



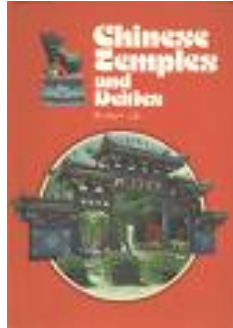
# **The Inner Workings of Classical Feng Shui**

**What is classical Feng Shui and how it works in practice**

Final Lecture, Polish Summer Camp  
Lazy, July 24-30, 2011

Painting by Bada Shanren 八大山人

Feng Shui is not easy to define....



“To me Feng Shui is a hundred and one things, it is very complex...., so to define Feng Shui in one sentence is not possible.”

Evelyn Lip, Feng Shui author from Singapore



“Feng Shui is a Chinese cultural phenomenon, it cannot be defined and put into a pigeon hole using terms as we know them in the west”.

Yu Kong-Jian 俞孔堅 Dean of Department of Landscape Architecture at Beijing University

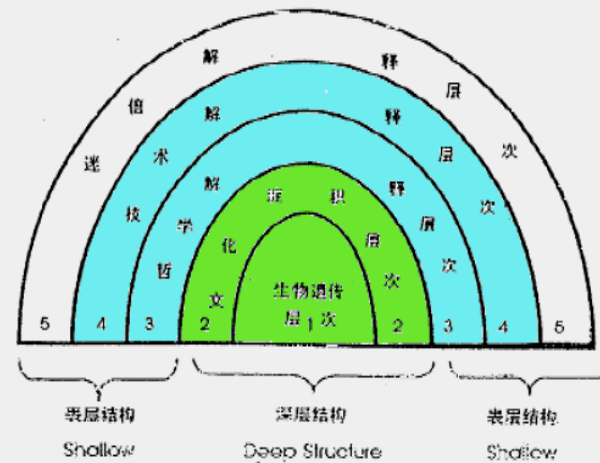
### **Various Names for Feng Shui**

Feng Shui was known by many different names reflecting the concerns people had in different times. The term Feng Shui was not used until the Jin Dynasty by Guo Pu.

Name	Definition	Era	Dynasty
BU ZHAI 卜宅	Divination for dwellings, by turtle shells and yarrow sticks.	16 – 11 Century BC	Shang Dynasty
XIANG DI 相地	Observation and contemplation of the land.	11 Century BC – 221 BC	Zhou Dynasty
XIANG ZHAI 相宅	Observation and contemplation of dwellings.	11 Century BC – 221 BC	Zhou Dynasty
QING NIAO SHU 青鳥術	The art of the Azure Raven (Sun)	11 Century BC – 221 BC	Zhou Dynasty
KAN YU 堪輿	Heaven and Earth “Tian Ren He Yi”	221 – 207 BC	Qin Dynasty
FENG SHUI 風水	An energetic definition (Yin/Yang)	c. 300 AD	Jin Dynasty

# The Deep and Shallow Structure of Feng Shui

The Shallow and Deep Structure of Feng Shui Consciousness

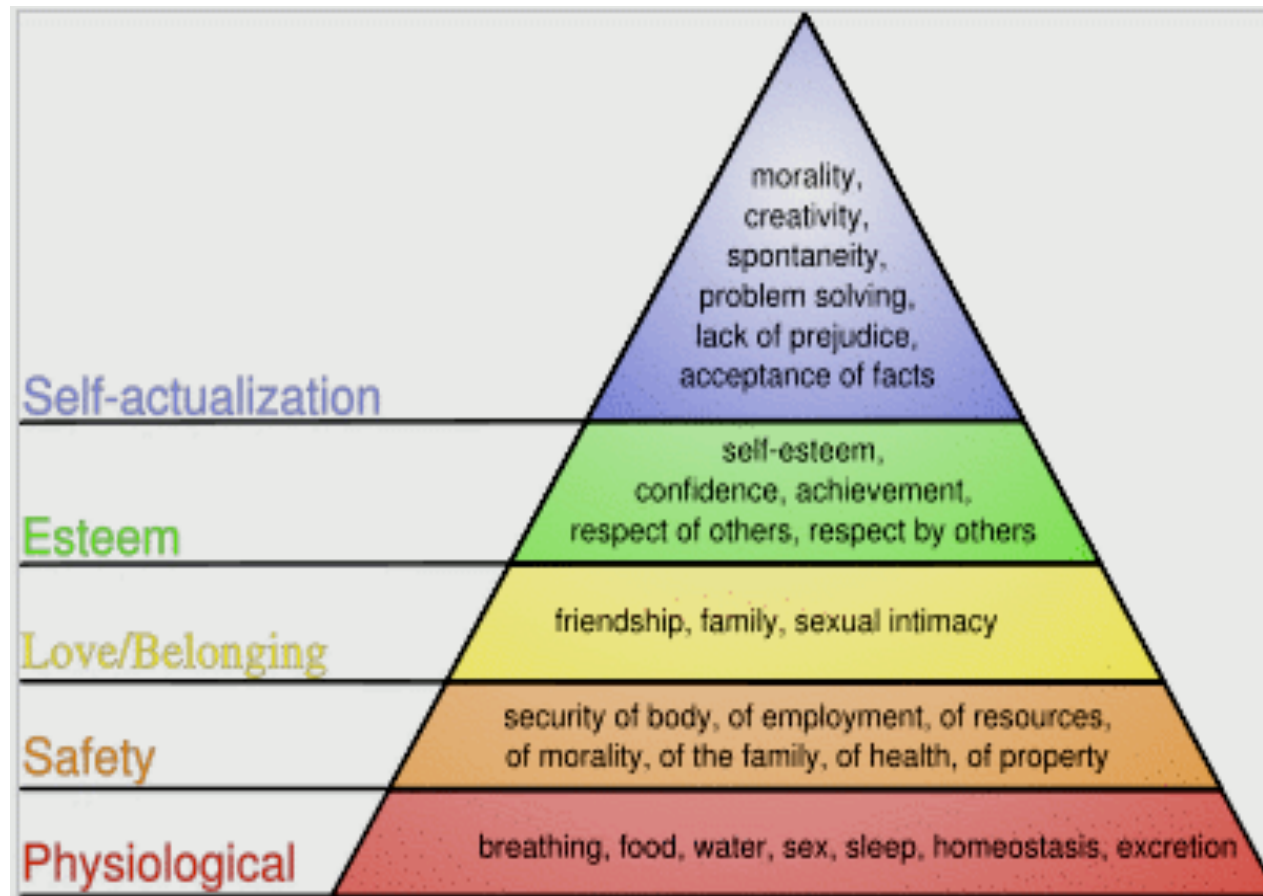


1. An arrangement of ideas based on biological inheritance (basic human needs).
2. An arrangement of ideas based on cultural precipitation.
3. An arrangement of ideas based on philosophical understanding.
4. An arrangement of ideas based on technical understanding.
5. An arrangement of ideas based on superstitious understanding.

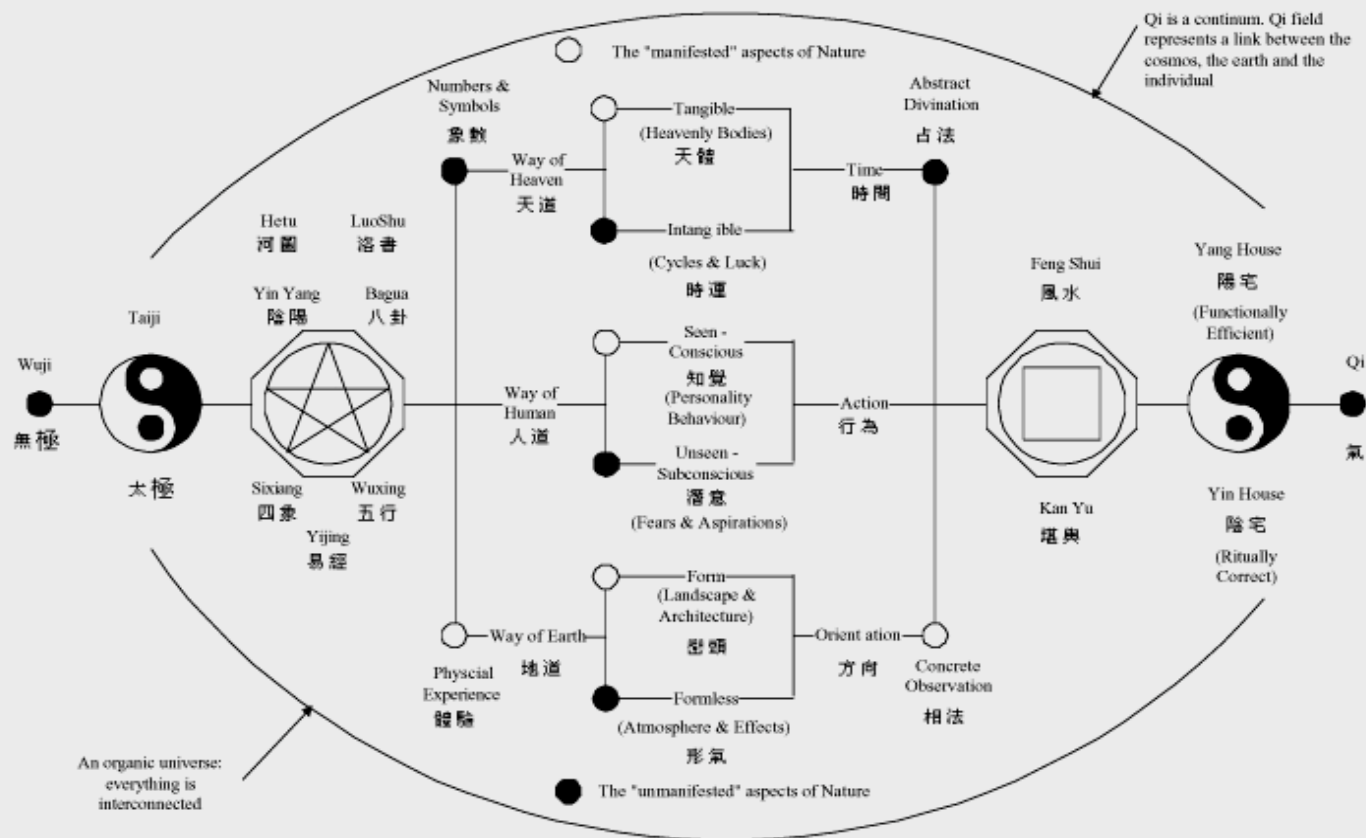
- |                  |         |
|------------------|---------|
| 1. Biological    |         |
| 2. Cultural      | deep    |
| 3. Philosophical |         |
| 4. Technical     | shallow |
| 5. Superstitious |         |

Taken from "Xiang Jingguan Tanyuan" ["Exploring the Origin of an Ideal Landscape – The Cultural Meaning of Feng Shui"] by Yu Kong-Jian, 1998.

# Maslow's Hierarchy of Needs



# The Feng Shui Paradigm



風水 The Feng Shui Paradigm 天地

Everything that exists has Qi: Everything that has Qi has Yin and Yang, nature + man are one



**Feng shui is a Dao Shu 道術 — A techniques of working with the Dao  
Dao in the sense of The Way of Being.**

# Wushu 五術 – The Five Arts (of Self Cultivation)

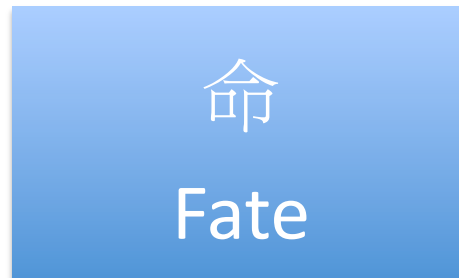
五術都是以「人」為中心點, 所謂人法地、地法天、天法道、道法自然.

Meditation, food energetic, Qigong and philosophy for a fulfilling life (Shan = a reference point for the journey of self cultivation)



Use TCM, Acupuncture, Herbs and Spiritual Healing 靈治 to maintain health and well-being

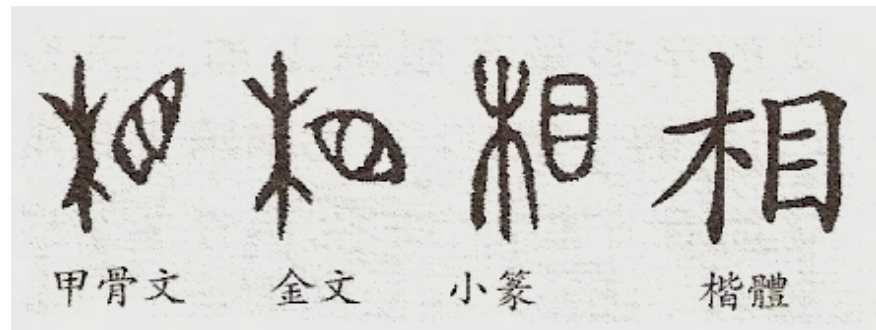
Destiny studies with methods like Bazi Suangming, Ziwei Doushu and Qimen Duanjia to understand the human potentials.



Use methods like casting the Yijing, Meihua Yishu and Tieban Shenshu, which involved numbers and synchronicity of space and time, to look to the future



Use observation with the five senses and contemplation of the heart/mind to take advantage of the auspicious and avoid the harmful, including face reading, body reading, and Feng Shui.



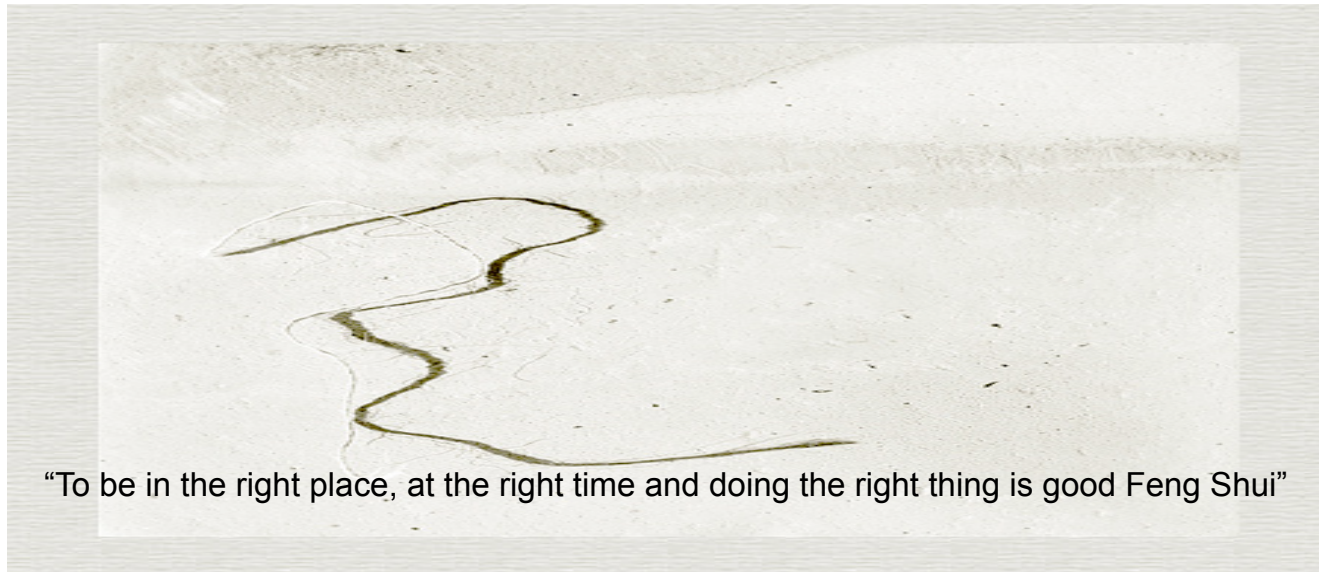
The Chinese character “Xiang” 相 (to observe) is made up a “wood” radical to the left and an “eye” radical to the right. The ancients used observation as a starting point to contemplate a tree (that is the environment) in order to make sense of it. More importantly, how to relate to the environment in a meaningful way, that is finding meanings in Nature rather than trying to control her. Hence the character “to contemplate and to think” has the radical “heart/mind” (feel + analyze) below the character “to observe”.

想

**Think = Contemplate**

# What is Feng Shui

In the final analysis, Feng Shui is about using observation and contemplation to enhance our relationship to our environment, ie. the coming together of space, time and human actions. To the Chinese, our environment is like water to a fish, we cannot get away from it, so the most wise thing to do is to live in harmony and balance with Nature, utilizing the art and science of Feng Shui to achieve the optimal result.



“To be in the right place, at the right time and doing the right thing is good Feng Shui”

# What is not Feng Shui



It is not about getting the dead to do your bidding.



It is not about fortune telling and future predictions.



It is not about making you handsome and rich or whatever.



It is not about tapping into some mysterious Force.

# The Functioning Mechanism of Feng Shui

**Qing 情 (Feelings and Affections) and Shi 時 (Being Timely)**

<辨山情水意>

Identifying feelings and affection from mountains and rivers (landscape)

Written by Master Tan Yang-Wu 谈养吾

When speaking about Xingshi (Form School 形勢派)

There is no other word than “affection” (qing 情)

When speaking about Liqi (Compass School 理氣派),

There is no other word than “being timely” (shi 時).

Being affectionate and timely is considered to be fortunate,.

Missing affection and missing time is considered to be unfortunate.

(Whether speaking) with Form or with Compass Experts,

One should know they do not go beyond the scope of these two words

“Qing” 情 and “Shi” 時.



## 形象感应

“Xing Xiang Gan Ying”

Mutual Resonance

Man > NATURE

NATURE > MAN



“The form and image of an object will stimulate the feeling and response from the observer”.

“Yang Zhai Xing Ju Duan Yan Pian”

阳宅形局断验篇

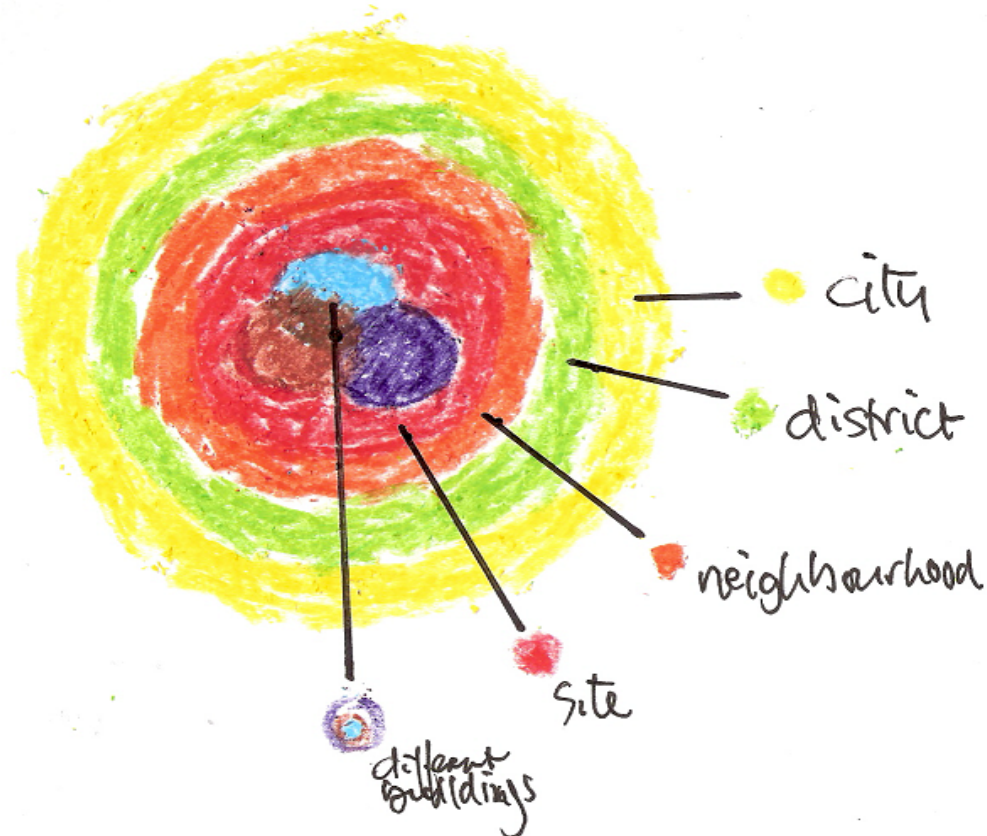
“A Piece of Writing on the Examination and the Judgment of the Form and the Arrangement of Yang Dwellings”

by Zheng Jun-Wei 郑钧蔚

- 龙虎缺一边，夫妇不齐美。
- (If) the Dragon or the Tiger is missing on one side; (then) husband and wife will not live in harmony.
- 庭院三角，血光不停。
- (If) the courtyard is triangular (then there will be) endless accidents.
- 房子四垂，财不聚。
- (If) the house is “hang-down on four sides” (then) the wealth will not be gathered.
- 格局不正，人不顺。
- (If) the structure (and the layout of a house) is not regular (then) the occupants will feel unwell (not smooth going).

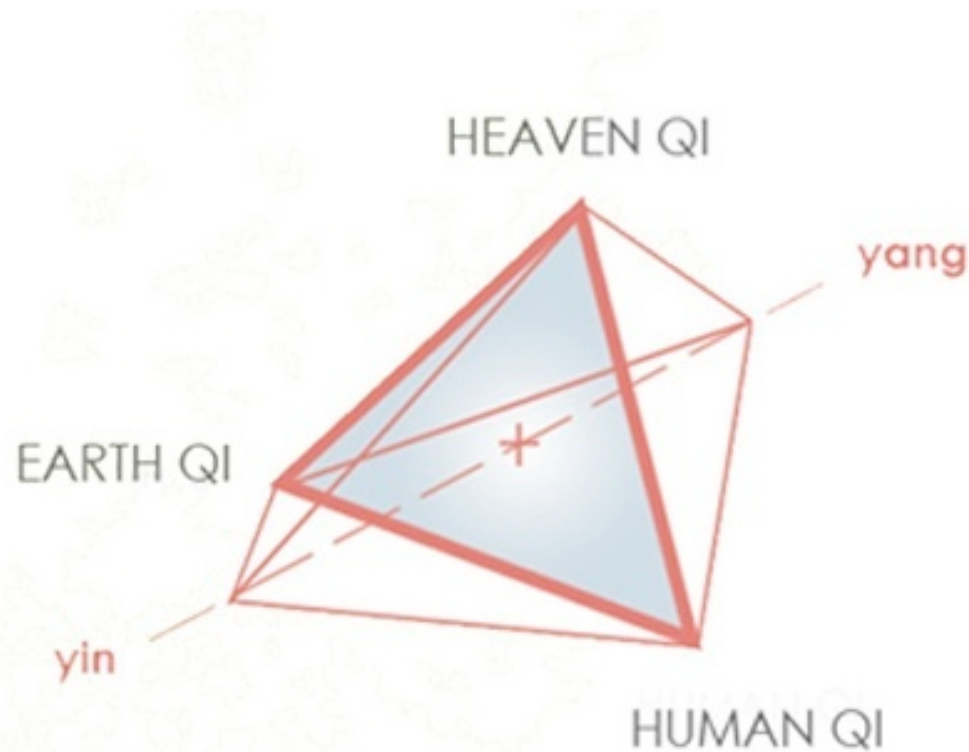
## “Gan Ying” 感應

“Gan Ying” or “mutual resonance” of the occupants and the site, is the mechanism that links the San Cai Qi of Tain, Di and Ren together, so in a given site, it is necessary to look at how the individual building within a site relating to each other in the 3 San Cai levels and how the site is relating to the neighbourhood, the neighbourhood to the district and the district to the city, both in the Form and Configuration Qi and the Formless Time Qi level.



# 叁(參)才法

San Cai Fa – A systematic way to connect the occupants to their environment so there is Gan Ying or Mutual Resonance between Man and Nature



# The different Meanings of Qi

## 氣 + 道

- 1) “Qi” seen as a “concrete thing” – a definite object in contrast to the Dao, which has neither spatial restriction nor physical form. That which is manifested. For example, the weather (Tian Qi) or our breath (Qi) is a forms of manifested qi.

## 氣 + 理

- 2) “Qi” seen as a “material force” that has both matter and energy, as opposed to the concept of “Li” or Principle. For example, in TCM, Qi denotes the psycho-physiological power associated with blood and breath – Vital Qi that keeps us alive.

## 氣 + 形

- 3) “Qi” seen as a “subtle, incipient, actuating force” which is not yet visible – that which is hidden. For example, the term “Xing Qi” in Feng Shui where ‘Xing’ refers to the physical form of an object and “Qi” is its formless quality hidden behind the form.

## 氣 + 場

- 4) “Qi” seen as a “concept of synergy” – a “field” of different things that are not related but finally connected together. So when we say this house has “Sheng Qi” it means a certain set of conditions is being satisfied to make the place come alive.

聚气。聚情。聚福。

# Assemble the Qi

## Assemble the Affections

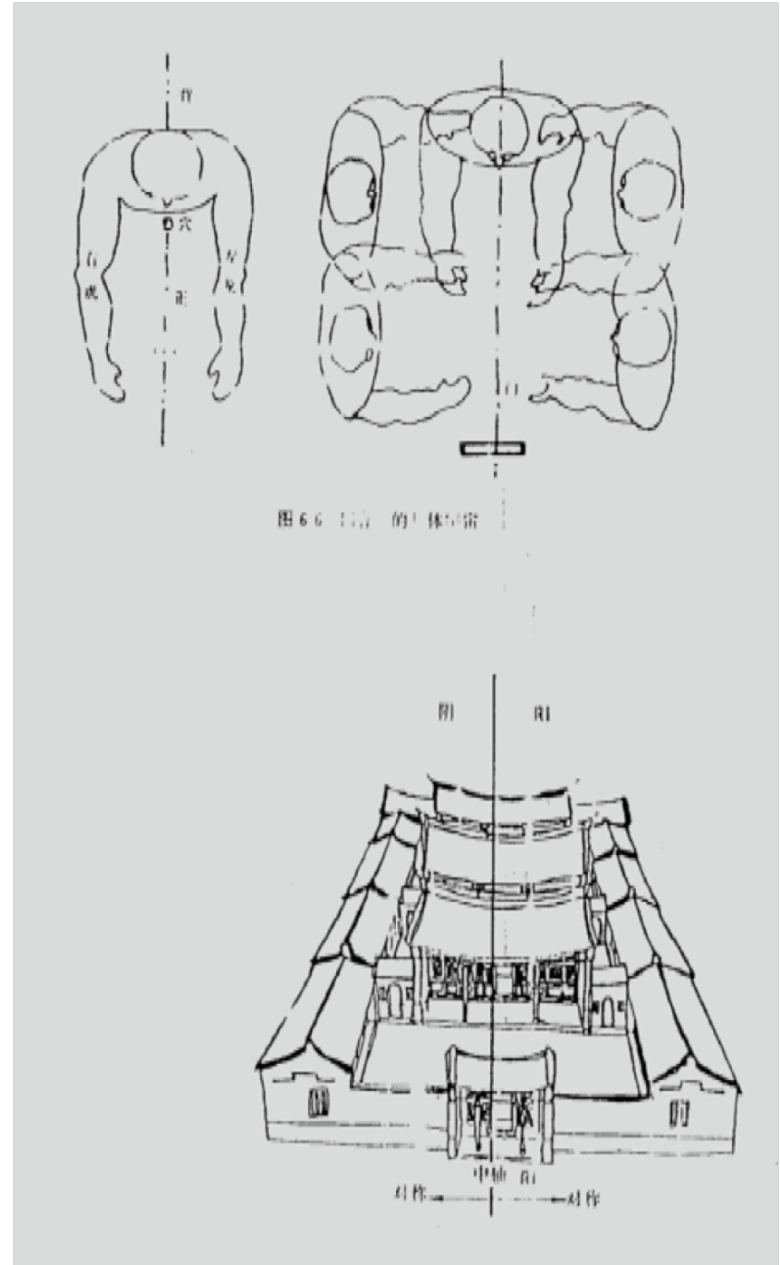
# Assemble the Prosperity

情 = 誠

Love and affection require Sincerity  
and honesty to be effective

自然 + 本性 + 無為 = 感應 + 情

Being Ziran (self-thus) and true to the Benxing (original character) of a site and its users with Wuwei (appropriate actions) will stimulate the mutual resonance the affections between the two.





## How Feng Shui Works in Practice

The starting point for Feng Shui is to understand the Benxing 本性 or the Original Nature of what is inherent around us, so we can act in the most Ziran 自然 or Natural Self-Thus way with Wuwei 無為 (appropriate actions and not over-doing it). The resultant Ganying 感應 or the Mutual Resonance between the occupants and their environment will energize and nourish them in a positive way, i.e. to "Cheng Shengqi" 乘生氣 or to take advantage of the life nourishing Qi of the environment ("hasten the auspicious and avoid the harmful" 趨吉避凶 as it is said in the classics).

Qing 情 (Feelings + Affections) + Shi 時 (being Timely) = Feng Shui.

**A built environment that is physically, emotionally and spiritually responsive.**



# Applying principles to practice

Renovating our 230 years old farm house in Herzfelde Germany using Feng Shui with natural materials.



Herzfelde, Templin, Germany

Image © 2011 GeoContent  
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Imagery Date: 1/1/2000

2001


53°11'23.48" N 13°36'32.52" E elev 63 m

Eye alt 1.96 km




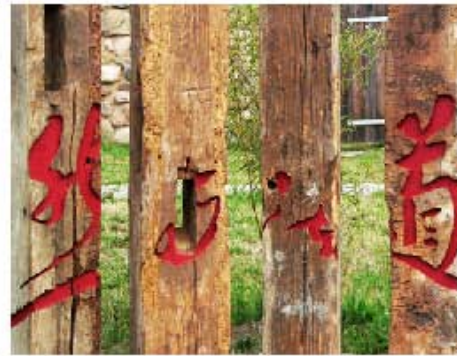
Image © 2011 GeoContent  
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Imagery Date: 12/31/1999  2001

53°11'26.83" N 13°36'21.92" E elev 71 m

Eye alt 356 m 



Wohn- und Ferienhaus in Templin  
Home and Holidayflats in Templin

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[www.arqitektur.com](http://www.arqitektur.com)



## Umbau eines Fachwerk-Reihenhauses

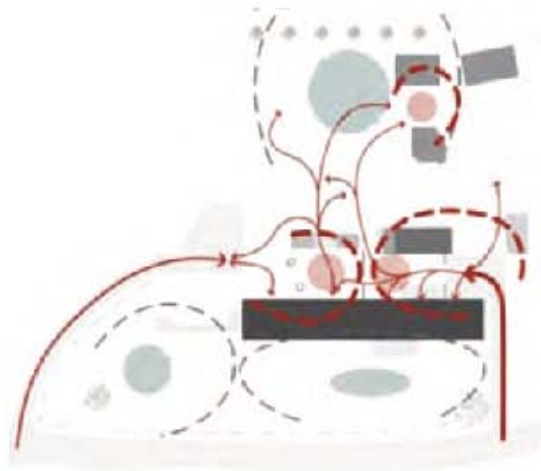
**Wohnfläche:** 445 qm, 4 Wohnungen

**Bauart:** Lehmfachwerk- Bauweise

**Fassade:** Lehmfachwerk und Lehmputz

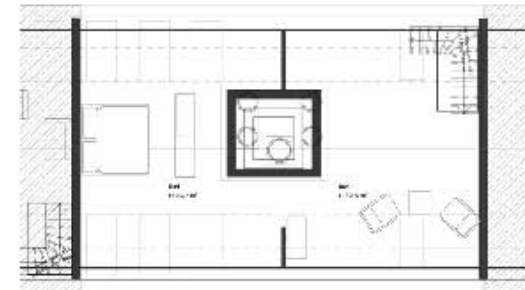
**Technik:** Brennwerttherme, Sockelleisten-Heizung

**Ausstattung:** Dielen, Parkett, Lehmputz, , Holz-Isfenster

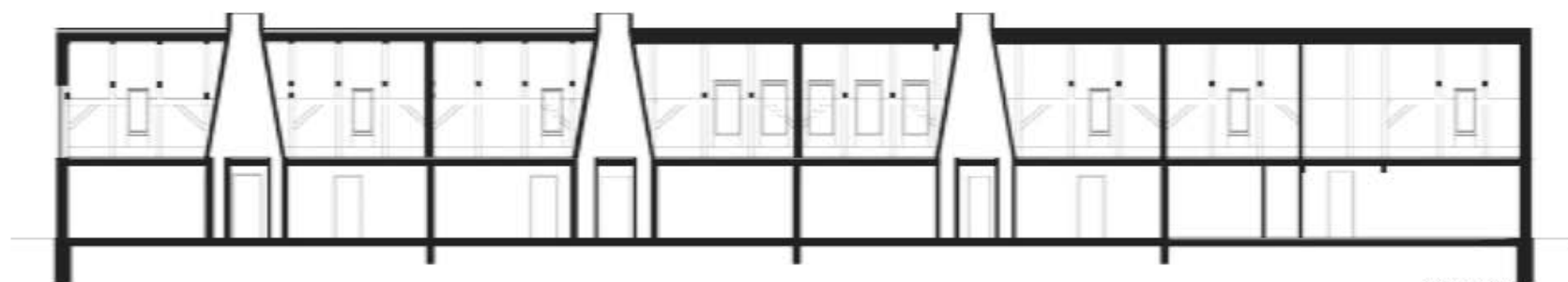


LAGEPLAN

DACHGESCHOSS



ERDGESCHOSS



SCHNITT

Wohn- und Ferienhaus in Templin  
Home and Holidayflats in Templin

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[info@arqitektur.com](mailto:info@arqitektur.com)  
[www.arqitektur.com](http://www.arqitektur.com)

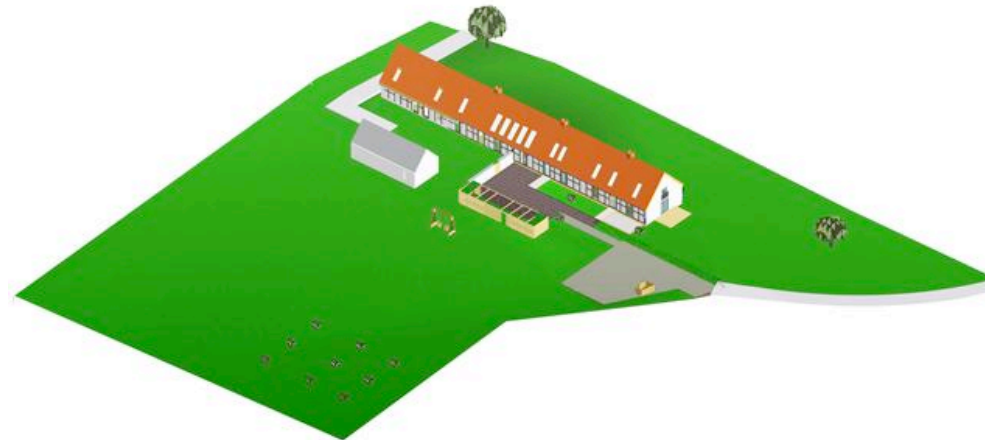


# Xingshi (Form) Considerations

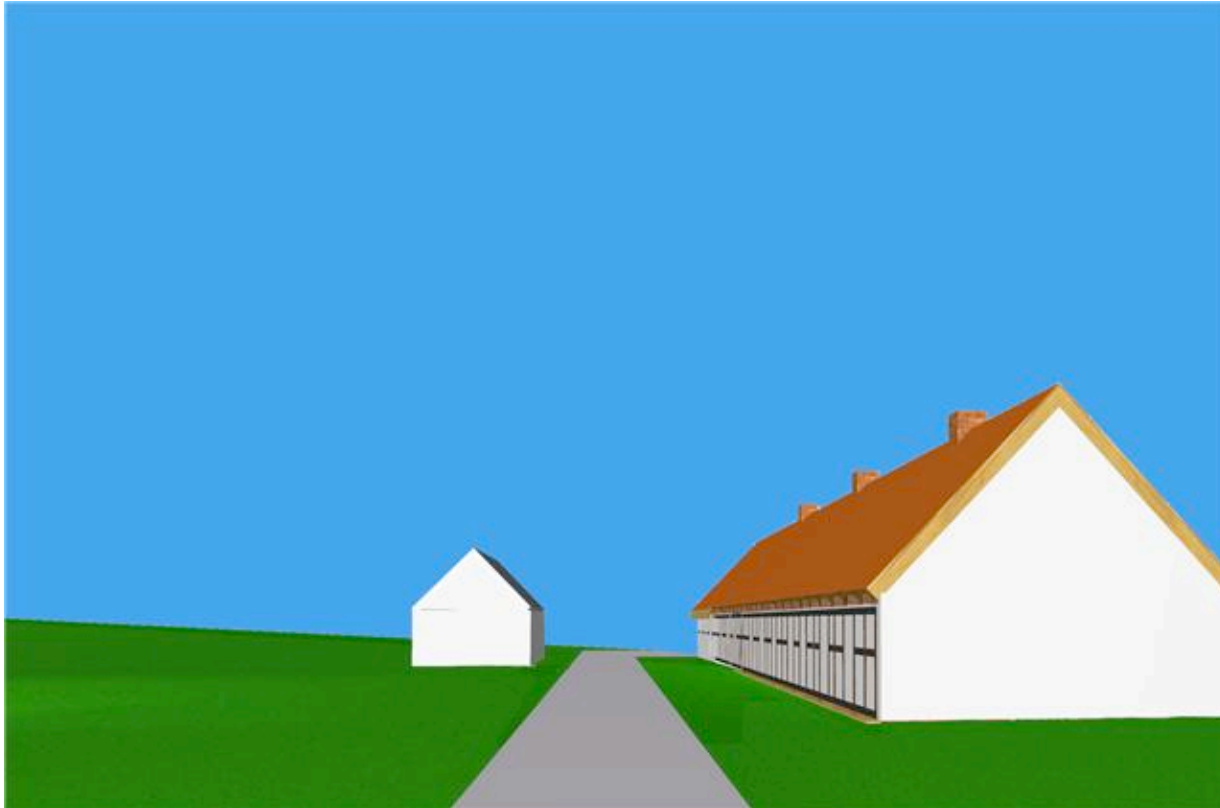
Before



After



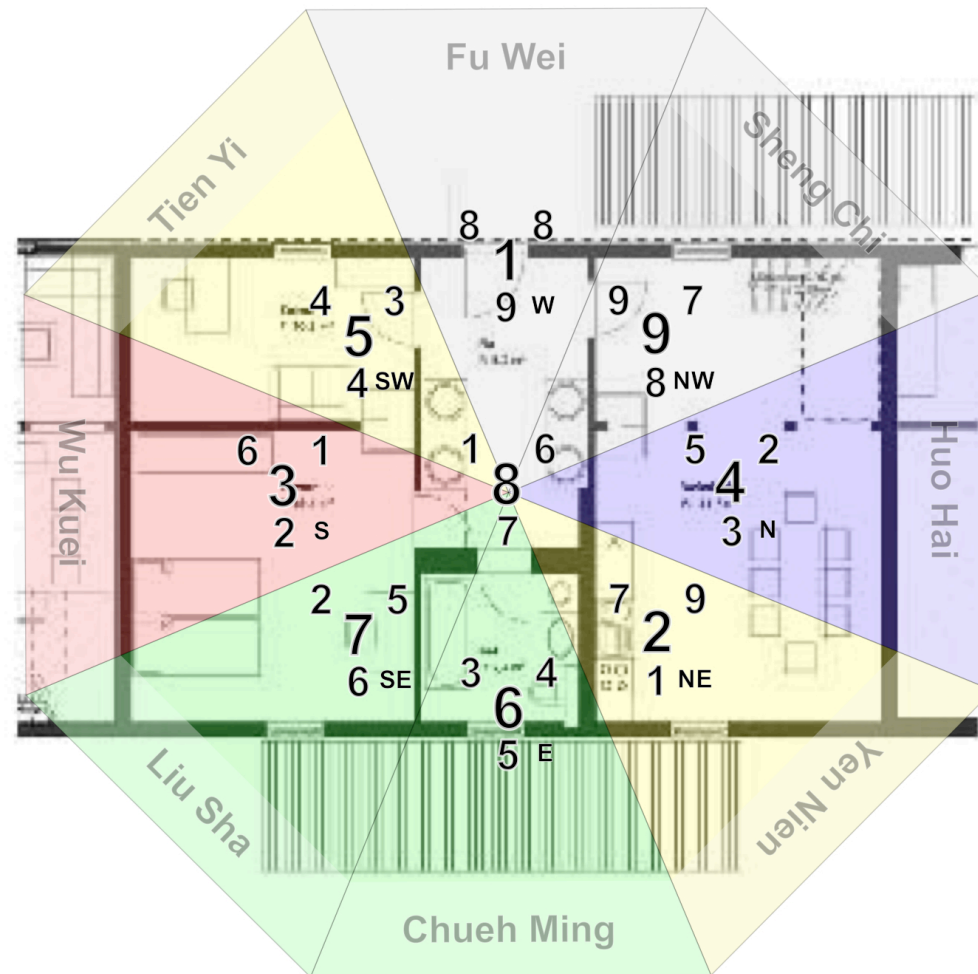
Before – Only flow, no containment, Yang without Yin...



After – Field stone wall and timber pavilions to assemble the Sheng Qi in the garden and to give it feelings and affections.



# Liqi (Flying Stars) Considerations





“...not to find a new  
perfume for the old lady  
but to let her original  
scent come through...”

# Our Next Project: Langhanstrasse 66





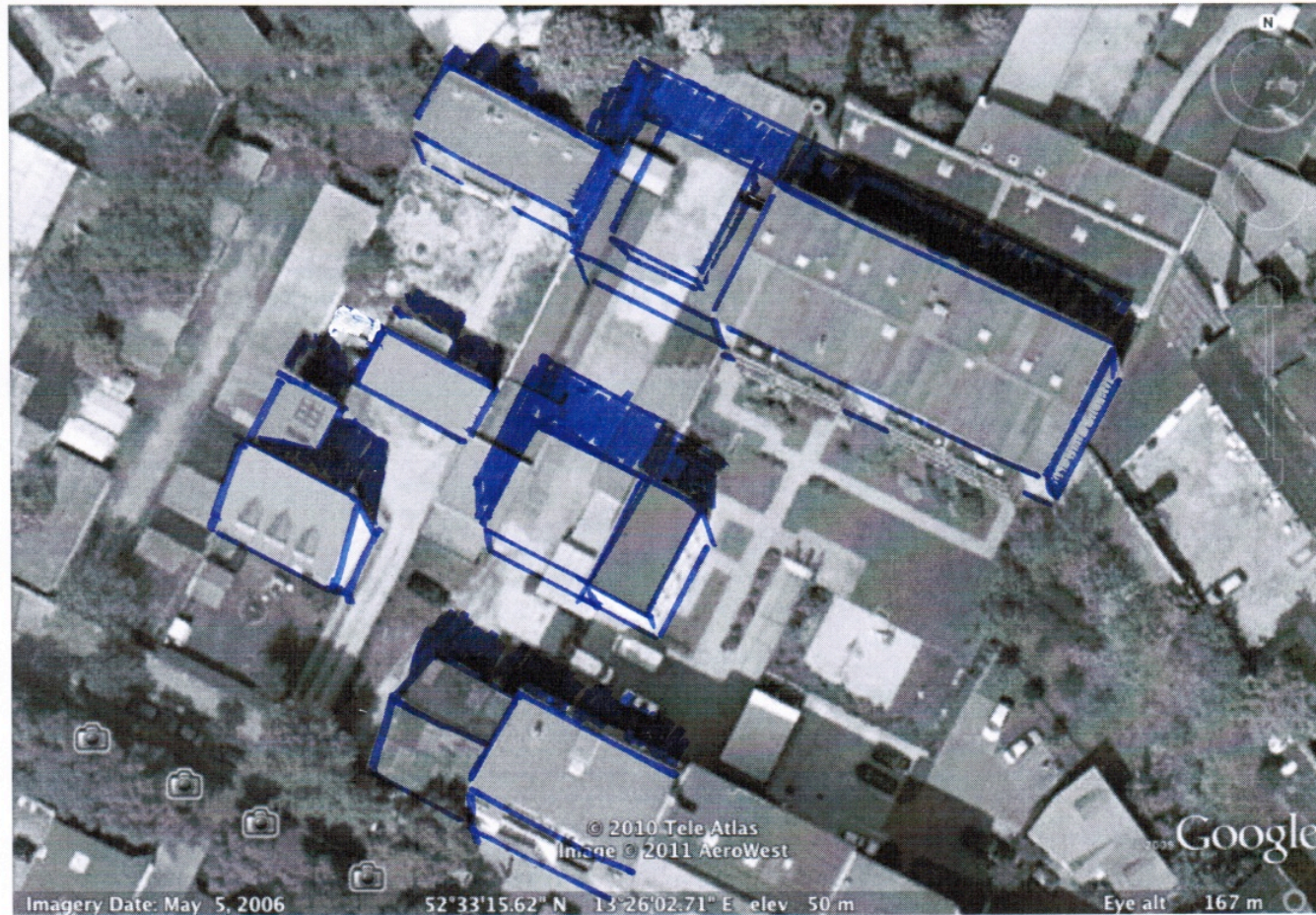
© 2010 Tele Atlas  
Image © 2011 AeroWest

© 2009 Google

Imagery Date: May 5, 2006

52°33'15.62" N 13°26'02.71" E elev 50 m

Eye alt 167 m



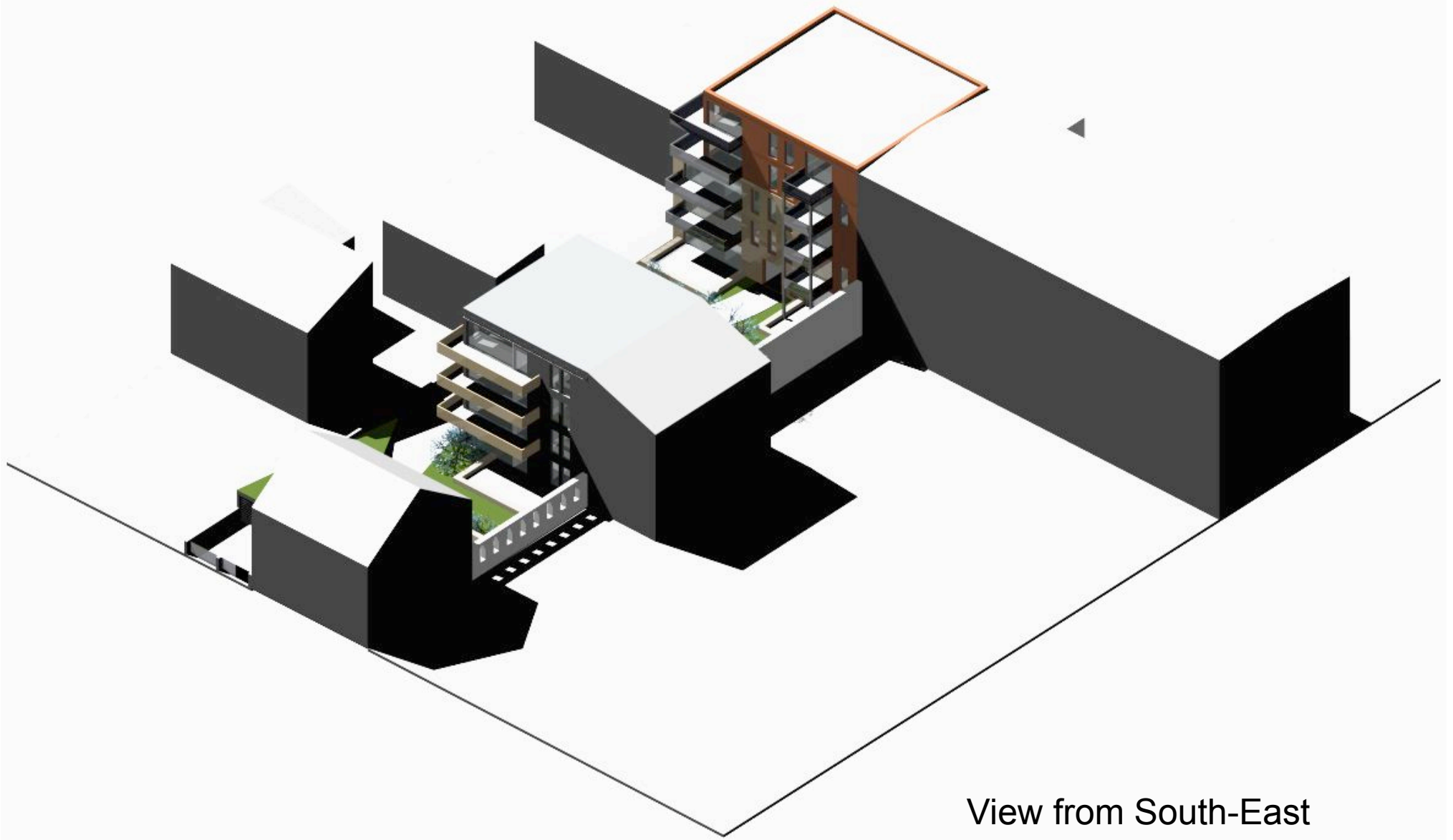
Site Plan and Shadow Study



View from the South



View from North-West

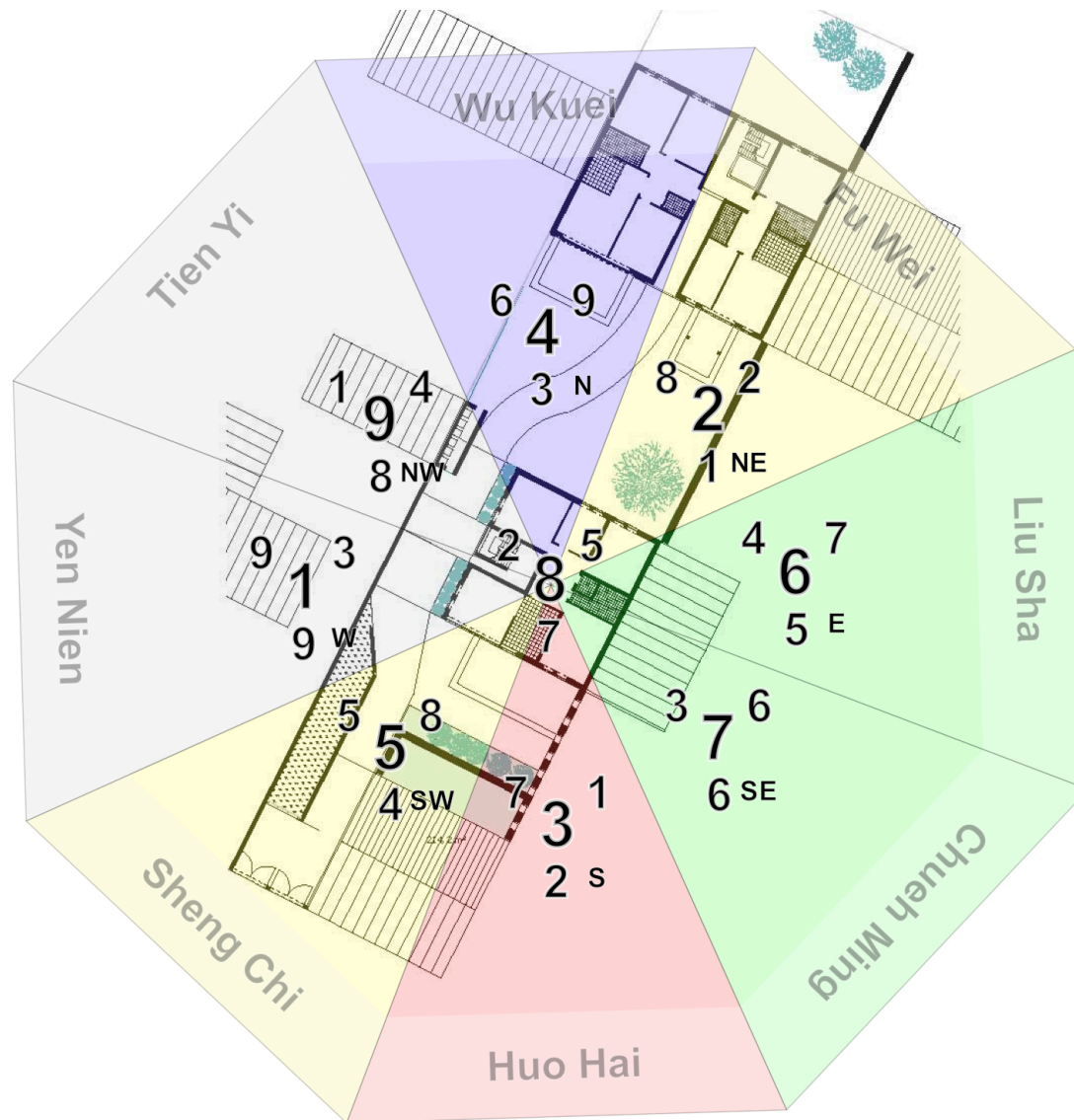


View from South-East



UG Parking

Ground Floor



Flying Stars Analysis



Thank you for Coming to this Summer Camp,  
Hope to see you again next year!

