

The earliest known records of Feng Shui and its practise can be linked back to the mountainous south western region of China during the Han Dynasty (200BC - 200AD). The mountains and hills of this region gave way to the development of the predecessor of modern Feng Shui which is known as the Form School. The rugged typography of this region provided the inspiration for finding the most auspicious sites in terms of energy or Chi, for the living and their dwellings and for the dead and burial sites.

This perception of our landscape and immediate environment being a living, harmonious organism is mirrored in both early and current Chinese appreciation of how our own bodies work and function. For example, a skilled Acupuncturist can detect where the Chi is blocked or hyperactive within a client and knows how to restore this imbalance through appropriate treatment. However, both systems have one major factor in common. This is that prevention is better than cure! Feed, fuel and energise the body appropriately and it will be of great service, while at the same time, locating your home in a well protected yet energising location will provide the best benefits for the inhabitants.

Form School Feng Shui flourished in China throughout the prosperous period of the Tang Dynasty (618 – 907) and was further refined in 888 by the teachings and practice of Yang Yun Sung who was, at the time, an adviser to the Emperor. Most scholars accept him as the forefather of this modern interpretation of Feng Shui which is known as the Compass School. His works are still regarded as classics and, during the Song Dynasty (960 – 1279), they were adapted and further refined by Wang Chih who is now regarded as the main influence in the majority of Compass School material that is studied and practised nowadays.

The Compass School approach to Feng Shui developed in the flat south eastern plains of China where it was naturally difficult to use Form School Feng Shui which relied on the mountainous landscape.

During the Ming Dynasty (1368 – 1644) Feng Shui became forbidden knowledge and was only available to the rich and powerful. However, with the advent of the Qing Dynasty (1644 – 1911) and its quest to address peasant uprisings with social reform and class abolition, Feng Shui once again became available to the masses.

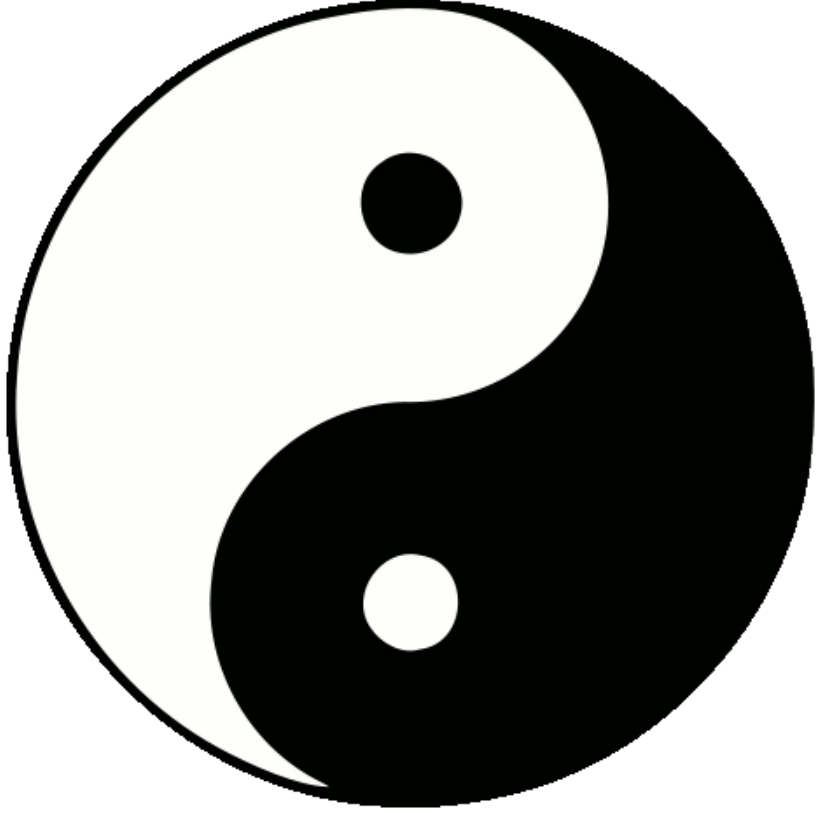
Although still used during the China Republic era (1912 – 1949) its use was mainly for burial sites and the focus was on protecting the descendants by looking after the ancestors. The People's Republic from 1949 forbade the practise of Feng Shui in China which led to the dispersal of Feng Shui knowledge to South East Asia and then across the world.

The Compass School incorporates many aspects of the Form School. In fact all modern systems acknowledge that Form School is the first practical step to take when analysing Feng Shui. In reality, this means being aware of how Chi energy is flowing, not just within the home but how it also approaches it. Being able to assess whether Chi energy is either benefitting or 'attacking' the property is fundamental Form School work.

Do you or your home have what is known as support behind you? This is represented by the mountain which is drawn directly from the Form School. However, the Compass School brings in more depth and layers. It is more scientific than practical and has evolved in many different directions over the last few centuries. Not all the approaches interface with each other but what they do have in common is a fundamental appreciation of Chi and discovering 'where we are' both in time and space.









YIN AND YANG

Yin and Yang are terms used to describe the opposite yet complementary nature of Chi. Yin's nature is said to rise from the earth towards the heavens, and Yang descends from the heavens towards earth. The interplay between these opposites gives Chi its changeable nature. Below are qualities associated with each.

YIN		YANG
Cold Damp Slow Night Passive Superficial Female Lighter Moon Shade Darkness Stillness Ascending Earth Mother Flexible Water Small Daughter Back North Anticlockwise		Hot Dry Fast Day Restless Deep Male Heavier Sun Light Bright Movement Descending Heaven Father Strong Fire Big Son Front South Clockwise

THE I CHING

The process of constantly changing opposite yet complementary forces of Yin and Yang is illustrated in an ancient Chinese text called the *I Ching* also known as *The Book of Changes*. This process underlies everything in life and is demonstrated as a series of Trigrams. Each Trigram is made up of three lines that are either Yin (represented by a broken line) or Yang (represented by an unbroken line). With all the permutations this results in eight Trigrams.

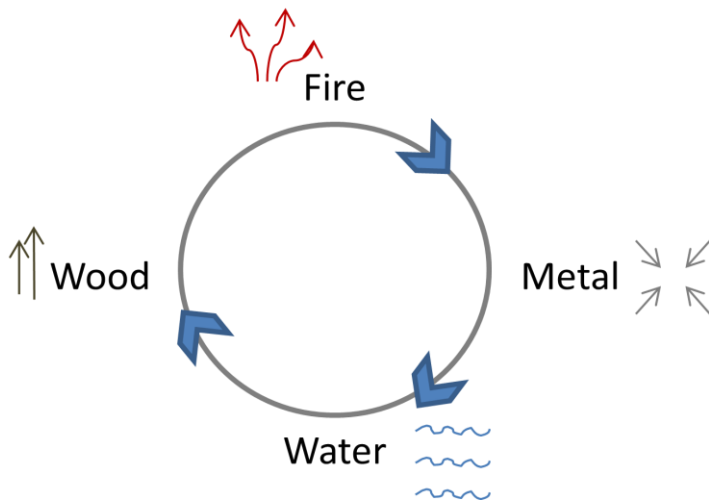
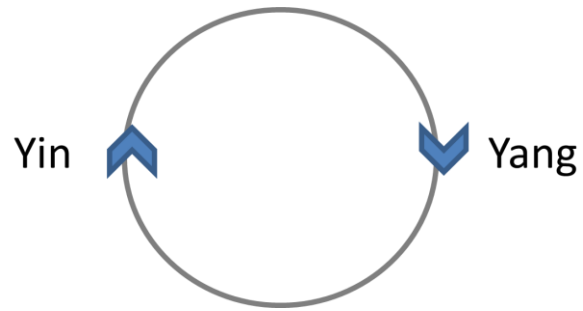
Heaven/Father 	Earth/Mother 
Thunder/Eldes Son 	Wind/Eldes Daughter 
Water/Middle Son 	Fire/Middle Daughter 
Mountain/Youngest Son 	Lake/Youngest Daughter 

You may question how life, with all its complexities, can be simplified into eight segments. Well, at a basic level they can. However, the *I Ching* goes further and combines two Trigrams to create six lined Hexagrams. With all the permutations this amounts to sixty-four Hexagrams that describe the full complexities of Chi and its ever-changing nature.

The *I Ching* was, and still is, used as a divination tool and the method for using it in this way is covered in Module 3.

THE FIVE ELEMENTS

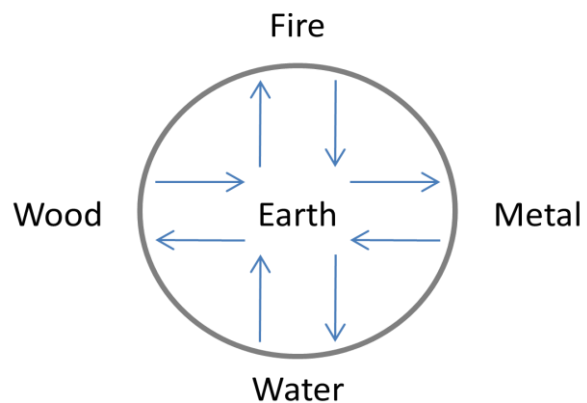
As well as categorising Ying and Yang into the eight Trigrams, in Feng Shui we also view the movement or cycle of Chi from Yin to Yang and back to Yin again at an elemental level.



The rising cycle was given the element of Wood. Then, as the Chi grows and expands it is associated with Fire. It then descends and contracts as Metal and is finally still as Water before beginning the cycle again.

These stages are often seen as representing the four seasons (Wood/Spring, Fire/Summer, Metal/Autumn and Water/Winter).

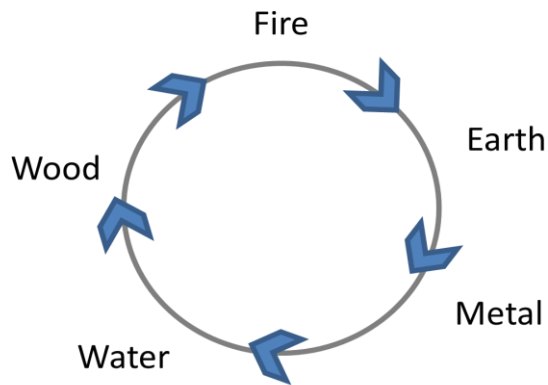
However, there was seen to be a fifth element that was pivotal to the whole cycle: as each stage moved to the next it passed through this central element which was attributed to Earth.



The Earth season was viewed as the merging of the two stages before the new season took hold. Eventually Earth was given its own place in the cycle as you'll see on the next picture.

These five stages are known as the Five Elements or Transformations.

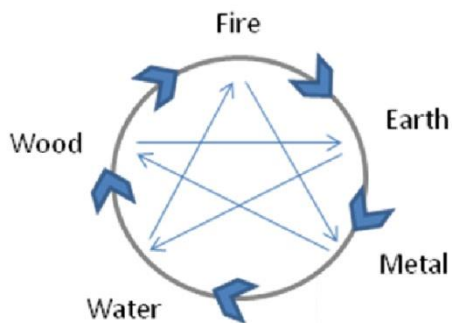
THE FIVE ELEMENTS



You can see here how each stage is supported by the one it follows and supports the one that follows it:

- Wood supports Fire
- Fire supports Earth
- Earth supports Metal
- Metal supports Water
- Water supports Wood

And so it goes on. This is known as the Supportive Cycle.



Conversely, each stage can control another. This is important when we consider that the *balance* of the Five Elements is important. For example, if one element is overactive, we can use another to control it:

- Fire controls Metal (*Fire can melt Metal*)
- Metal controls Wood (*Metal can cut Wood*)
- Wood controls Earth (*Plant roots hold Earth together*)
- Earth controls Water (*Earth can dam or absorb water*)
- Water controls Fire (*Water can reduce Fire to a sizzle*)

This is known as the Controlling or Husbandry Cycle.

These cycles are known as the Five Element Theory and are fundamental to the practise of Feng Shui as is the Five Elements themselves. You'll find a basic list of the attributes for each of the Five Elements on the following page.

THE FIVE ELEMENTS

Element→	Fire	Earth	Metal	Water	Wood
	火	土	金	水	木
Attributes ↓					
Energy Type	Active	Settling, Gathering, Stable	Contracting, Focussed, Solid	Floating, Still	Upward, Outward
Colours	Red, Sky Blue	Yellow, Brown	White, Gold, Silver, Bronze	Dark Blue, Black	Green
Seasons	Summer	Late Summer	Autumn	Winter	Spring
Time	Noon	Afternoon	Evening	Midnight	Morning
Compass directions	South	Centre, South West, North East	West, North West	North	East, South East
Shapes	Triangle	Low/Flat/Square	Dome, Semi Circle	Curved, Irregular	Tall, Vertical, Upright
Trigram	Fire (9)	Earth (2) Mountain (8) Tai Chi (5)	Heaven (6) Lake (7)	Water (1)	Thunder (3) Wind (4)

RELATED PRACTICES

This explanation of Chi and how it is categorised forms the basis of a holistic view of our world: earth, heaven and man. From this foundation springs a range of practises designed to bring balance, harmony and well-being to all three. This includes:

- Healing
 - Acupuncture
 - Acupressure
 - Shiatsu
 - Herbs and Chinese medicine
 - Moxabustion
 - Macrobiotics

- Martial arts
 - Aikido
 - Judo
 - Kendo

- Spiritual practises
 - T'ai Chi
 - Za Zen
 - Chi Kung
 - Meditation
 - Dö-In

- Feng Shui
 - Form School
 - Compass School

- Astrology
 - I Ching
 - Nine Stars
 - Flying Stars
 - Four Pillars (Ba-Zi)