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第五节 地支六合、六冲

一、地支六合

There are six couplings among the roots, they are Zi-Chou for earth, Yin-Hai for wood, Mao-Xu for fire, Chen-You for metal, Si-Shen for water, Wu-Wei for earth.

Root couplings are results from the earth rotation from west towards east.

Please refer to illustration 8 for root couplings.

Root couplings are natural and close relations, often seen in marriage or business partnership.

二、地支六合论

Under root coupling circumstances, Yin and Yang benefit each other, which often happen in human relations, such as that between host and guest, father and son, husband and wife and friends.

Wu-Wei: it is a coupling between fire and earth. Wu as the leader should reward those gained merits with wealth; Wei being wood store, should adhere to integrity in order to gain support. Therefore, in Wu-Wei coupling, the leader should render his trust to the followers, action in cooperation with the followers, in order to ensure that things happen in due course. People who are involved in such relations, shall remain tacit with the situation, feign weakness and action with strength, so as to win support from the people.

Chen-You: Chen and You are natural match, and mutual trust and commitments are the key in such relations. However, Yi, one of the hidden stems in Chen, may crack in confrontation with Jin stem from You, which is a slight flaw in this almost perfect relationship. To balance out, Chen should avoid being too humble, or too thrifty. On the other hand, You should be self restraint and maintain self balance. Thus the couple works together by supplementing each other.

Yin-Hai: In essence, Yin-Hai is water pros wood, a self-renewal process by growing the right crops at the right time. The hidden stems of Bing fire and Wu earth are wounded by Ren water from Hai. So a well-meaning person should remain open minded with his integrity and accumulates his wealth to spend it wisely. He should not work to seek personal gains only.

Si-Shen: it is not an easy coupling between a fire and a metal. Shen, as a good follower, has the danger of becoming deceitful if he follows the wrong person, or becoming vulgar if he follows the wrong fashion. Therefore, he needs to weigh between gains and losses when he makes choices. For Si, he should be cautious in conning metal, avoid stubbornness and strapped by old routines. While building good working relations with people, he should choose the good and hold fast to it. thus proving his integrity. Between discipline and flexibility, the latter always comes first if he can not have both.

Mao-Xu: Wood meets fire by the Spring Equinox. Within this coupling, one exerts to his heart’s content, and explores things to their fullest beauty. This is an almost perfect coupling except that the Xin stem hidden in Xu hurts Mao. To defuse this problem, avoid using intellectual solutions which will only worsen the situation. Instead, to settle quarrels, take no action in self defending.

In case of illness, rest quietly to recuperate.

Zi-Chou: Here water meets Jin store, Yang starts to emerge and things unfold by Winter solstice. Although Zi and Chou have foresight, they should concentrate on building up the foundations for the spring to come, by cultivating themselves, soliciting assistance from friends, turning back from wrong path to follow wise. Chou should open up for enlightenment, and advance incrementally by following examples. Meanwhile, Zi is charming and should avoid indulging in sensual life. Getting married, and have children is a good option.

三、地支六冲

There are six types of confrontations among the lower roots, they are Zi-Wu, Chou-Wei, Yin-Shen, Chen-Xu, Si-Hai.

Confrontation, literally, is collision between two parties, it could either be conflicts mentally, or collision in force, or opposition in space.

Results of confrontation fall in three categories, matched, beaten off and flattened. For instance, two men get into a fight and turn out to be comparable rivals, it is called matched. If one of them is defeated, he either runs for help (co-op) or flees away. If he has a place to retreat to, it is called beaten off. In case he has nowhere to escape to, then he is flattened.

In confrontations, metal and water are on the offensive side, whereas wood and fire on the defensive side.

In numerology, result of confrontation depends on comparative strengths of the parties involved. To determine which is the stronger, one has to see if who is season-fit (in his best time), and if he has helpers. In the same token, in war situation, one has to consider timing and map out his strategy accordingly. For instance, if one party is out numbered, he should entice the enemy by staying clear of its force and strike its weak points part by part in turn.

四、冲战论

In Wuxing, opposition among stems are called “con”, whereas that among the roots “confront”.

Therefore, when Jia meets Wu, Yi meets Ji, Bing meets Gen, Ding meets Xin, Ji meets Gui, Gen meets Jia, Xin meets Yi, Ren meets Bing, Gui meets Ding, they are cons. Since stems are outwardly shown and roots are inner thoughts, and outwardly shown is just an expression of what inner thoughts are, therefore cons between stems are determined by roots.

Confrontations among the roots include Zi versus Wu, Mao versus You, Yin versus Shen, Si versus Hai, Chen versus Xu and Chou versus Wei. They fall into three categories, battle of the leaders, battle of the executives and battle of followers. Whereas battle of leaders (Zi versus Wu, Mao versus You) fights for aspiration, battle of executives interests, and the followers territories.

Outcome of a battle depends firstly on the timing’s favor, secondly terrain advantages, then support and help received, and lastly the amount. Those season-fit have time’s favor, those with roots have terrain advantages, those proed have help and support, and those have Siblings are weighted by the number of them.

In a confrontational situation, Metal and Water are the offensive parties, while Wood and Fire the defensive. This is to say, Zi, You, Shen, Hai, Chen are the offensive and Wu, Mao, Yin, Si, Wei and Xu the defensive.

Impact from confrontations, leaders tend to suffer from wounds against other leader, but gets healed when there is co-op opportunities; executives become mobile and co-ops wherever possible; followers open up stores and release what they have kept inside.

第六节 地支三合、三会

Trio-set and Fri-folk set

1. 地支三合

Shen-Zi-Chen makes a Water set, Hai-Mao-Wei a Wood set, Yin-Wu-Xu a Fire set, Si-You-Chou a Metal set.

Shen-Zi, Zi-Chen make semi Trio-set, so are Hai-Mao, Mao-Wei; Yin-Wu, Wu-Xu; Si-You, Chou-You.

Trio-sets are of three life stages, new-born, tiptop and tomb.

To make a semi Trio-set, the leader must be present, otherwise the set is not in existence. For instance, Shen-Zi-Chen is a Water set, Zi-Chen makes a tomb semi set, Zi-Shen makes a Shengdi semi set. Without a leader, it becomes a bridge set.

A trio-set represents an organization or a team in life. As in a Taiji Diagram, three points can make a surface.

Metal Trio-set, Wood Trio-set, Water Trio-set, Fire Trio-set and Earth Trio-set are of different structure and features, because of the different characters of the leaders (Zi, Wu, Mao, You) and that of their executives (Yin, Shen, Si, Hai).

二、三人同心可以建国

The number of three in Wuxing Studies often denotes many, because Tao (the way) begets one; one begets two; two begets three; three begets the myriad creatures.

Once a student of mine asked, the ancient book said, there are three ways to be unfilial, the worst is to not produce offspring. What are the other two? In fact, “three” here means “many”, not the literal number of three.

Trio-sets are shown in a Taiji Diagram as regular triangles.

As we know, an organization is composed of five key elements: objectives, leader, executives, followers and discipline. Wise leader, capable executives, royal followers, and objectives comply with trend of time, and strict discipline are essential to success of an organization.

Within a trio-set, Zi, Wu, Mao, You are the leaders, Yin, Shen, Si, Hai are the executives, and Chen, Xu, Chou, Wei are the followers.

Trio-set by ontology is objectives, faith or aspiration.

Wuxing studies function within the universal law of discipline.

Zi, Wu, Mao, You are leaders because they are single minded and unyielding. These are the fundamental quality of leaders.

Purpose of executives, i.e. Yin, Shen, Si, Hai is to assist leaders in pursuit of their aspirations.

Followers, Chen, Xu, Chou, Wei, feature great numbers as they are stores.

In terms of relations between the leaders, Metal and Water leaders can work with each other, while Wood and Fire may partner with each other.

1. 将星论

I have studied historical documentations and books on art of wars, and outlined the key points as follows:

The leaders, Zi, Wu, Mao, You are leaders only when they are in a set. Otherwise, they are nothing more than a Metal, Wood, Water, Fire or Earth. In another word, they are leaders only when they are leading an organization. And they are recognized as leaders only when they demonstrate their quality of faithfulness and fairness. Therefore, leaders must act justifiably and perseveringly. The followings are the principles that leaders should adhere to:

1. The most important for a leader, is to remain calm. Calmness begets concentration, and concentration begets perseverance, hence the stability of an organization.
2. Knowing people, he becomes a ruler; knowing things, he becomes subordinate.
3. Stay calm and refrain from joining arguments. Winning a debate is less good than dissolving a dispute without struggling for right and wrong.
4. A leader should develop his eyes and ears in the organization, so that he can step into subordinate’s shoes, hear and see in their perspectives.
5. Reward should be given out as promised, punishment should be exercised equal. In punishing subordinates with honorable merits, simply removing them from the position is not a wise approach. Better to let them do what they want and then catch them in the wrong.
6. When things are underway, keep them dark; when things are done, let everybody know.
7. Leaders should acquire dominant position instead of being controlled. To dominant, one should know people.
8. Leaders should take advantage of trend of time and others’ power, whereas executives should exploit their own intelligence and exert endeavor in making things happen.
9. Do something only when you are capable of such. Otherwise, leave it to someone else who is capable of.
10. Leaders act to fairness and justice, not to code of ethics.
11. 地支三会

There are four trio-folk sets, Hai-Zi-Chou makes a water set, Yin-Mao-Chen a wood set, Si-Wu-Wei a fire set and Shen-You-Xu a metal set.

Hai-Zi, Yin-Mao, Si-Wu and Shen-You make semi trio-folk sets.

Trio-folk sets are different from Trio-set in the fact that the idea of strata within the organization is not as strong and structure not so strict, although they are still under the leaders.

Readers should take note that Hai-Zi-Chou contains Zi-Chou coupling, Si-Wu-Wei Wu-Wei coupling and, Yin-Mao-Chen has a Mao-Chen co-pro-con hidden in it, and Shen-You-Xu has a You-Xu co-pro-con hidden in it.