



# International Feng Shui Federation

## 國際風水專業學會

### Formation of Feng Shui (Chinese Geomancy)

#### Fundamental Techniques of Feng Shui

It is arbitrary that a building in Hong Kong with a hollow middle hole maximizes on fengshui benefits.



#### Schools of Feng Shui

A school in Feng Shui terminology is a technique. The term should not be confused with the physical school. There are many 'masters' of the different Feng shui schools. However, some maintain that authentic masters impart their genuine knowledge of Feng shui only to selected students.

#### Early Fundamentals of Feng Shui

The history of feng shui covers at least 3,500 years before the invention of the magnetic compass, defining authentic feng shui as having a “**Form School (形勢/巒頭派)**” and a “**Compass School (理氣派)**” misses the point.





Feng Shui developed thousands of years ago in little villages of the Orient. It was called **“Folk Feng Shui.”** Their livelihoods were dependent on it. They studied the formations of the land and ways of the wind & water to determine the best setting for their survival. Good Feng

Shui would produce bountiful harvest, healthy livestock and abundant life. Harsh winds would destroy their crops leaving no food for their family and their animals. Violent storms tear down their homes and villages.

The elements, water, rain, wind, fog, sun were believed to be the energy of heaven and earth. These shaman-kings had knowledge of landforms and weather, that could drive back the elements that threaten a village. This divinization of land forms was the beginning and foundation of Feng Shui.

**“Landform Technique (巒頭)”** is the fundamental basis of feng shui. Compass Feng Shui originated after Landform techniques.



**“Compass Feng Shui (理氣)”** uses the compass and magnetic north for all of its readings.

In his fieldwork in China, Ole Bruun noted that traditional methods of feng shui (increasingly referred to worldwide as "classical feng shui") all use a compass.

Traditional or classical Feng shui is what is practiced and taught in Asia. Classical Feng shui has some features similar to those found in the archaeological record, and in Chinese history and literature, but the application of classical Feng Shui is not identical to that of ancient Feng Shui techniques.



### **Combining Techniques**

Classical feng shui is typically associated with the following techniques. This is not a complete list; it is merely a list of the most common techniques.

1. Bagua (八卦)(relationship of the five phases or wuxing (五行) );
2. Five phases (五行) (wuxing relationships);
3. Xuan Kong (玄空) (time and space methods);
4. Xuan Kong Fei Xing (玄空飛星) (Flying Stars methods of time and directions);
5. Xuan Kong Da Gua (玄空大卦) ("Secret Decree" or 64 gua (六十四卦) relationships);
6. Xuan Kong Shui Fa (玄空水法) (time and space water methods);
7. Zi Bai (紫白)(Purple-White Flying Stars methods);
8. Ba Zhai (八宅)(Eight Mansions);
9. San Yuan Dragon Gate Eight Formation;
10. Major & Minor Wandering Stars;
11. San He Luan Dou (24 Mountains, Mountain-Water relationships);
12. San He Shui Fa (water methods);
13. Qimen Dunjia (Eight Doors and Nine Stars methods);
14. Zi wei dou shu (紫微斗数)(Purple King, 24-star astrology)



There are two Schools of Thoughts of Feng Shui, namely,

1. “Form School (形勢派) – Hardware”; and
2. “Compass School (理氣派) - Software”.

### “Form School (形勢派) - Hardware”

refers to forms and shapes in the environment. Actually any visible objects in an environment – ranging from mountain and water in a landscape, to the shape and colour of an apartment, a piece of furniture, the shape of a door, a table all fall into the “Form School” category.



All such forms and shapes will have an influence on our well being.



However, these visible objects only constitute part of Feng Shui influences and it is inadequate to evaluate the Feng Shui of a house or a site based ONLY on “Form School”. For instance, a site totally satisfying the conditions of “wind” and “water” as stipulated by Master KWOK’s Burial



Book Theory, it should have potential to be a good Feng Shui place. However, this Feng Shui condition cannot guarantee that good fortune will come immediately if one builds a house in such auspicious land. It is also naive to think that a house built on such auspicious land will enjoy eternal prosperity.

Our life experience shows there are ups and downs in fortune. No house can have good fortune forever. This is because our well being is not only affected by physical shapes in our environment, we are also very much under the influence of certain abstract energies which we cannot see, but they exist everywhere in the environment and certainly have strong influence on our well being.

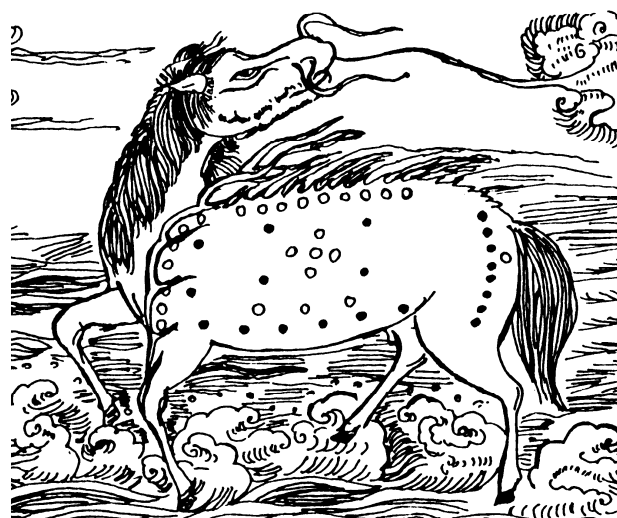
龍馬負圖（河圖）

### “Compass School (理氣派) -

**Software**” is the concept that designing a house facing the right energy at the right time in order to achieve prosperity.

Such energies are NOT static, their directions are ever changing over time.

Hence, a house facing a good direction today may no longer get good energy after 20 years, then the house will suffer a decline in fortune for a certain period of time. The “Compass School (理氣



派)” of Feng Shui explains how the invisible natural forces are affecting the fortune of houses in a cyclical manner. As the natural forces associate with time and space, it is necessary to make very accurate directional measurements to determine their influences. The “**Feng Shui Compass**” for measuring directions and ascertaining the influence of natural energies is also named “**Lo Pan (羅盤)**”

Hence, the complete form of Feng Shui Thought should comprise two parts, namely,



1. Landform Feng Shui (巒頭風水) - **Hardware**; and
2. Geomantic Chart / Flying Star (理氣：飛星風水) - **Software**.

## 1. Landforms(巒頭)

Feng-shui is the first and foremost tradition tied to the land. The relationship of the feng-shui practitioner with land is the expression of a bond, of understanding the flow of energy in the earth and co-operating with it. By listening to the earth, we

become attuned to the energy of the universe, for this energy is manifested in the



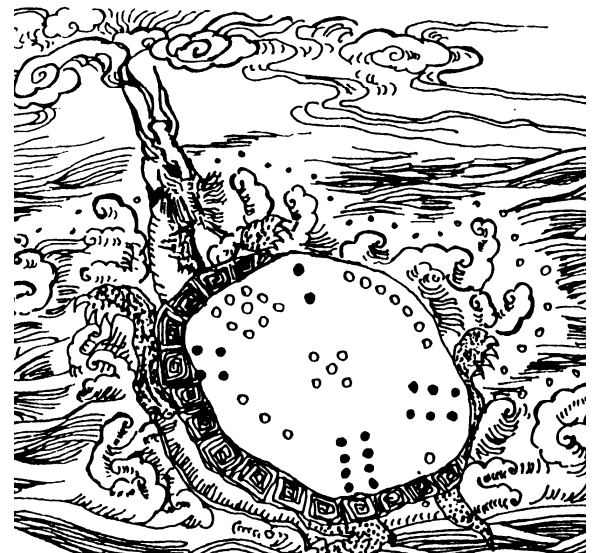
air as wind, on the earth as water and land, and in the sky as stars. In the world of the feng-shui practitioner, the earth is an entity animated by energy. Energy flows in it, through it, and around it. Energy in flat open spaces is different from energy in mountainous areas. Energy in a valley is different from energy on a plateau. Each type of landform has a particular kind energy associated with it, and becoming aware of the primeval energy of land and the power of place requires opening yourself to the natural world.

Landscapes can speak to you if you listen. They can reveal their moods if you feel them. They can show you their true nature if you learn to see and experience them directly.

Land can be “Yin” or “Yang”, soft or hard, still or dynamic. “Yin” is the quality of containment and gathering. “Yang” is the quality of expansion and dispersion. In feng-shui, all lands can be described as mountain or water. Mountains are still and “Yin”. Waters are dynamic and “Yang”. Terrestrial harmony is the balance of “Yin” and “Yang”, of mountain and water. That is why the best feng-shui locations are found in



烏龜背書 (洛書)





places where there are both mountain and water. In a place where there are only mountains and no water, energy flow will normally be diminished. If there is only water and no mountains, it will be difficult to contain energy. For a place to have power, energy must not be stagnant, yet it must not dissipate.



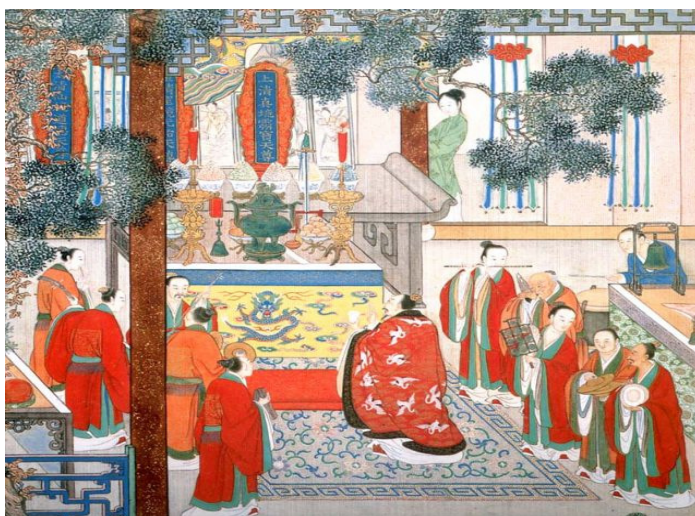
Mountains are still by nature. When the ridges of mountains appear to be moving, dancing and swirling, dragons are born (i.e. power of land forms).

The nature of waters is dynamic. When waters become still and appear endless and calm, power is accumulated.

Mountains that move indicate the presence of “Yang” in “Yin” while calm waters show the presence of “Yin” in “Yang”. The spark of “Yang” in “Yin” and the spark of “Yin” in “Yang” attract the opposite energies to each, and so power is gathered.

In accordance with the interpretation of Master KWOK Po’s Burial Book (郭璞 – 葬經) where it describes:

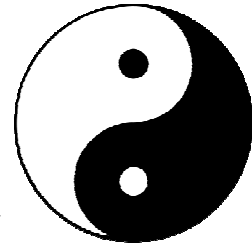
“The energy of the dragon will be dispersed by wind, and will stop at the boundary of water (氣乘風則散，界水則止)” ,



there are auspicious energy or natural forces carried by the Dragon, meaning the mountain ranges. To determine whether a site has such good energy or not, one can observe two major criteria in the environment. Firstly, the site must be well sheltered against strong wind, as too strong wind will blow the energy away.

Hence the location should have shelters from all four sides, so that the energy can be preserved. Hence a good Feng Shui site is like an “Arm-chair”, there should be mountain behind to support the back, mountain on the left and right – called “Green Dragon Arm (青龍手) and White Tiger Arm (白虎手)” like body guards to the throne. Then there should also be mountain in front – like a “Table (前案)” in front of the throne.

To ensure the site has the benefit of strong energy, it is also necessary to ensure that the “Dragon” stops and stays there. If the Dragon is moving ahead, it will carry the energy away. Therefore, besides the requirement of good shelter to prevent the energy being blown away by wind, it is necessary to see “water boundary”, because water, or open space is a signal showing that the Dragon has stopped and the energy will stay (藏風聚氣). As such Feng Shui is considered the main criteria in deciding whether the landscape is auspicious for burying Chinese ancestors or building a house or even a city.



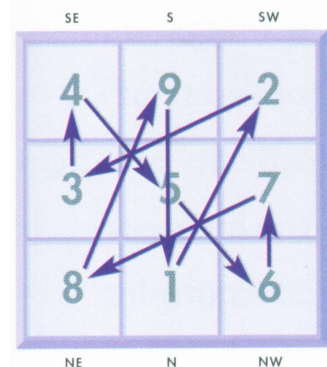
## 2. Geomantic Chart / Flying Star (理氣：飛星風水)

Following the establishment of the Theory of Landform Feng Shui”, the knowledge of Feng Shui later gradually developed to include more abstract ideas such as cosmology, influences from the stars, directions, time changes, and the nature of various invisible natural forces, which also have strong influences on human well being and prosperity.



With the tool of geomantic compass measuring the orientation of building or site, the geomantic chart describes and reveals the coherence of the universe. It shows us how energy moves in land and in the environment around it. It is a tool that makes the invisible visible.

The structure of the geomantic charts is derived from the “Nine Palaces”. Its specific layout consists of 3 numbers in each of the 9 positions. What numbers go into which position is determined by three factors, namely, (1) the year of moving-in; (2) front orientation; and (3) back orientation of building. These 3 pieces of information generate the 3 components of the geomantic chart, namely,



(1) “Earth Base”; (2) “Facing Star”; (3) “Mountain Star”.

Each of the three components is a dimension of influence, and all three dimensions interact to determine the nature of energy that flows in that space.

In the geomantic chart, the “Earth Base” is denoted by the large number in each of the Nine Palaces. The “Earth Base” denotes the energy that is gathered at a place when the site is acquired by an owner. It is the resident energy of the place.

North 1 Facing Door		
NW	N	NE
4 3 9	8 8 4	6 1 2
5 2 1	3 4 8	1 6 6
W		E
9 7 5	7 9 3	2 5 7
SW	S	SE

The front orientation of the site or building determines the “Facing Star.” The Facing Star denotes the energy that enters into the site or building. Incoming energy, like inhalation, is expansive energy. When this energy enters each of the nine positions, it has the property of interacting with the Earth Base or resident energy and multiplying the effects of the interaction.

The back orientation determines the Mountain Star. The Mountain Star denotes the energy that forms the ambient or background influence. Less intense than the energy of the Facing Star, energy from the Mountain Star has “retaining power”. This power holds the energy from the Facing Star.

The Mountain Star and Facing Star are also called “the Moving Stars” because they change with the orientation of the building or burial site.

In Summary, Feng Shui links up and interacts with the followings:-

1. movement of energy flux “Qi”;
2. characteristics of “Yin” (陰) and “Yang” (陽);
3. five elements (i.e. metal, wood, water, fire, and earth); and
4. Chinese astrology.





