is hopeless.





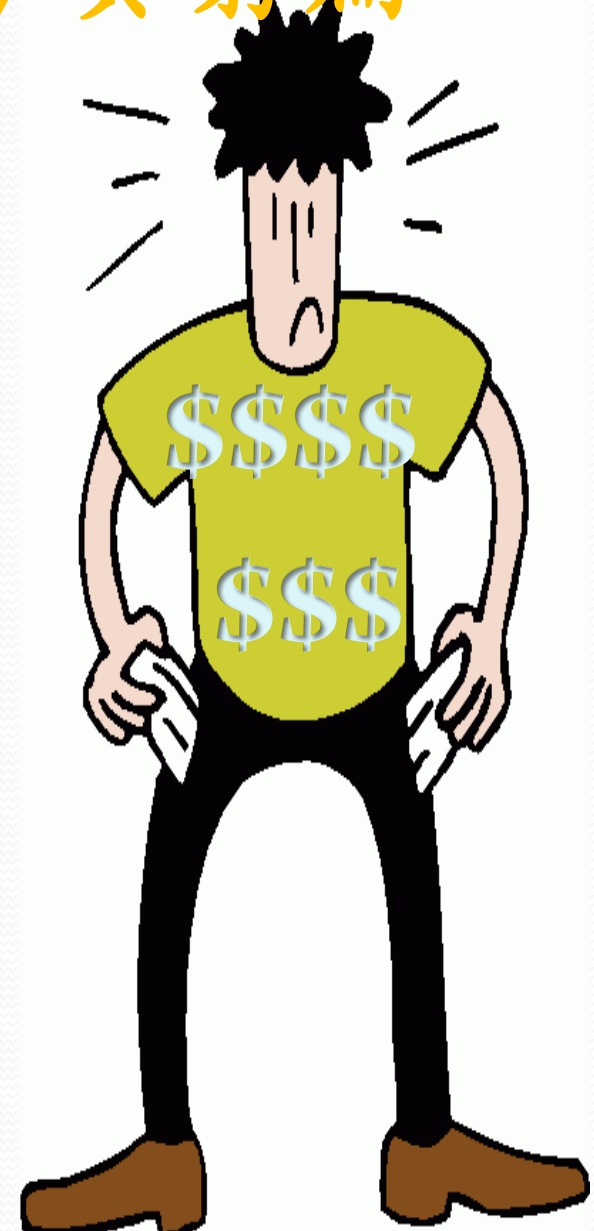
Luck Pillars with strong resource may be helpful as Resource does two things - to cure the heavy Output sickness and to strengthen the Day Master. Parallel may not help as they strengthen Output unless there is present Wealth. What to do? Acquire knowledge, learn more, and talk less.



Notes on Poverty 貧窮篇

4. 財重，劫輕，身弱。
Wealth is heavy, Parallel
light, Body weak.

When the Body is weak with light Parallels, Resource is most important. If Wealth is heavy, it will remove any Resource and the Body will be too weak to control Wealth. In fact, Wealth will be bad for the person. The light Parallel will not be able to help the person to use Output to make money. Therefore, he has to remain poor in order to survive.



知足者貧亦樂，不知足者富亦憂。 If one is content, even though poor, he is happy. If one's desire knows no bounds, even though rich, he suffers from a lot of worries. This means if he tries hard to get rich, his health will deteriorate fast and cannot survive. He is advised to live happily in poverty. Parallels are stems including those in branches that are of the same element as the Day Master. The original term is Bi Jian and Jie Cai 比肩劫財.



Notes on Poverty 貧窮篇

5. 財輕，喜食傷，而印旺。
Wealth is light, Parallels
welcomed while Resource is
vibrant.

When Wealth is light, it needs to be created using Output. If unfortunately Resource is vibrant, it will disable any Output in the chart. Wealth will remain weak and scarce. This person will live in poverty because he has no ability to make money. He simply cannot acquire any new skill or knowledge because of being stubborn.



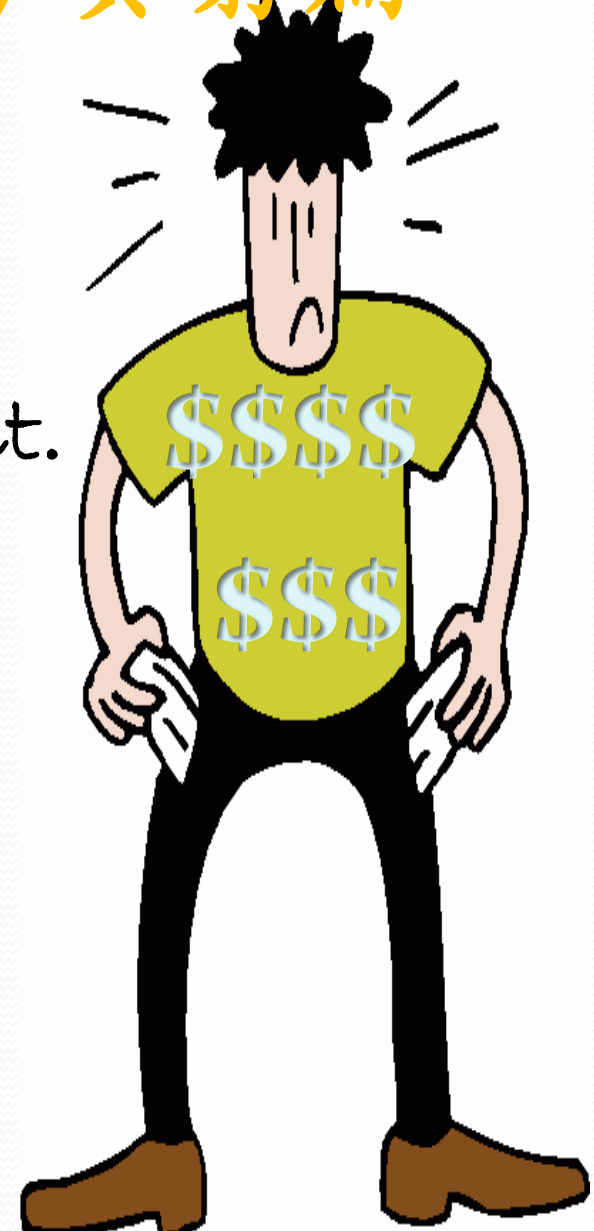


Notes on Poverty 貧窮篇

6. 財輕，劫重，食傷不現。
Wealth is light, Parallels
heavy and Output is absent.

When Wealth is light, Friendly Parallel can help the person to team up for money-making projects. However, it needs Output to make it true. When Output is absent, partners will take away the money (robbing the person) instead. He will have to remain poor.

*Note: even Friendly Parallels become Robbers in the absence of Output.





Notes on Poverty 貧窮篇

7. 財多喜劫，官星制劫。
Wealth is abundant and
Loves Parallels. However,
Power controls Parallels.

If Wealth is abundant it will remove support (Resource). Parallels can keep the Wealth star under control (and retain support). If Power curbs the action of Parallels, Wealth only brings litigation or is stripped by corrupt officers. This is an example of “Abundant wealth attracts misfortune”.





Notes on Poverty 貧窮篇

8. 喜印而財星壞印。
Loves Resource but there is
Wealth star to ruin the
Resource.

When the Body is not strong and Resource is most needed, if there is Wealth star to ruin the Resource, the chart becomes inferior because of the Wealth star. The result is that the person will not be able to enjoy Wealth. In fact, Wealth will cause him loss of support and he has to suffer living a miserable life.

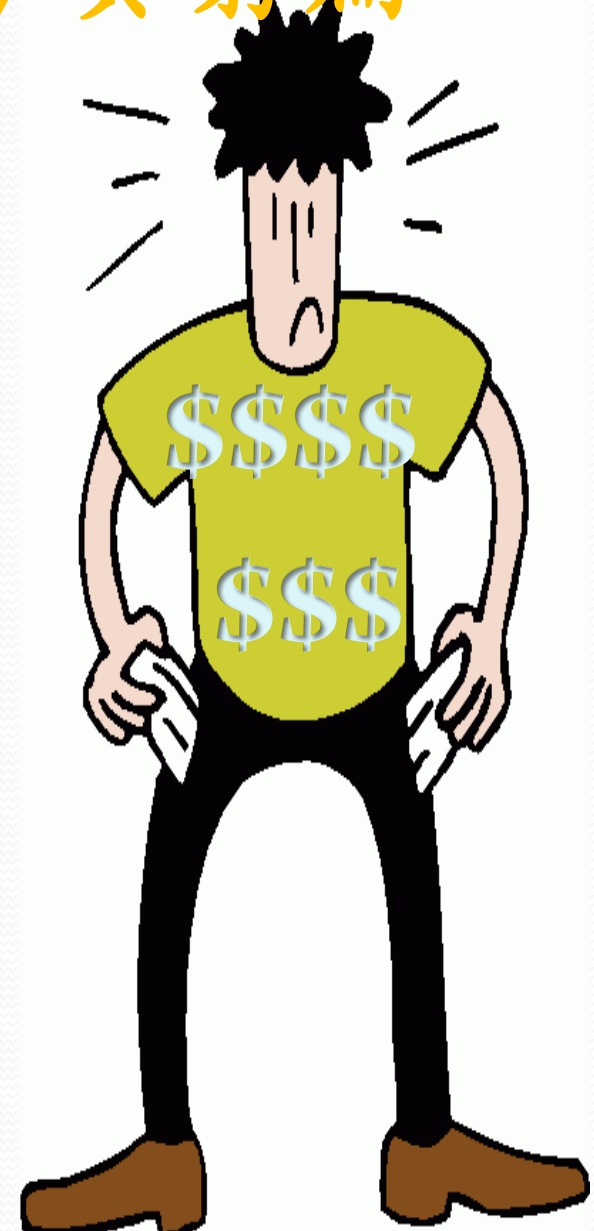




Notes on Poverty 貧窮篇

9. 忌印而財星生官。
Resource is annoying and
Wealth qí flows to Power.

When the Body is overly strong, it needs Output and Resource will be annoying. Wealth is need to control the excessive Resource. Unfortunately there is Power to transfer the Wealth qi to nourish Resource. The Wealth star cannot perform its duty in this chart. The person cannot use his performance to make money and has to remain poor in his life. This is the problem with the Wealth star not doing its job.






Notes on Poverty 貧窮篇

10. 喜財而財神被合。
Wealth is favoured but the
Wealth God is busy with a
combination.

When Wealth is what makes a chart good the better will it be if the Wealth God is vibrant and free. If the Wealth God is busily involved in a combination, then it cannot perform its duty and the chart will become bad. The person will be deprived of Wealth.

*Triangular frame formation is not considered a combination in this context.





Triangular frame formation 三合會局 is a strong partnership with the same goal. It is not a combination like in a love affair forgetting everything else. This is commonly misunderstood in interpretations.



Notes on Poverty 貧窮篇

11. 官殺旺而喜印，財星得局。

Power + Sha is vibrant and loves Resource.

However, wealth triangular frame is complete.

When there is a vibrant mix of Proper Power and Qi Sha, the chart will love to have Resource to direct the qi away so that it does not attack the Body. If there is a triangular frame of Wealth, then it will hurt the Resource which cannot perform its duty. The person will be involved in financial problems leading to lawsuit and even imprisonment. The strong Wealth frame not only removes support (Resource) but also suffocates Power bringing out its negative effects.





Notes on Poverty 貧窮篇

12. 財為忌神。

Wealth is the Annoying God of the chart.

Annoying God is the one that goes against the Useful God. If the Useful God is Resource, then the Annoying God is Wealth. The person will lose support arising from money dispute. This will hurt his well-being. Life will be miserable because of money. This is particularly true when the Body is weak, Wealth is strong and abundant, and there is no Power to bridge between Wealth and Resource.

*Always examine what kinds of problems the Annoying God brings. In this case, it is money problems.





Notes on Poverty 貧窮篇

13. 用財而被沖破。

Wealth is the Useful God but it is broken by a clash.

Under what conditions will Wealth be the Useful God? Different situations may arise. It will be a good exercise to study this profound subject. Sometimes a serious controlling relation is as bad as a clash. I will leave this as an exercise. This will be much better than just reading books and memorizing rules. Most students suffer from indigestion and blind following as a result of speedy spoon-feeding. I hope you will love Feng Shui Research Center's teaching style.






This article was published in Master Joseph's Yu website: <https://www.astro-fengshui.com>

Check other articles and find valuable knowledge in the courses and seminars in our Feng Shui Research Center! Welcome and enjoy!


Joseph Yu B.Sc. 余若愚 was born during the second world war in a small village in South China. He spent his childhood as a country boy and did not receive any formal education until he came to Hong Kong at the age of eleven. A lot of people suggest to him that he should create a story of learning Astrology and Feng Shui in early childhood from a monk as do many a famous Feng Shui Master. He prefers to tell the truth.



Yu studied Mathematics and Physics in the University of Hong Kong in the early 1960's. He abhorred all kinds of superstition and vowed to destroy such absurd beliefs of ignorant people. He then frequented libraries, trying to find fault with Astrology and Feng Shui from ancient books. The deeper he went into the subject, the more excited he became about the rich legacy of ancient Chinese culture.

Whether or not to become a professional astrologer and geomancer or continue in the fields of mathematics and physics, became a constant dilemma. Astrology and Feng Shui have been viewed as superstition by their skeptics. Astrologers and Feng Shui masters have been linked with fraud for centuries.

Someone wrote in his book, "If more knowledgeable men provide true Astrology and Feng Shui services, the ignorant and fake 'professionals' will vanish." Sharing the same view, Yu decided to provide useful services and correspondence courses at an affordable price.



While Joseph Yu was a mathematics teacher after his graduation, he was lucky to have as his neighbor one old Feng Shui master. This old master was very kind to disclose a lot of secrets of the five arts to him even though he was not one of the old master's apprentices.

In one Chinese New Year party at the old master's home, the master said to his disciples, "This young man, though not officially under my care, has learned more than most of you because he has a logical mind and dares to argue with me on various issues."

The old master passed away a few months later. Joseph Yu did not feel comfortable in the company of the disciples of this good master. He is grateful, but circumstances make it impossible to express his gratitude towards the master who passed on to him a lot of invaluable knowledge.