

Give me good *Fengshui*!

Fengshui is the study of magnetic fields and the flow of *qi* (energy), to put it scientifically. *Fengshui* has become a much-talked about topic among remisiers. Let me take the opportunity to share this to put *Fengshui*-seeking in the right perspective. Frankly, sometimes the obsession with the ancient Chinese wisdom by a commoner may not be totally warranted because a great deal of its requirement is in fact beyond our means.

What do I mean by this? I believe many fellow remisiers wanted to deal with the *Fengshui* aspect when we choose where to sit. Other than making some common sense considerations, e.g. the human traffic flow (where are the common areas or doors), lighting, etc., I am afraid it is not fruitful to spend too much attention on choosing the directions. Some were told that they should face northeast, some say they should face west, etc., but without knowing that the *Fengshui* practice talks about 64 directions at the general level! So without using a *Luopan*, a *Fengshui* compass, one should at least understand that the general description of the direction "northeast" encompasses 8 general sub-sectors of 5.625 degrees each. Some of the 8 sub-sectors are good and some are bad with reference to the position of the table and the room, and the influence of the very sub-sector changes with different rooms in different buildings. But before that how does one tell in the first place which of the 8 sectors one is facing when only the general direction is known? Therefore you can see how irrelevant it may be for one to insist on facing certain general directions when choosing a seat, without knowing the specific sub-sector and the *Fengshui* of the room and the *Fengshui* of the building and the inter-relationship.

Putting this complex consideration aside, even tables arranged uniformly to face a direction are not uniform when they are checked with a *luopan*. I have personally checked a row of four structurally linked workstations and found that they are facing 2 different sub-sectors and 4 different sub-sub-sectors (each of the 64 sub-sectors can be divided into 3). Imagine sitting a table to the right or left of yours (which are facing the "same" direction) can make a hell lot of difference!

Alright, even one sits facing exactly the most suitable of the (64x3) 192 directions, how is the table's position in relationship with the door, the traffic flow, the structure of the room and the building, the flow of *qi* from the lifts and the main lobby? Let's say one has a perfect choice considering all of the above (which is harder than striking the first prize of the Singapore Sweep), how about the geographical features in the vicinity of the building which is a more vital aspect?

Some may pay a sum of money for the service of a geomancer to make a choice, but how free is the choice? It can still be far from perfect and very irrelevant when there are not many choices in the first place, even if the geomancer really knows his or her stuff. Therefore you can realize why someone who has been arranged to be sitting in his best direction is just fairing ordinarily. His best is perhaps just the best available in the given circumstances. Also if one is not destined to benefit from a good seat, one may find other disadvantages in the form of bad neighbours, etc., giving constant interference. Hence, in essence the application of this ancient Chinese wisdom is very restricted by one's own fortune. Perhaps this article will lessen the degree of obsession some of us may have on insisting certain *Fengshui* direction or positioning.

The 3 orthodox schools of *Fengshui* practice today are *Sanyuan*, *Sanhe* and *Jiugong Feixing*. The first two use identical approaches but different elements. Even *luopans* are made according to the *Sanyuan* School or *Sanhe* School, or a combined *luopan*, which costs more. *Jiugong Feixing* starts with nine equal domains mapped over an area, but also comes to reading direction after the basic stage. Hence, a simple observation to check whether someone knows his stuff is whether he knows how to use a *luopan*.

Generally, you can trust the advice of a geomancer who relies extensively on the *luopan* during a survey session better.

No doubt practitioners in each of the 3 schools believe his school of practice is the right approach, but the puzzling fact remains that an advice on the same question from the 3 schools under certain circumstances can be different. At the end of the day, while the fundamental knowledge of the study of *Wind and Water* is unquestionable, the acceptance of the final result that derives from the deepest end of the study demands a certain degree of faith. So, to trust or not to trust an advice? To depend or not to depend on an interpretation? It is really a matter of choice. There is a saying in Chinese, *fu ren ju fu di* – a lucky person will naturally live on a good piece of land (of good *Fengshui*). It means that there is not a need to seek good *Fengshui*, as good *Fengshui* will naturally befall to people who deserve it. The truth is plain. As good *Fengshui* represents good *qi* – a flow of positive energy, the attempt to seek it by a person who constantly carries negative energy (bad luck) cannot be more futile. Therefore, it is essentially more vital for one to cultivate positive energy before consciously seeking good *Fengshui*. A kind heart, good deeds and positive outlooks are attributes of positive *qi* of a person, and it will be attracted to the *qi* of good *Fengshui*.

Watch this space: In the next issue, Tony will share with you how to make use of your personal qi to your advantage. More Fengshui on the way!