

Shen Zhu Reng's Important Article

This is the most important article in Master Shen's book. Unfortunately a lot of people who claim to practice Xuan Kong Feng Shui either have not studied this article or they do not understand the teaching. Therefore I translate this into English so that westerners can understand real Xuan Kong Feng Shui. It also helps modern Chinese people who have difficulties understanding older Chinese writing.

Qing Nang Xu says, "The dragon god on mountain does not go into water, (and) the dragon god in water does not go up (a) mountain."

This sentence is the central button for good or evil and the key to fortune and misfortune. It is the most important entry door to Xuan Kong theory. Mountain controls people while water controls wealth. Whether the dragon god favors or disfavors immensely affect everything. If they are accidentally reversed, it will hurt the people and cause loss of money. It will bring hundreds of unfortunate happenings. Therefore, the dragon god assigned by the mountain chart must not go down the water. The wang {vibrant} star must be placed on a high mountain and solid land. The dragon god assigned by the water chart must not go up the mountain. The wang {vibrant} star must be placed in ponds, rivers or where it is low and damp [Note 1]. This is the important rule for arranging the mountain and facing stars. It should not be reversed.

Now I will illustrate this by a Period 7 Yi mountain Xin facing setting. The rest are similar. To arrange the mountain dragons, we find that 5 in the time star chart is on the mountain side {sitting palace}. Use 5 at the center. Since Yi is yin, it moves backward. The flying star 7 arrives at the mountain {sitting palace}. 7 being the ruling star is the wang {vibrant} qi. 8 is assigned to Kun. 8 being the future is sheng qi. Therefore the 7 and 8 directions must be topographically high. If 9 in Kan (also) meets highland, then the dragon gods on mountain are at appropriate places. When the sheng and wang qi are put on high places, it is beneficial to the fertility of people. The weakening qi 6 is at the Xun direction. The dead qi 4 is at the Qian direction. If the Xun and Qian directions are high, then the weakening and dead qi will have power. Therefore it is suitable to have water in the Xun and Qian directions. Then the weakening and dead qi are placed in water and the sha is eliminated.

6	1	1	5	8	3
	6		2		4
7	2	5	9	3	7
	5		7		9
2	6	9	4	4	8
	1		3		8

To arrange the water dragons, we find that 9 in the time star chart is on the facing side. Use 9 at the center. Since 9 is Ding which is yin, it moves backward. The flying star 7 on the facing chart arrives at the facing direction. 7 is the current period's vibrant (wang) qi. 8 is at Qian and is the future sheng qi. Therefore, if there is water at Dui and Qian directions, then the dragon gods in water are at appropriate places. When the sheng and wang qi are put in water, it indicates a vibrant source of wealth. 6 is weakening qi while 5 and 4 are dead qi. If there is water, then the weakening and dead qi will have power and the sha is preserved. Therefore, the three directions Gen, Li and Kan are suitable to be high and they do not like water to appear. In that case, the weakening and dead qi will be placed on a high location.

It should be noted that when we arrange the water dragons, the sheng and wang ones are suitable to be placed in water. At the same time, when we arrange the mountain dragons, the weakening and dead ones should also be placed in water. We can see that the water in Dui and Qian directions can kill two birds with one stone. On the other hand, if there are mountains in Zhen, Kun and Kan directions, they are all appropriately located.

In conclusion, if you can distinguish the weakening and vibrancy of the five elements to incorporate into the dragon gods [Note 2], then you not only can avoid (the timely water stars) going up the mountain and (the timely mountain stars) going down into water, the wonderful application of receiving the mountain and eliminating the sha also paves the way for you.

Note 1: It is obvious that real water is preferred, not just low land. In cities, roads can also be considered rivers.

Note 2: The weakening and vibrancy of the five elements to incorporate into the dragon gods – the five elements refer to the element of the water and mountain. Water and mountain can also be categorized into the five types according to the shape. Since 7 is metal, the best water for 7 is earth shaped water or metal shaped water. Fire shaped water will be worst. Although 8 is earth, fire shaped water is inappropriate because it is a bad form of water. Earth shaped water is the best. Master Shen was telling people the importance of incorporating forms with the stars.

Comment: In the example, supplementary note must be added. To use this technique, the most important thing is to support the sheng and wang stars. If it can eliminate the sha at the same time, it will be perfect. To have water in Dui and Qian directions will serve both purposes. To have mountain in Zhen, Kun and Kan directions also serve both purposes. However, if we have mountain in Gen, it will give power to the dead qi 2 that causes sickness. For Li, a mountain is appropriate. Although 1 is dead qi, it is usable qi.

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This article was published in Master Joseph's Yu website:

<https://www.astro-fengshui.com>

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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.