第二章 天干 地支

Chapter Two

Stems and Roots

第一节 十天干

Section One

Ten Stems

十天干:甲、乙、丙、丁、戊、已、庚、辛、壬、癸。

Ten Stems are Jia（甲）, Yi（乙）, Bing（丙）, Ding（丁）, Wu（戊）, Ji（己）, Geng（庚）, Xin（辛）， Ren（壬） and Gui（癸）.

十天干是阴阳五行最重要的内容。天干为气、为显、为象,是表现在外,大家能看到的。

Ten Stems are the most important content what we should know in this book. Stems are the parts which appears and can been seen.

甲、丙、戊、庚、壬为阳,丙火秉阳之精,为至阳;乙、丁、己、辛、癸为阴,癸水秉阴之精,为至阴。

Jia（甲），Bing（丙），Wu（戊），Geng（庚）and Ren（壬）are the YANG parts in

ten stems. Bing（丙）is the most YANG one in the ten.

Yi（乙），Ding（丁），Ji（己），Xin（辛）and Gui（癸）are the YING parts in ten stems. Gui（癸）is the most YING one in the ten.

一、天干特性

The basic characteristic of ten stems.

木的特性: 生发、柔和、曲直、舒展等意。主仁慈。

The characteristic of Wood is to spread and extend, to go straight and up. The main characteristic of Wood is kindness.

甲木属阳, 为直、纵向之意。

Jia is Wood, which is the YANG Wood. Jia means straight and vertical.

乙木属阴, 为弯曲、横向之意。

Yi is Wood as well, but Yi is the YING Wood. Yi means bent and horizontal.

火的特性: 温热、光亮、向上、升腾等意。主礼仪。

The characteristic of Fire is to rise, warm and bright. The main characteristic of Fire is etiquette.

丙火属阳, 为热情、猛烈之意。

Bing is Fire, the YANG Fire. Bing means enthusiastic and passionate.

丁火属阴, 为温暖、持续之意。

Ding is Fire, the YING Fire. Ding means warm and persistent.

土的特性: 生化、受纳、厚重、等意。主诚信。

The characteristic of Earth is to pro and convert, to accept and support. The main characteristic of Earth is integrity.

戊土属阳, 为厚重,有受纳之意。

Wu is Earth, the YANG Earth, which is thick. Wu means honest and inclusive.

己土属阴, 为谦卑,有平薄之意。

Ji is Earth, the YING Earth, which is flat and thin. Ji means humble.

金的特性: 清洁、干净、肃降、收敛等意。主义气。

The characteristic of Metal is clean and convergent. The main characteristic is loyalty.

庚金属阳, 为坚硬、粗放之意。

Geng is Metal, the YANG Metal. Geng means hard, tough and extensive.

辛金属阴, 为干净、温润之意。

Xin is Metal, the YING Metal. Xin means clean, neat and moisture.

水的特性: 寒冷、向下、潮湿、滋润等意。主智慧。

The characteristic of Water is cold, wet, and downwards. The main characteristic is wisdom.

壬水属阳, 为宽广、奔腾、清浊并容之意。

Ren is Water, the YANG Water. Ren means vast, running and wild, which containing clear green and muddy yellow waters.

癸水属阴, 为细小、闭藏和内在萌生之意。

Gui is Water, the YING Water. Gui means tiny, hidden and mysterious.

以上是十天干的基本特点,十天干是一种抽象的符号,书难以尽意,读者无需执著于文字概念的说明。在学习和了解的时候,尽量去体悟，得意可以忘言。

What is said above is the basic characteristic of ten stems. They are abstract symbols. It is hard to describe them completely and fully by words. When we study them, the best way is to feel them and practice them in our real life. Once the meaning of them being already known, the words are therefore on more necessary.

二、天干类象(参考)

Examples and Comparison.

甲象和乙象: 如果甲木为头,乙木就是头发; 如果甲木是身躯,乙木就是四肢; 如果甲木是手臂,乙木就是手指; 如果甲木是树,乙木就是树枝; 如果甲木是电线杆,乙木就是电线。甲乙同为木,甲木其形为“直”, 乙木其形在“曲”。

Jia and Yi (Wood): If Jia is wood, Yi will be hair; If Jia is body, Yi will be arms and legs; If Jia is arms, Yi will be fingers; If Jia is a tree, Yi will be the branches of the tree: If Jia is a telegraph pole, Yi will be the electric wire; Jia and Yi are both Wood, but Jia is straight and Yi is bent.

丙象和丁象: 如果丙火是光波,丁火就是光粒子; 如果丙火是太阳,丁火就是月亮或星星; 如果丙火是电灯,丁火就是蜡烛; 如果丙火是强电,丁火就是弱电。丙火其形为“大”、为“圆”; 丁火其形为“小”、为“线”。

Bing and Ding (Fire): If Bing is light waves, Ding will be light particles; If Bing is the sun, Ding will be the moon or the stars; If Bing is lamps, Ding will be candles; If Bing is strong current, Ding will be weak current. Bing is big and round, comparing with Ding. Ding is small and linear comparing with Bing.

戊象和己象: 如果戊土是建筑物,已己土就是建筑中的园地; 如果戊土是胃,己土就是脾; 如果戊土是脸上的肉,己土就是嘴唇上的肉; 如果戊土是砖瓦,已土就是水泥。戊土其形为“方”、为“厚”, 己土其形为“平”、为“薄”。

Wu and Ji (Earth): If Wu is the buildings, Ji will be the gardens in the buildings. If Wu is a stomach, Ji will be a spleen. If Wu is the flesh on the face, Ji will be the flesh on the lip; If Wu is bricks, Ji will be cement. Wu is square-shaped and thick comparing with Ji. And comparing with Wu, Ji is flat and thin.

庚象和辛象: 如果庚金是铁器,辛金就是玉器;如果庚金是骨骼,辛金就是牙齿;如果庚金是文章的主线索,辛金就是细节; 如果庚金是大肠有消化食物的功能; 那么辛金就是肺有置换氧气的功能。庚金其形“棱角”, 辛金其形为“致密”。

Geng and Xin (Metal): If Geng is the ironware, Xin will be the jadeware; If Geng is the skeleton, Xin will be the teeth; If Geng is the clue of an article, Xin will be the details in the article; If Geng is the large intestine to digest food, then Xin will be the lung which you breathe with. Geng has edges and corners, and Xin is compact.

壬象和癸象: 如果壬水是江河,癸水就是池塘; 如果壬水是动脉,癸水就是静脉; 如果壬水是运输业,那么癸水就是洗浴业; 如果壬水是滂沱大雨,那么癸水就是蒙蒙细雨。壬水其形为“动的流动”, 无规则; 癸水其形为“静的流动”, 有规则。

Ren and Gui (Water): If Ren is a river, Gui will be a pond. If Ren is the artery, Gui will be the vein; If Ren is the transportation business, Gui will be like a bath center. If Ren is the heavy rain, Gui will be the drizzle. Ren is always moving and flowing, which is random. Gui is quiet comparing Geng. Gui’s moving has rules.

另列举一些天干类象,以激发读者建立在十天干基本特性基础上的想象力。

I will offer more examples of ten stems and hope it can help you do more imagination and have more feelings about what they are, based on the characteristic of ten stems.

以天干论人体及人体器官的类象:

What each of ten stems can be when talking about the body and the organs.

论人体及人体器官类象:

甲: 头、头面、头发、眉、肢体、肝胆、经脉、神经

Jia can be the head, the hair, the eyebrow, the limbs, the liver and gall, also the channels of the body, and the nerves.

乙: 颈、脊柱、手腕、脚腕、胆、头发、经脉

Yi can be the neck, the spine, the wrist, the ankle, the gall, the hair or the channels of the body.

丙：眼睛、神经、大脑、血压、小肠、肩

Bing can be the eyes, the nerves, the brain, blood pressure, the small intestine, and the shoulders.

丁：眼睛、心脏、血管、神经

Ding can be the eyes, the heart, the blood vessel, and the nerves.

戊：鼻、胃、皮肤、肌肉

Wu can be the nose, the stomach, the skin, and the muscle.

己：脾、腹、皮肤、胰腺

Ji can be the spleen, the belly, the skin and the pancreas.

庚：大肠、大骨骼、骨钙、肺、牙齿、噪音、脐

Geng can be the large intestine, the large bones, the bone gal protein, the lung, the teeth, the noise and the navel.

辛：肺、呼吸道、喉咙、鼻腔、耳朵、筋骨、小骨骼

Xin can be the lung, the respiratory tract, the throat, the nasal cavity, the ear, the tendon and bones, and the small intestine.

壬：肾、动脉血液、循环系统

Ren can be the kidney, the artery blood and the circulatory system.

癸：女性生殖器、静脉血液、眼泪、膀胱

Gui can be the genitals, the vein blood, the tears and the bladder.

以天干论人的性格特性类象:

What each of ten stems stands for when talking about personality/character traits.

论人的性格特性类象

甲木：宽仁、磊落、卓立、高贵

甲木有恻隐之心,具上进心,喜华美的事物,有风雅的性格,进退有情有义，处事负责;但缺乏应变能力,又因常烦恼故,做事多劳苦

The person owning Jia can be forgiving, honorable, aboveboard and extraordinary.

They have empathy and always desire to advance. They like gorgeous stuff and have artistic temperament. They are good to people and very responsible. But they are not good at dealing with changes so sometimes they might feel confused and tired.

乙木：朴实、善良、柔情、儒雅、仁慈

乙木富同情心,性情和蔼,外表谦虚;但内心占有欲强,虽有才能但常烦心

The person owning Yi can be kind and soft. They have artless elegance.

They are full of sympathy, very nice to people, and modest. But they can be possessive. Sometimes they might feel worried though they have aptitude.

丙火：体恤、正面、多言、激情、心思

丙火为火之兄,朝气蓬勃,热情开朗,丙火有影响力;热情但没有持久性、没有穿透力;适合各种社交活动,但也易被误解为好大喜功

The person owning Bing can be considerate, positive, passionate and loves to talk.

They are full of youthful spirit and vigor. They have great influence on people. They are full of passion but lack of persistence and penetrating power. They are good at social activities. Sometimes they may be misunderstood for craving for greatness and success.

丁火：文雅、多思、神秘、智慧

丁火为火之妹,得势有力,失势无力,具有外静内进,思想缜密的性格;但是多疑与有心机是其缺点

The person owning Ding can be elegant, smart, mysterious, and thoughtful.

They will be full of power if they can depend on someone. If not, they will lose their power. They think very carefully but sometimes they can be oversensitive and calculate too much.

戊土：忠厚、慢性子、老成、生硬

戊土诚实,厚重,性情笃实沉稳,为人憨直

The person owning Wu is loyal, steady and naturally slow.

They are honest and good-natured. They treat people sincerely. They are always calm and reliable.

己土：谦卑、自我

己土重视内涵,多才多艺,行事依循规矩;但度量欠广,易生疑心

The person owning Ji is humble and care for self.

They pay attention on what they are all about. And versatility is another of their strong points. They always drink the same brand of beer. But they are not magnanimous enough and they are easy to doubt.

庚金：刚强、威武、暴躁、固执,于人事为主动变革

庚金精神粗旷豪爽,意向轻燥,性情刚烈而重义气,人缘佳,容易相处;个性好胜,具有破坏性

The person owning Geng is gritty and full of the sense of strength. They can be irritable and stubborn. And they like to change initiatively.

They are great-hearted and straightforward. They also can be edginess. They are strong-willed and resolute. So they are easygoing and their personal connection are really good. Sometimes they can be aggressive and destructive.

辛金：通达、柔润、灵动、好面子,于人事为好奇求新

辛金有条理,性较阴沉,温润秀气,重感情,虚荣心强而爱好面子,有强烈的自尊心,缺乏坚强的意志

The person owning Xin is flexible, soft and understanding. They are full of pride and always curious and desire newness and freshness.

They are logical but gloomy. They are elegant and gentle. They are sensitive and emotional. They can be peacockish and care about the matter of face. They have strong self-pride but they are lack of strong willpower.

壬水：智谋、好动、任性

壬水为水之兄,含有清浊并容、宽宏大度之意,能潜伏和包容,富于勇气,但有依赖性强、凡事漫不经心之意

The person owning Ren is intelligent, active and wayward.

Ren contains clear green water and muddy yellow water so Ren people are magnanimous and contained. They are full of courage but dependent. They always seem unconcernedly and aimlessly.

癸水：智谋、聪明、机敏、温柔

癸水为水之妹,平静、柔和、内向、勤勉力行,然而爱好猜臆,注重原则, 不务实际,故内心常蓄不平,并时有破坏性,并且有重情调,喜钻牛角尖的倾向

The person owning Gui is smart. They have wisdom. They are diligent and gentle.

They are introverted people. They love to do guessing in mind and at the same time, they pay attention on principles and do not live in real life, so they always have grievance. They

may be destructive. They care about sentiments. They have the tendency of putting themselves into a dead end.

以天干论物的类象:

What each of ten stems can be when talking about objects.

论物的类象

甲：可指森林大树,强壮、高大、直而向上(纵向)。树林、木头、栋梁、电杆、高楼、首领、雷、神位、公门

Jia can be forest, trees, strong, tall and big, straight and upward, wood, pillars, pole, tall buildings, leaders, thunder, spirit tablets, governments.

乙：可指小树、花草之类,性质柔软,弯曲而横向发展。也可类比风、禾苗、乔木、花木、软木条、藤条、蔬菜、庄稼、绿地、花园、公园、山林、栏杆、毛笔、织物、丝线、手作

Yi can be little trees, grass and flowers, soft, bent and horizontal. It also can be wind, seedlings of cereal crops, arbors, bushes, vines, vegetables, crops, green land, gardens, parks, railings, brushes, fabric, thread.

丙：指太阳,炎炎炳照之意,散发(圆而向外发展)。太阳、光芒、帝王、权利、温暖、色彩、变幻、影视、传媒、信息、名气、花朵、靓丽、装饰、城门、宫室、剧场、文章、书画、表面、表演、演说、电、电器

Bing can be the sun, warm, round and extended. It also can be lights, the emperor, power, colors, changes, films, media, information, reputation, flowers, decoration, gates, palaces, theaters, articles, paintings, performances, speeches, electricity, electrical appliance.

丁：指灯光、炉火等,火势不稳定,得时有力、失时无力;线的味道、灵感、心力(点很小但有穿透力,小而直线发展)。星星、星光、灵光、灯光、文明、文化、文字、思想、医道、玄学、神学、香火、小花、内心、电、电子、网络、文章、书籍、报刊、荣誉、名望

Ding can be lights and fires. It is not steady according to having support or not. It also can be lines, inspiration, small points having penetrating power and going straight, stars, culturs, civilization, words, thoughts, medical knowledge, metaphysics, theology, fire of incense, little flowers, inward world, electricity, internet, articles, books, magazines, honor, reputation and fame.

戊：指大地的土,广厚茂盛,又指堤坝之土,可有力地防止河川泛滥。霞、大地，山丘、高坡、护岸、城池、政府、建筑、房地产、仓库、停车场、寺庙、古董、旧物、涂料、砖瓦、收藏品、完成品、突出物

Wu is the soil on the earth. It is broad and fertile. It is the soil to build the dam as well, preventing rivers from overflowing. It also can be the ground, mountains and hills, cities, governments, buildings, warehouses, parking lots, temples, antiques, coatings, bricks, collections, finished products, ledges.

己：指田园之土,不如戊土广厚,但易栽植(薄、湿)。云、园地、庭院、房屋、墓地、平原、土产、农业、牧业、水泥、建材、果实、财帛、粉尘、脏、斑点

Ji is the soil in the garden. It is not as broad and fertile as the one on the earth. But it is easy to grow plants. It is wet and thin. It also can be clouds, fields, yards, houses, tombs, plains, agriculture, animal husbandry, cement, construction matertials, fruits, money, dust, spots.

庚：指铁、刀剑、矿石等,性质坚硬(收缩、锐利)。顽铁、铁器、利器、五金、钢材、矿物、矿山、机器、制造业、金融、军队、警察、车、大路、手术、医院

Geng can be iron, knife and sword, which are sharp and hard. It also can be any ironware, edge tools, hardware, rolled steel, mineral, mine, machines, manufacturing industry, finance, armies, police, cars, roads, operations, hospitals.

辛：指珠玉、宝石、砂金。霜、金子、珠宝、玉器、钻石、金饰品、晶体、乐器、针、剪刀、笔、钱币、金融、医药、精加工、法律

Xin can be pearls and jades, jewelry and gold. It also can be frost, diamonds, crystals, instruments, needles, scissors, pens, coins, finance, medicine, finish machining, laws.

壬：指大海之水,动态的水,有大的意思。江河之水(动、流)、云海、水泽、湖泊、航运、运输、贸易、水产、浴业、石油、水彩

Ren means the seawater and running water, not streams. It also can be rivers, sea of clouds, lakes, shipping, transportation, business, aquatic product, bathe business, gas, watercolor.

癸：指雨露之水,也有闭藏和内在萌生之意;有静、阴寒的意思(静、流、神秘)。雨露、泉水、霜雪、池塘、结晶、眼泪、墨、水产、浴业、后面、玄学、智业、谋略

Gui can be rain or dew. It is quiet, cold and mysterious. It also can be spring water, snow, frost, ponds, crystal, tears, ink, aquatic product, bathe business, back, metaphysics, wisdom, strategies.

学习类像最忌讳的就是死记硬背，要结合生活。记得有个洋学生学习中文。有一次有个同学说: 我出去方便一下。他不懂, 就问这是什么意思。其他同学告诉他, 这个人去厕所了。他明白了,也记住了。第二天, 有个女同学给他打电话说: 如果你现在方便的话,我过来下。他连忙说: 我方便的时候,你千万别过来。

When we study, we should do practice in our real life instead of learning by rote.

三、天干五合

Stem couples.

甲己合化为土, 乙庚合化为金, 丙辛合化为水, 丁壬合化为木, 戊癸合化为火。

When Jia and Ji co-ops, Earth will be proed. When Yi and Geng co-ops, Metal will be proed. When Bing and Xin co-ops, Water will be proed. When Ding and Ren co-ops, Wood will be proed. When Wu and Gui co-ops, Fire will be proed.

自古流传的天干五合的口诀有:甲己合,中正之合;乙庚合,情谊之合;丙辛合,威严之合;丁壬合,淫荡之合;戊癸合,无情之合。

A pithy formula handed down since ancient times. It says that Jia and Ji a pair caring about just. Yi and Geng is a pair of ties of friendship; Bing and Xin is a pair of stateliness; Ding and Ren is a pair of carnality; And Wu and Gui is a combination of ruthlessness.

古代的口诀是基于儒家思想,笔者对天干五合有一种新的解释,供大家参考。

The ancient formula is based on Confucian traditions. Now I has a new explanation about the formula for reference about stem couples.

甲己合注重尊重;乙庚合注重情意;丙辛合注重心灵;丁壬合注重现实;戊癸合注重信任。

When Jia and Ji co-op, they lay emphasis on respect each. When Yi and Geng co-op, they care about ties of friendship. When Bing and Xin co-op, they pay attention to the soul. When Ding and Ren co-op, they care about reality. When Wu and Gui co-op, they focus on trust.

四、天干五行合化论

The co-opology of stem couples.

甲己合化为土;乙庚合化为金,丙辛合化为水,丁壬合化为木,戊癸合化为火。

When Jia and Ji co-op, Earth will be proed. When Yi and Geng co-op, Metal will be proed. When Bing and Xin co-op, Water will be proed. When Ding and Ren co-op, Wood will be proed. When Wu and Gui co-op, Fire will be proed.

1、理法

The reasoning method.

一般来说,合有几种情况。第一种是合而不化也称为合拌; 第二种是合化; 第三种是反化。当地支支持五行的合化方向, 则易化。反之,则会合拌, 反化。比如,甲己合化为土, 地支为土, 或者是生土的火则易化。反之, 如果是金水则不易化, 也称合拌; 如果是木, 则容易反化。在生活中, 甲子见到己未, 甲喜欢己， 己也喜欢甲。但甲有子水生, 已有未做根, 如此甲子和己未会相互欣赏, 但各自有自己的内在想法。

In general, there are several different situations when stem couples co-op. The first one is that stem couple co-ops but could not become one, It is called 合拌. The second is that stem couple co-ops and produce the new element. It is 合化. The third situation is that stem couple co-op

When the roots support the direction when five movements are co-oping, it will be easier to co-op good. On the contrary, it will be 合拌，反化.

For example, 。。。

2、技法

The pin method.

有一个人是甲戌见己未; 在庚寅年: 甲因为压力的原因, 去找己土。在壬午月到癸未月, 两个人开始相恋; 甲申月开始到乙酉月, 丙戌月两个人相互牵制, 吵闹; 丁亥、戊子月, 甲不再想付出了; 己丑月却又见了。由于地支是刑的关系, 在一起当然会相互的伤害, 只是未刑戌火库是为了合局; 戌刑未, 却是为了入库。

There is a person who has Jia Xu, and he met a person who has Ji Wei. In the year of Geng Yin, Jia went to Ji because of pressure. From the month of Ren Wu to the month of Gui Wei, Jia and Ji fell in love. From the month of Jia Shen to Yi You and Bing Xu, they began to control each other and had a lot of wrangle. In the month of Ding Hai and Wu Zi, Jia did not want to love anymore. But in the month of Ji Chou, they met and were together again. Since the roots what they own entangle each other, they must hurt each other when they are together. The difference is that Wei entangling Xu is to co-op with Xu and Xu entangling Wei is to store-in.

3、心法

The enlightening method.

当甲的心已经被己合化, 当乙的心已经被庚合化时, 甲和乙会不停地付出。当甲的心已经被己牵绊, 当乙的情已经被庚牵绊时, 甲和乙就会在想付出却怕受伤害中生起各种纠结。

When the heart of Jia melt by Ji, Jia will keep devoting himself. Likewise, when the heart of Yi melt by Geng, Yi will keep devoting himself as well. And when the heart of Jia pulled by Ji and the heart of Yi pulled by Geng, Jia and Yi will feel worried and struggling when devoting since they are afraid of being hurt.

当丙辛的两颗心被合化时, 那么在四目交投的时刻, 丙的眼睛会躲闪, 辛的眼睛会害羞。当丙辛的两颗心合而不化时, 丙的眼睛里都是麻烦, 辛的眼睛里满是泪水。

When the two hearts of Bing and Xin melted by each other, Bing dares not look at Xin and Xin will be shy when they look at each other. When the two hearts of Bing and Xin can’t co-op to one, Bing will only see troubles when looking at Xin and Xin will always have tears in the eyes.

当丁壬的两颗心被合化时,丁的心跳会加速、脸会红。壬则会淋漓尽致地发挥。当丁壬的两颗心合而不化时,丁总是在寻找自己,壬总是满腹的怨言和委屈。

When the two hearts of Ding and Ren melted by each, Ding’s heart will beat rapidly and when being together with Ren. And Ren will be at ease. When Ding and Ren can’t co-op good enough, Ding will be always in search of self, and Ren will be full of grievance and always complaining.

当戊癸合化时,癸在哭,戊土会陪她哭;戊土在笑,癸水会陪他笑。当戊癸的两颗心合而不化时,戊土什么也不想听,只想快些离开;癸水闭上眼睛,拼命忍着泪水说分手吧。

When Wu and Gui co-op good enough, Wu will cry with Gui if Gui is crying and Gui will laugh with Wu if Wu is laughing. When Wu and Gui do not co-op good enough, Wu won’t listen to anything and just want to leave as soon as possible and Gui will break up with Wu having tears in eyes.

五、天干五合情感论

Talk About emotions according to stem couples.

笔者经过多年的理论研究和实践摸索,认为在婚恋中,天干的五合是基础中的基础。

After studying theory and practicing in life for many years, the writer thinks stem couples are the basis of basis when talking about love and marriage.

五行学中的爱情是指阴阳间的关系,其本质是建立在一种自我的意识基础上的,是自己的意识在对方身上的体现,并不仅仅是指婚姻的契约关系和性关系。不是所有的婚姻都有爱情,很多案例告诉笔者一个事实,有相当一部分的婚姻是一种被培养的习惯,是一份亲情,一份感动。这份感动大多来自安全感的需求或者是身心平衡的需求。在专业技法上,你不能仅仅以官煞或者是正偏财来定义,需要仔细分析日柱的地支透出来的五行来分析。

The love in the Theory of Five Movements points to the relationship between YING and YANG. Essentially, it is a kind of self-awareness which embodies on another person instead of marital relations or sexual relations. There is no love in all the marriages.

真正的爱情,应该有三个组成部分。

The true love consists of three parts.

第一就是亲密,并非仅仅指零距离的肉体接触,还含有心灵上的交流和不设防。

The first is the intimacy. Not only does it mean close body contact, but also it means a spiritual relationship where we communicate with totally open mind.

第二就是激情,这种激情也并非仅仅指性关系,还有一种生命的渴望和非理性的畅想。

The second is the passion. It does not only mean the sexual relationship. There is a kind of desire for life and irrational imagination.

第三就是承诺,这种关系也并不仅仅指法律上契约,还有一种无条件的付出和专一。

The third is the promise. It means not only a contract in law but a kind of exclusive and unconditional love.

这三种状态,就天干五合来说,亲密就是天干五合本身; 而激情指的是五行的合化; 承诺指的是天干的十神意向,比如说女命合正官,男命合正财。

What is said above, the intimacy points to stem couples themselves, and the passion points to the relationships after stem couples co-oped good, and the promise points to the tendency of ten relations. For example, when talking about marriage, if a woman can co-op her boss and a man can co-op his gain, we can say the marriage will be a good one.

因此天干五合相遇,现代人可以论恋爱,但这种恋爱更多的是一种喜欢,友情的成分居多。如果能合化则有了激情,这是典型的恋爱,特别是初恋或婚外恋。根据合化的五行方向,你可以明白激情的主要性质。如果能合化且合化的五行又能符合女命合化正官,男命合化正财的标准,那么这才是最经典的爱情。现实生活中这种机会比较少。

Therefore, we can discuss the love relationship according to stem couples. But the relationships according to just stem couples are more like friendships where there are more likes than loves. If stem couples between two people co-op good enough, the passion will be proed, and we can say they are in a typical love, like the first love or affairs/extramarital relationships. And according to the direction of stem couple co-ops, we can understand what is the passion for. If stem couples can co-op good enough and the direction of what stem couples co-oped goes to the standard that what stem couple co-oped is her boss for a woman and a gain for man, then we can say it is the typical true love. But the chance to meet the typical true love what we talked above is rare in our lives.

如果一个时间局的构架中,你见到的只有甲辛,丁庚等等组合,这样就是一种承诺,难有心灵和思想的交流,更难谈得上有激情的感觉。这也可以结婚,但是为了结婚而结婚。这种情况你需要看看是否身弱, 需要印。也就是他(她)缺乏安全感,需要有人照顾,需要房子等等,时候结婚的应期是印到的时候。

In a time set, if we only see the combinations of Jia and Xin, or Ding and Geng and no stem couples, that means the relationship between them is a kind of promise so it is hard for them to have the communication with open mind or in soul, and it is harder to the passion between them. They can get married, but it is a marriage for marriage. In this condition, if he or she is weak, or needs a seal, which means he or she needs the sense of security or needs a house, then the time to get married for them is the time they get a seal.

如果,你在时间局构架中,见到的是天干五合,且合化的五行方向也是对的,但是却没有办法合化。那么这种婚姻有义务,有权利,却没有感觉,但可以过得四平八稳。

In the time set, if you can see stem couples and the direction which the stem couple co-ops in is correct, but the stem couple has no way to co-op good enough, that means in this marriage, they undertake the duty, have the rights, but no feeling of being love with. But this kind of marriage can be steady.

在心法上,到底如何理解合、合化。对一个将要谈恋爱,或者已经恋爱的男女,用来判断将来的婚姻状态是有一定的帮助的。

If we understand how to co-op or what is co-oped, it will help us to estimate the situation where the marriage is in the future, especially for the person who is going to love or be in a love relationship.

Examples:

1.在某个晚上,你正在看电视,突然有个情景触动你,使你想起了他(她)。这时候,你想象他(她)现在做什么,心里泛起一阵暖意。过了一会注意力又重新被电视的情节吸引。能合但不化。

1. One night, when you were watching TV, in a sudden a scene in the TV made you touched and thinking of her/him. You began to imagine what he/she was doing at this moment and felt warm in heart. After a while, you paid back your attention to the TV. This is the condition where you can co-op but not be co-oped good enough.

2. 在某个晚上,你正在看电视,突然有个情景触动你,使你想起了他(她)。这时候,你想象他(她)现在做什么,此时思念如潮,电视再也看不下去了总惦记着他(她)是否吃饭了,是否加班,为什么没有短信，是否现在也在想着自己等等。合化了。

2. One night, when you were watching TV, in a sudden a scene in the TV made you touched and thinking of her/him. You began to miss her/him so much that you could not watch the TV anymore. You began to worry if she/he had dinner, or if she/he was doing work overtime. You began to think why she/he did not send you a message and if she/he was missing you, and so on. This is the condition where you 合化.

3.当某个建议或议题在讨论,你和他(她)有不同的意见,双方会争论,虽然表面各不相让,但自己内心还是觉得对方有些道理。这是逢冲论合,但没有合化。

3. When you and she/he were talking about a topic which you two having different opinions, you and she/he argued and did not agree with each other seemingly. But both of you would think what the other said was kind of reasonable. This is to co-op when confronting but this is the condition where you two are not co-oped good enough.

4. 当某个建议或议题在讨论,你和他(她)有不同的意见,他(她)无心的一句话,能顷刻间让你情绪低落难过,甚至眼泪有些控制不住。合化了。

4. When you and she/he were talking about a topic which you two having different opinions, in a second you felt sad, and even almost tear down because of one of her/his intentional words. This is the condition where you are co-oped good enough.

5.当他(她)出差,你也许会帮他(她)整理些东西,也许仅仅说了一声“一路平安”,然后看着他(她)离去,心里觉得有些不舍。合但不化,只是合的程度有些不同。

When she/he was going to a business trip, you might help her/him organize the luggage, say goodbye to her/him and then felt you missed her/him after she/he left. This is the condition where you co-oped but not co-oped good enough.

6. 当他(她)出差,你会帮他(她)整理东西,还会叮嘱这个那个的琐事,当你说了一声“一路平安”,然后看着他(她)离去,心里虽然没有不舍的感觉,却心神不宁了。合化了。

When she/he was going to a business trip, you would help her/him organize the luggage, and enjoin her/him some trifles. When she/he left, you said goodbye and felt distracted and jittery. At this moment, you know you are co-oped good enough now.

7.当你们在一起,讲起他(她)的童年往事,或调皮、或坎坷,你会哈哈大笑,或有些感动。合了,但不化。

When you were together and talking about her or his childhood, the naughty or bumpy history, you laughed or felt moved. This is the condition where you are co-oped but not good enough.

8. 当你你们在一起,讲起他(她)的童年往事,或调皮、或坎坷,你虽微一笑,但有一种珍惜的感觉。合化了。

When you were together and talking about her or his childhood, the naughty or bumpy history, you smiled and had a feeling which you cherished. This is the condition where you are co-oped good enough.

9.当你寂寞的时候,无聊的时候,伤感的时候,你特别想和他(她)在一起。是逢冲论合,但不化。

When you felt lonely, bored or sad, you wanted to stay with her/him in special. But this is to co-op when confronting. This is the condition where you are co-oped but not good enough.

10. 当你无论寂寞还是愉快的时候,都想和他在一起,甚至想将自己的快乐都给予他(她),有时候,为了不打扰他(她)还必须拼命忍着不发短消息或打电话的冲动。合化了。

No matter when you felt lonely or happy, you wanted to stayed with her/him and even wanted to give her/him all your happiness. Sometimes, in order not to disturb her/him, you had to control yourself not to call her or send her a message. This is the condition where you are co-oped good enough.

合婚的过程

The process of marriage match.

在选择合婚对象的时候,第一阶段是选择。这一阶段会先看外貌和讲究感觉。这是一种对异性的选择,是一种动物的本能。其中外貌是属于天干的东西,气质是双方的吸引度,也就是天干的五合。

When choosing a person to do the marriage match, the first step is to choose. In this step, the appearance and the feeling are the most important parts. This is a kind of nature choice for an opposite sex, which is a kind of animal instinct. The choice of appearance is based on stems, and the temperament, which means how attractive a person can be for the other one is based on stem couples.

第二阶段是迷恋。也就是关注、试探、展示、热恋等等,这是一个合化过程。这个阶段一般会分上下两阶段,上阶段只看优点,忽视缺点；下阶段是磨合缺点,如果无法磨合成功,就会吵架、分手等等,也就是地支的刑冲克害。

The second step is to be infatuated with. In this step, a person may focus on, test, express and fall in love with the other one. This is an important process to co-op and see if they can co-op enough. There are two stages in this step. In the first stage, only advantages will be seen in most cases. And in the next stage, defects should be deal with. If not, they may argue and even break up since the entangling, confronting, coning and co-op-coning in roots.

第三阶段是依恋到结婚。这是个合化的结果。这个结果不是看平衡问题,而是看自我意识问题,主要就是日支,日支的藏干是你看的重点。如果在农村结婚很早,你可以考虑月支。在这里我需要强调的是, 日支藏干透出后的结果是很重要的。

The third step is from the need for attachment to get married. This is a result to co-op. This result is based on self-awareness, which means the day root and the hidden stems of the day root is the most important to be considered. If there is a very early marriage in a village, you can also read the information in the month root. What I want to emphasize is that the hidden stems of the day root will have a big influence.

六、天干相冲

Confronting between stems.

甲庚相冲、乙辛相冲、壬丙相冲、癸丁相冲。戊己土居中央,故无冲。

相冲指思想或者行为的对立,也指地域方向的相对。

There are the four pairs of confrontings in ten stems. They are Jia and Geng, Yi and Xin, Ren and Bing, Gui and Ding.

Wu and Ji are Earth and in the middle site, so they do not have any confronting with other stems.

To confront means the opposite of thoughts or behaviors. It also means the opposite directions in geography.

七、阴阳五行矛盾论

The contradictions of Five Movements.

人一生下来就充满了矛盾,并在矛盾过程中发展成长。只要有一天没有矛盾,人的生命就会死亡。以前笔者学习矛盾论的时候,学到的是: 矛盾是对立统一的,可以分为主要矛盾和次要矛盾,矛盾在一定条件下可以相互转化等等哲学思想。但在实践中却不知道如何运用。在这里用掌握的阴阳五行学知识谈谈自己的观点。

We were born with contradictions. And we grow up and develop in contradictions. People will die if there are no contradictions in the daily life. Once I learned some philosophy when I was studying the contradictions. What I learned is that the contradictions are the unity of opposites. And it contains the primary contradictions and the secondary contradictions. And the primary ones and secondary ones can be transformed under certain conditions.

Although I got more knowledge during that period but did not know how to use them. Now I will share some of my points with you by using the knowledge of the Five Movements.

阴阳本就是一对矛盾,相互联系,相互制约,相互对立,又相互统。一方的存在以另一方的存在为前提,彼此相互印证。具体到阴阳五行学中,就是金木和水火的矛盾。如何区分这些矛盾呢?笔者简单地将它划分为:主要矛盾、次要矛盾、矛盾的转化、内部矛盾、外部矛盾这五个方面。如果你对阴阳理论有足够的理解,还可以具体细分下去。比如说:主动的矛盾、被动的矛盾、理想的矛盾、现实的矛盾等等.

YING and YANG is a pair of contradictions. They can connect with each other, restrict with each other, be opposite to each other, and be a unity. YING exists because YANG exists, and vice versa. In Fivemoves, it specifically means the contradiction between Metal and Wood, and the contradiction between Water and Fire. How to differ the contradictions? I have divided them into five aspects: primary contradictions, secondary contradictions, the transformation of contradictions, inner contradictions, and outer contradictions. If you understand the theory of YING and YANG enough, you can continue to subdivide them. For instance, proactive contradictions, passive contradictions, ideal contradictions, realistic contradictions and so on.

1.甲遇到庚,是外在矛盾、主要矛盾;甲遇到辛,是次要矛盾。乙遇到庚,是矛盾的转化;乙遇到辛,是内部矛盾、主要矛盾。

1. When Jia meets up with Geng, it is an outer and primary contradiction; When Jia meets up with Xin, it is a secondary contradiction; When Yi meets up with Geng, it is the transformation of contradictions; When Yi meets up with Xin, it is an inner and primary contradiction.

2.丙遇到壬,是外在矛盾、主要矛盾;丙遇到癸,是次要矛盾。丁遇到壬,是矛盾的转化;丁遇到癸,是内部矛盾、主要矛盾。

2. When Bing meets Ren, it is an outer and primary contradiction. When Bing meets Gui, it is a secondary contradiction. When Ding meets Ren, it is the transformation of contradictions. When Ding meets Gui, it is an inner and primary contradiction.

3.戊遇到甲,是外在矛盾、主要矛盾;戊遇到乙,是次要矛盾。己遇到甲,是矛盾的转化;己遇到乙,是内部矛盾、主要矛盾。

3. When Wu encounters Jia, it is an outer and primary contradiction. When Wu encounters Yi, it is a secondary contradiction. When Ji encounters Jia, it is the transformation of contradictions. When Ji encounters Yi, it is an inner and primary contradiction.

4.庚遇到丙,是外部矛盾、主要矛盾;庚遇到丁,是次要矛盾。辛遇到丙,是矛盾的转化;辛遇到丁,是内部矛盾、主要矛盾。

When Geng meets Bing, it is an outer and primary contradiction. When Geng meets Ding, it is a secondary contradiction. When Xin meets Bing, it is the transformation of contradictions. When Xin meets Ding, it is an inner and primary contradiction.

5.壬遇到戊,是外在矛盾、主要矛盾;壬遇到己,是次要矛盾。癸遇到戊,是矛盾的转化;癸遇到己,是内部矛盾、主要矛盾。

5. When Ren meets Wu, it is an outer and primary contradiction. When Ren meets Ji, it is a secondary contradiction. When Gui meets Wu, it is the transformation of contradictions. When Gui meets Ji, it is an inner and primary contradiction.

在生命重建过程中,或在观察时间局问题的过程中,以上这些可以成为你参考的宏观背景。一个人的时间局中,如果矛盾太多就不顺利。解决的方法就是要想办法转化这些矛盾。先从主要矛盾入手,但次要矛盾也很重要,特别是岁运来临的时候,次要矛盾可以上升为主要矛盾。

In the process of rebuilding the life or finding out the key points in a time set, you can refer to what is said above as macro background. For a person, he might have more rocky patches in his life if there are too many contradictions in his time set. The solution is to try to transform these contradictions. The first step is to deal with the primary contradictions, but the secondary contradictions are also important. Especially when the running year or the episode is coming, the secondary contradiction will become the primary contradiction.

案例:甲庚是一对金克木的主要矛盾。

For example: Jia and Geng is a primary contradiction between Metal and Wood. How to solve the problem between them?

解决的办法:

The solutions:

1.你可以用水来通关,调和这对矛盾。使金生水、水生木。

1. You can use Water to reconcile the contradiction. It means you can make Metal pro Water and Water pro Wood.

2.你可以用火来制约这种矛盾。木生火、火克金。

2. You can use Fire to restrict the contradiction. It means you can make Wood pro Fire and Fire pro Metal.

3.你可以用乙木来转化这对矛盾。用天干五合的原则来解决,使乙木合住庚金。

3. You can use Yi(Wood) to transform the contradiction. According to the rules of stem couples, you can make Yi co-op Geng.

具体到一个事件中,比如说你是甲木,你的客户是庚金。你可以用水,就是找关系;你可以用火,就是凭实力;你可以用乙木,就是给好处。不同的时间空间,你可以采用不同的方案。古代汉朝合亲制度就是用乙木来合住自己暂时无法抗衡的庚金,因为甲木的妹妹就是乙木。

In a specific event, if you are Jia and your client is Geng, there are several ways to solve the problems. Firstly, you can use Water, which means rely on a relationship for your own good/get in by the back door. Secondly, you can use Fire, it means you can depend on your own capacity. Thirdly, you can use Yi, it means giving benefits to Geng. There are different solutions you can use in different time and space. In Han Dynasty, if the emperor married his sister to his enemy, the peace would be there between the two countries. This is the way of using Yi to co-op Geng who could not be fought against. Yi is the sister of Jia(the emperor).

在我们现代营销的实践中,这些方法也常常被使用。其实古代的韩非子提出的方法更全面。笔者简单地总结一下,暂时称它为无耻营销吧。

In the practice of modern marketing, the ways above are often used. Actually Han Feizi in ancient times put forward more comprehensive/overall ways to solve problems. I made a summary of what Han Feizi said in a simpler way. Let’s call it shameless marketing.

1.同床。甲木无法接近庚金,利用乙庚合,可以接近庚金的妻子。

1. If Jia can’t get close to Geng, he can take advantage of the stem couple of Yi and Geng. It means he can find the way to get close to Geng’s wife.

2.在旁。甲木无法搞定庚金,可以先搞定庚金最亲近的人。比如说庚金的儿子丙火,用甲木生火的办法。

2. If Jia can’t work out with Geng, he can find a way to work out with the one who is the closest person for Geng. For example, he can go to Bing who is the son of Geng and the way he can use is to make Jia pro Fire.

3. 父兄。甲木无法搞定庚金,但可以很容易搞定庚金的爸爸,因为庚金的爸爸也是甲木。也就是通过自己的关系可以找到庚金爸爸的同事、战友、朋友等等。

3. Jia can’t work out with Geng, but he can work out with Geng’s father easily since Geng’s father is Jia as well. He can go and find the colleagues, the comrades-in-arms, or the friends of Geng’s father for help.

4. 养殃。甲木无法搞定庚金,但可以用庚金喜欢的乙木。比如说古玩,字画,美女,初恋情人等等。

4. When Jia can’t work out with Geng, he can use Yi which Geng likes to co-op Geng, such as antiques, scripts and paintings, beauties and the first love.

5. 流行。甲木无法搞定庚金,但可以找到庚金的手下,壬水和癸水。可以通过他们的舆论来引导庚金，化解庚对甲的看法。这样使庚金生水,水生甲木。庚金虽然很刚烈,但水如果够旺,金见水沉。

5. When Jia can’t work out with Geng, he can go to find Geng’s followers, Ren and Gui and ask them for help to redo the direction of public opinion and change Geng’s opinion about him. This way can make Geng pro Water, and then Water pros Wood(Jia). Although Geng is forthright and doughty, it will work if Water is boomy enough since Metal sinks into Water.

6. 威强。甲木无法搞定庚金,可以用丙火。庚金的煞就是丙,也就是用庚的把柄来威胁庚,制服他。

6. When Jia can’t work out with Geng, he can use Bing since Bing is the tyran of Geng. It means Jia can threaten Geng by catching Geng’s tripping.

7. 民盟。甲木无法搞定庚金,但可以不断地给庚金手下群体好处。也就是不断地用甲木的财戊土,去合癸水,这样用戊癸合化火来制约庚金。

7. If Jia wants to work out with Geng, he can keep giving benefits to Geng’s followers. It is the way of using Jia’s Wu to co-op Gui. In this way, the Fire after Wu and Gui co-oped can restrict Geng.

8. 四方。甲木无法搞定庚金,但可以搞定庚金的相关联单位,用这个单位来制约他。甲木可以利用地支的已酉丑和申子辰三合局,也就是在其他和庚金相关联的上游单位中找已火(也就是丙火),用已申合局搞定庚金。在本质上也是丙庚的制约法。

8. Jia can’t make it with Geng, but he can find a way to make it with Geng’s superior department which can restrict Geng. Jia can use a trio set of Si, You and Cou or a trio set of Shen, Zi and Chen—which means Jia can go to find Si(that is Bing) in Geng’s upstream authorities and use the couple set of Si and Shen to make it with Geng. This is the way of using Bing to restrict Geng.

以上这些用法是春秋战国时代的产物,虽然很冷, 很阴,但也是对于战局的一种用法。笔者个人提倡用合局双赢多赢的办法,但作为古代学问有必要阐述一下。

The methods which we mentioned above came into being during the Spring and Autumn Period. We can say they are bleak and black ways but it can be useful in war. As an old knowledge from ancient times, it is necessary to be state the old ways but I encourage people to use win-win sets and multi-win sets to solve problems.

第二节 十天干生旺死绝表

Section Two

Twelve life-stages

五行顺逆见下表所示:

The list below shows us how the Five Movements moves to present the different life stages. If it goes from conceiving, incubating, new-born, baptizing, dressing up, taking office, over the top, sub-health, ill, dead tomb and extinguished, we can say it is positive-going. If it goes on the contrary way, we can say it is reverse.

长生 沐浴 冠带 临官 帝旺 衰 病 死 墓 绝 胎 养

甲： 亥 子 丑 寅 卯 辰 已 午 未 申 西 戍

丙： 寅 卯 辰 已 午 未 申 酉 戌 亥 子 丑

戊： 寅 卯 辰 已 午 未 申 酉 戌 亥 子 丑

庚： 巳 午 未 申 酉 戌 亥 子 丑 寅 卯 辰

壬： 申 酉 戌 亥 子 丑 寅 卯 辰 已 午 未

乙： 午 巳 辰 卯 寅 丑 子 亥 戌 酉 申 未

丁：酉 申 未 午 已 辰 卯 寅 丑 子 亥 戍

己：酉 申 未 午 已 辰 卯 寅 丑 子 亥 戌

辛：子 亥 戌 酉 申 未 午 已 辰 卯 寅 丑

癸：卯 寅 丑 子 亥 戌 酉 申 未 午 巳 辰

New-born:

Baptize:

Dress up:

Take office:

Over the top:

Sub-health:

Ill:

Dead:

Tomb:

Extinguished:

Conceive:

Incubate:

阳天干顺走, 阴天干逆走。

The YANG stems go the positive-going way. And the YING stems go the reverse way.

古代书籍中有很多对于十天干生死绝旺表的解释,现在提供一个最常见的供大家参考:

In ancient books, there are tons of explanations about twelve life-stages. Here offers a common one for reference.

“长生”:为人出生于世,或降生阶段。指万物萌发之际。

New-born: This is the stage when a baby was born. It means all things begin to sprout.

“沐浴”:为婴儿降生后洗浴以去除污垢。指万物出生,承受大自然沐浴。

Baptize: This is the stage when a bath taken to wipe off dirt for a newly born baby. It means all things get the gifts from the nature after they sprouted.

“冠带”:为小儿可以穿衣戴帽了。指万物渐荣。

Dress up: This the stage when a baby has grown up and can be dressed up. It means things are going to be flourishing.

“临官”:像人长成,强壮可以做官,化育,领导人民。指万物长成。

Take office: This is the stage when a person has grown up to be strong enough and can entrust with an important post to lead and help people. It means things are full-grown.

“帝旺”:象征人壮盛到极点,可辅助帝王大有作为。指万物成熟。

Ove the top: This is the climax stage for a person. He is able to develop his skill to full and achieve great things. It means things come to the most prosperous stage.

“衰”:指盛极而衰。指万物开始发生衰变。

Sub-health: In this stage, things continue to fall after flourish.

“病”:如人患病。指万物困顿。

Ill: This is a stage when a person is in a bad health or got sick. It means things are exhausted in this stage.

“死”:如人气已尽,形体已死。指万物死灭。

Dead: In this stage, for a person, it means he is dead and for things, it means all die out.

“墓”:也称“库”,如人死后归入于墓。指万物成功后归库。

Tomb: It is also called Store. In this stage, all things went into the stores just as after a person died, his body was put into a tomb.

“绝”:如人形体绝灭化归为土。指万物前气已绝,后继之气还未到来,在地中未有其象。

Extinguished: In this stage, all things are in silence and there is no sign of new life.

“胎”:如人受父母之气结聚成胎。指天地气交之际,后继之气来临,并且受胎。

Conceive: This is the stage while a new life is conceiving. It means Qi in the sky and on the earth begins to blend.

“养”:像人养胎于母腹之中,之后又出生。指万物在地中成形,继而又萌发,又需经历一个生生灭灭永不停止的天道循环过程。

Incubate: In this stage, things come into being on the earth and then are going to sprout again. As for human beings, it is the period when a fetal is being gestated in the mother’s uterus. It is a circle of life in nature law.

下面仅以甲、乙木举图例,简单说明阳干和阴干顺逆。

The pictures below will show us the rules of the YANG stems go with and the YING stems go against, taking Jia and Yi as an example.

（图）

历代先贤对于天干的生死绝望表有不同的解释,很多人还和天干的旺衰平衡联系起来。笔者认为十天干生死绝旺表是指事物或者人的一种状态, 并非是指旺衰平衡。详细的用法另书描述。

The wise men of all ages had different opinions about twelve life-stages. Some of them think twelve life-stages have a relationship with the of stems. In my opinion, what twelve life-stages points to is a state of things and people, not the balance of . The more details will be found in another book.