



International Feng Shui Federation

國際風水專業學會

Theory and Application of “Xuan School 玄學” of Metaphysics

The study of feng shui begins with understanding the presence of the Tao in nature and in humanity. Through this understanding, humanity can follow the way of the Tao and be in harmony with the universe.



People often believe that divination is simply predicting the future, or events that are bound to happen. Because of this misunderstanding, many people resign themselves to fate or destiny and do not see themselves as participants in the creation and dissolution of things.

In Taoist thinking, divination is the art of reading the patterns of the universe, so that the flux and permanence of the Tao can be admired and the inter-dependency between all things can be intuited.

Feng Shui, the pattern of wind and water, is the Taoist art and science of living in harmony with the environment. The true learning of feng-shui begins when we acknowledge our place in the universe, not necessarily a dominant place, but one that has its role in the scheme of things. This recognition and acceptance allow us to perceive and work with the energies present in the environment. We have often been taught that we live in a hostile world, or that the world is there for us to conquer or dominate. In the practice of feng-shui, we need to adopt a different world-view, one that recognize us as co-workers with nature rather than its master. We also need to



understand that knowledge is the power to co-operate rather than to manipulate.

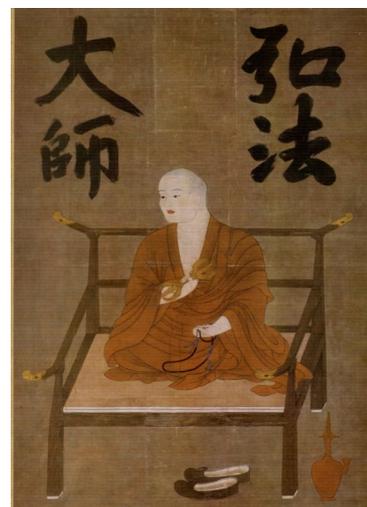
Our relationship with the Tao forms the foundation of the practice of feng-shui. To strengthen this relationship, we need to understand that primordial energy of the Tao is the essence of life in all creation. The human form is simply a shell, an impermanent structure. When the human shell is getting old and becoming fragile, it disintegrates, and the energy encased in the human shell is released back into the universe.



What makes us human, animal, plant, or stone is the difference in the shell, the part of us that is impermanent. The permanent part of us, which is the primordial energy of the Tao shared by all creation, is never born nor extinguished. This primordial energy gives life to a form and is released back into the cosmos when the form dissolves, only to give life again to another form. We do not see this endless cycle of coming and going because we focus on the difference between things. If we are less attached to our impermanent shell, we will understand that it is the primordial energy in us that links us with everything in the universe. The closer we are to the Tao, the more we can see the flow of energy in all things, and the more we are prepared to enter into a co-operative union with them.

Feng Shui practitioners should know that all things come from the Tao and return to the Tao, and that change, or transformation, is that which sets in motion the coming and going of things.

For centuries, the Chinese people have relied on feng shui to design cities, build homes, and bury their dead. Today, in Mainland China, Hong Kong SAR, Macau SAR, Taiwan, Singapore, and many cities where there is a large Chinese population, feng shui is a part of everyday living. The business community consults feng shui masters in choosing offices and business locations. Home-owners rely on feng shui to find or build a house that will give the family health and prosperity. Those who have the



luxury of choosing their burial site will ask the feng shui practitioner to select a location that will benefit their descendants.

Recently, as more Westerners become familiar with the arts and sciences of China, feng shui is no longer a practice valued by the Chinese alone. In North America, architects, real-estate agents, and even home-owners are beginning to be interested in feng shui.



However, despite its growing popularity, few people are aware that the art of feng shui is Taoism in origin and that it is intimately tied to the practice of Taoism. The theory (道) and practice (術) of Feng Shui are derived from “I-Ching (易經)” (i.e. known in the West as “The Book of Changes”).

東周老子<道德經>所述：

“道可道，非常道。名可名，非常名。
無名，天地之始；有名，萬物之母。
故常無欲，以觀其妙；常有欲，以觀其徼。
此兩者同出而異名，同謂之玄。
玄之又玄，眾妙之門。”



In the “Book of Tao Te Ching (道德經)” of Mr. Lao Tzu (老子) where it describes:

“The Tao (道) that one hears of and about is NOT the Primordial Tao, for the Tao (道) before the beginning of Time has infinite potentials and is beyond description and definition.

Time was born out of the Primordial Tao.
Then, from the description and definition of Tao all things sprang forth.

To see the mysterious dimensions of Tao (道), one has to free himself from all sorts of conditioning.
To see the connections between Tao (道) and all things, one has to resort to conditions.



These two, though different, are just opposite ends on the same wave.
Traveling from the crest to the trough and back again, one shall find the key to all mysteries.”

“大道廢，有仁義；
智慧出，有大偽；
六親不和，有孝慈；
國家昏亂，有忠巨。”



“When the great Tao (道) is forgotten, moral and justice are sought-after.
When wisdom is lost, cleverness becomes fashionable.
When there is no peace in the family, filial piety and parentalness are preached.
When the country is in darkness and chaos, loyal subjects are dignified.”

Unfortunately, there are lots of other schools of thoughts about feng shui which are going in the superstitious manners and they ultimately bring disaster and harmful effect to the feng shui users.

For the purpose of practicing true and effective feng shui, people should realize that the “Xuan School of Feng Shui (玄學風水)” should take preference.



In the process of practicing feng shui, those feng shui practitioners should be kind and mercy enough in heart. Otherwise, practicing feng shui in evil ways will bring disaster to the world.

There is a causation and effect for our every action. If we create more good deeds with good causation, we can change our “Karma (因果報應)” and thereby improve our destiny.

Thus, feng-shui practitioners, apart from earning profitable feng-shui fees, should be underpinned with a strong Buddhist belief of the “Karma (因果報應)” and execute their feng-shui duties in good faith.

