

Ba Zhai - 8 Mansions Feng Shui

*An interpretation of a classic Feng Shui system dedicated to success
for harmonious family relationships*

Part 1 : The Field

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Dedicated to serve as an inspiration for happy families

This book is part of the series “Othala Feng Shui Reflections”

Vol. I: “Ba Zhai - 8 Mansions Feng Shui”

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History of classical literature on Ba Zhai

- “The Yellow Emperors classic of sites” by Huangdi - ca. 2600 BCE
- “Entering Earth Eye” by Gu Tuo the Elder - 990
- “4 Books of 8-Mansions” by Yi He - 1601
- “The Complete Book of 8-Mansions” by Huang Yi Feng - 1610
- “The Chou Shu Door Opening Method” by Chang Pin Lin - 1739
- “Golden Light Star Arrival Classic” by Jin Wen Rong - 1779
- “3 Essentials of Yang Dwellings” by Zhao Jiu Feng - 1786
- “8-Mansions Bright Mirror” by Ruo Guan - 1789

Introduction

I suggest you read through the book in one go to adapt to its flow, then re-read it for the ideas.

The original publisher of 8 Mansions Bright Mirror (Ba Zhai Ming Jing) states in his foreword he did not believe in Feng Shui and only did after he deployed the methods, took case studies and verified the effect of the eight mansion system. He then says he could not dare to not publish it, because he saw the beneficial effects on suffering families. He writes that he was taught the system by the Daoist Monk Ruo Guan, the origins of the system are said to come down from Yang Yunsong (841-907 BCE).

In the second foreword of the book, which author is unknown, it is said that the effects of inauspicious Stars cannot affect a virtuous family and an auspicious Stars will not respond when the family is acting evil. In other words, bad Feng Shui does not affect sages much. However, most of us are not yet sages nor are most of us purely evil villains. We better what we can and one aspect is that of Feng Shui.

Feng Shui is a blend of its underlying fields of Geography, Geology, Physics, Mathematics, Psychology, Art and Symbolism and for some schools also Animism or Religion. At its core it is universal and apolitical, yet the effect sometimes is used for different power politics. The Subsection of Feng Shui called the Ba Zhai (8 houses) system is meant for civilian houses, not so much for offices or political entities. It is meant to foster harmonious relationships among the family members as well as for the

long standing success of the family. From a theoretical viewpoint it pulls several different schools and theories of the various Feng Shui schools under one hat to achieve the goal of family success. It is in no way a puristic approach to Feng Shui and it demands of the practitioner the knowledge of different systems and their approach. As I understand it, it is meant as a “ready to use” method of Feng Shui. Many contemporary schools of Feng Shui pull their teachings out of this book, in many cases watering down the content and methods until a point of having little effect. My attempt here is to share my interpretation of the methods and how I think they may be best used for effect.

Plotting the eight sectors by simultaneously disregarding outer and inner forms as well as water-methods etc. is not tolerable. The methods described in Ba Zhai Ming Jing, the “latest” Classic from 1789 already are simplified, further simplification would not really help.

The bulk of information for this book is drawn from “8 Mansions Bright Mirror”. When I refer to this book I will use the name “Ming Jing” or “Bright Mirror”. I gave myself the freedom to interpret basic ideas as well as various possible ways of application. I feel that there is an immense lack in the modern Feng Shui world to discuss different concepts and ideas. If “normal” people are being taught Feng Shui then that Feng Shui should have effect. The enlightened line holders of true schools are just not that many to serve the population of an overcrowded planet. In my study of Geology, one of the best professors mourned about why most professors would not go and attend the lectures of the other professors. As if they lost face by doing so. Other than as a geologist, as a Feng Shui practitioner I am not allowed to share particular methods, because these are “trade secrets”. Yes Feng Shui is a business too, the same as Geology is, but in Geology there is continuous advance in

serving the public. Is there in Feng Shui? So another reason to write this book is to gain in knowledge myself by presenting some of my ideas in the open. Ming Jing already is in the open and available in English, that is why this book is based on it.

It may be interesting to note that the modern day Feng Shui Master Yap Cheng Hai (+2014), who claims to have a base of 50000 (in words: fifty-thousand) case studies which he gained by conducting Feng Shui consultations himself, by his case studies found that the main door should be the real key in using the Ba Zhai method and that not the location of the Stars is most important, but the direction the door as well as the person facing the four auspicious Stars. He was a great advocate of door tilting too. He also disputed that a house should have an own Gua, because it is not active. Furthermore he indicated that the Classics written in the Qing dynasty on the matter of Ba Zhai Feng Shui were falsifications of the true Ba Zhai method and were mainly written to spoil the Feng Shui of people, suggesting a giant “false flag attack” on real Feng Shui knowledge during that time. Indeed the placement of stove in the later classical literature opposed the suggestions of earlier classics, on many points however the Classics agree on what is what. He died at age 88, assuming he started at age 20 with his consultations, he must from then on have done two consultations each and every day of the year along with all the other activities he is known for and then evaluating the case studies after some months or years. Most impressive! It is certainly difficult to dispute 50000 case studies which came all to the same conclusion and in comparison we just do not know how many case studies were being conducted in the many centuries of old China when and where Feng Shui was one of the main topics researched and discussed among the intellectual elite of the nation.

On the website of Joey Yap, certainly one of the most influential ambassadors of classical Feng Shui to the western world nowadays, the numbers of the eight Gua are assigned by using the Lo Shu sequence.

Link:

(<http://www.masteryacademy.com/resources/prVersion.asp?id=50>).

This is correct when talking about the *qualities* of the Gua.

Indeed this way of assignment of the numbers is given in chapter 13 of Ba Zhai Ming Jing. However, in chapter 30, where Master Wang Kentang discusses the derivation of the Star Shengqi, he uses the transformation of Wuji → Taiji → Yin and Yang → Greater Yang and Lesser Yin and Lesser Yang and Greater Yang for arriving at the eight Guas as the base for the Ba Zhai system. Their mathematical values are then taken to transform them into the Guas of the Stars. The term “Gua” stays the same, but the reference point changes. This general use of the term “Gua” is a great source for misunderstandings.

Master Wang Kentang is referring to Fu Xi’s Early Heaven sequence for acquiring the numbers of the eight Guas, not the Gua assignment of the Lo Shu. I follow the viewpoint of Master Wang Kentang. The first chapter of Ming Jing explains the sequence of the eight Guas the same way by using the model of transformation from Wuji to the eight Guas. The assignment of Lo Shu numbers are described in chapter 13, in chapter 12 the Early Heaven assignment is used and in chapter 10 the overlaying sequences.

So when one hears or reads the term “Gua”, it may be useful to find out to which system (e.g. Early Heaven or Later

Heaven Bagua, Star Gua or palace Gua) it refers to.

As matters regarding Feng Shui nowadays seem to be in more confusion than ever, this publication's aim is to research the ideas and theories of classical literature and to some extent interpret them in the first part of this book.

The main Classic being used is the Ba Zhai Ming Jing (八宅明鏡), printed in 1789 and translated by Terence Chan in 2011. Most references to other sources are given when they appear.

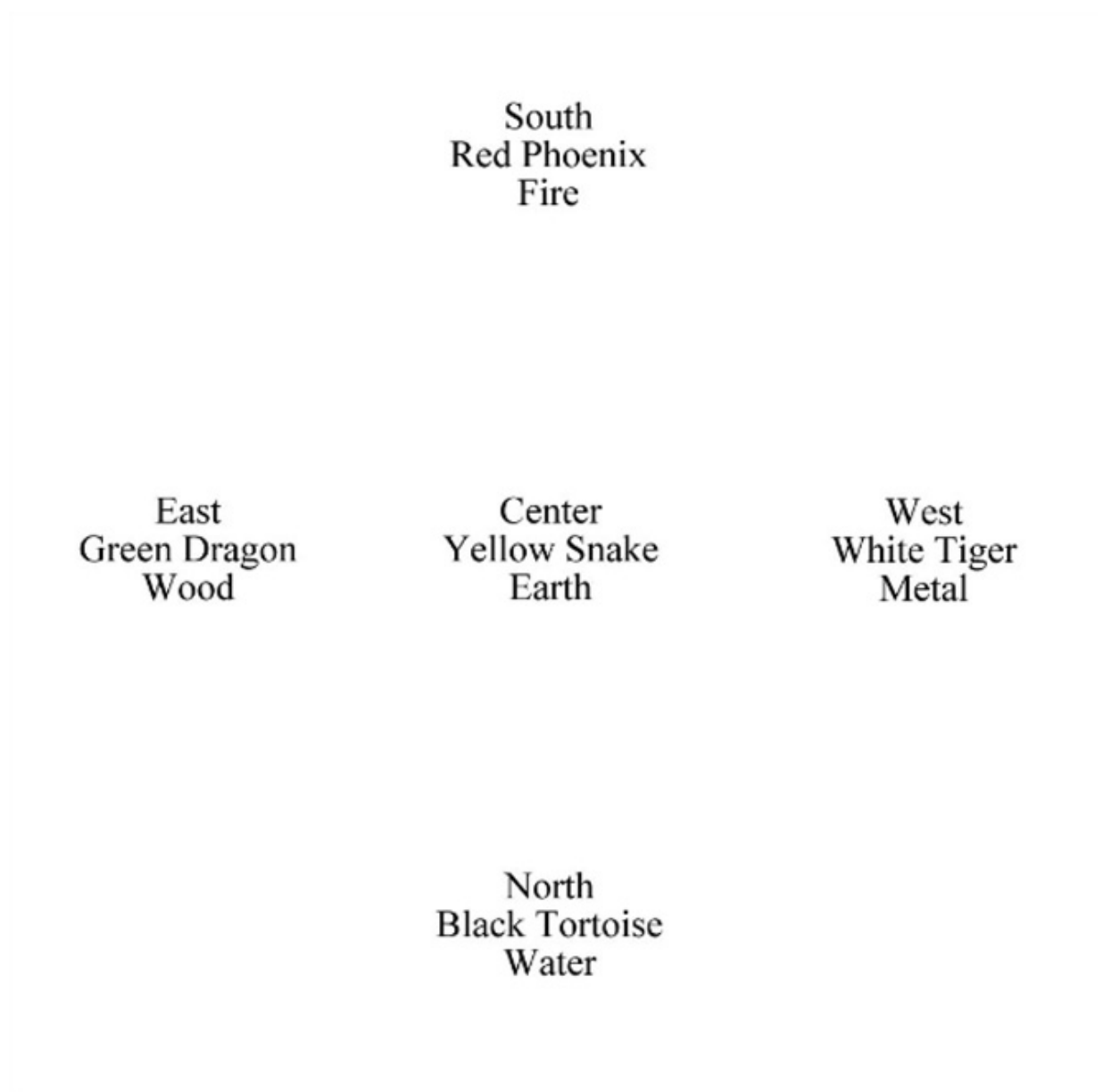
The second part of this book focuses on application of specifically the 8 Mansions system. Methods using divergent schools and systems are excluded from this book.

That does in no way mean that these are not important or effective. It also certainly does not mean that this book aims to be comprehensive. Houses nowadays are built the way they are, so the ideas on main gates and main doors may not easily be changed, persons may dwell in houses with a mismatch of Guas. No big deal. One still can do something with the 8 Mansions system indoors without breaking new doors into the walls or moving house. 8 mansions originally was written for those cases. Also 8 Mansions is only one of many different methods in Feng Shui. As it is pretty formula driven, it is not the most effective method neither.

This book in no way substitutes the services of a learned and experienced Feng Shui practitioner.

Landforms and environmental influences

In Chinese Metaphysics, there are different ways to describe directions. They all are valid. One of them is the model of the four (or five) animals: Tortoise, Dragon, Phoenix, Tiger (and Snake).



The four animals describe a relative directional model. The Tortoise (sometimes called Dark Warrior) always is in the back, like our spine. In landform, ideally there should be a mountain or a suitably high building (about 1/3 higher than the centre building). The tortoise also stands for protection, superiors, the father, or ancestors.

In the West lives the Green or Azure Dragon. That side should be of a good height but lower to protect the site. Its general direction stands for males or Yang. Action is OK there and it should be tidy. The Dragon does not like disorder or bad smells.

In front is the Red Phoenix. That is the direction where your future is. It should be broad and wide with a table like object as a barrier to hold the Qi. The area between the site and the table is called "Ming Tang", or bright hall. The Ming Tang should be even, not sloping. The Red Phoenix also stands for offspring in general.

To the right there is the White Tiger. It should also guard the site against the wind as the Dragon, but ideally should be a little lower. The Tiger in general does not like to be agitated (there are exceptions). The Tiger stands for females or Yin.

As this is a relational model, it applies to everything with a back and a front. Wherever you turn to with your body, then your body becomes the point of reference establishing this kind of directional system. The same goes for houses, wherever it faces is the Red Phoenix and the Black Tortoise is always in the back. The front in this system always is South, it does not matter at which compass point you are actually looking at. The beauty of this system is: it immediately defines the centre! In Feng Shui, the centre is the most important area, it is the focal point of the