



## **The Bagua**

### **Master Lin Yun's Innovative Approach to Feng Shui**

**Ho Lynn**

Feng Shui, the ancient Chinese art of placement, was a foreign concept to the Western mind just ten years ago. Grand Master Lin Yun,<sup>1</sup> considered by many as the foremost Feng Shui master of our time, was instrumental in introducing the concept throughout the world. As the spiritual leader of the reformed, contemporary Tantric Buddhist Black Sect, he has founded a new, highly accessible school of Feng Shui. This Tantric Buddhist School combines traditional concepts, contemporary thought, and philosophy into its Dharma<sup>2</sup> practices. At the heart of his teachings is Master Lin's revolutionary concept of the Bagua, a fundamental energetic tool of Feng Shui.



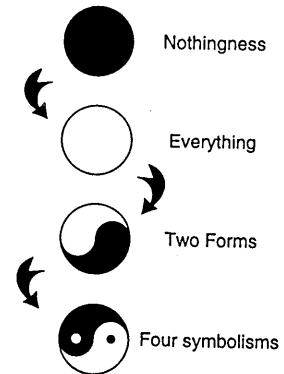
To understand the basis of Tantric Buddhist Black Sect Feng Shui and Master Lin's revolutionary Bagua, it is vital to look at some basic philosophical concepts:

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- <sup>1</sup> Master Lin Yun is a distinguished scholar and teacher with over forty years of work and research in Feng Shui. In 1986, he founded Yun Lin Temple, the first temple of the current Tantric Buddhism, Black Sect, in Berkeley, California. He teaches and lectures extensively in the United States, Europe, and Asia. Please refer to the end of the article for a complete biography on Master Lin Yun.
  - <sup>2</sup> *Dharma on one level means the Sacred Law, the Buddhist Cannon; it also means that man's internal nature is a model for his external life, which is expressed in thoughts, words, and actions.*

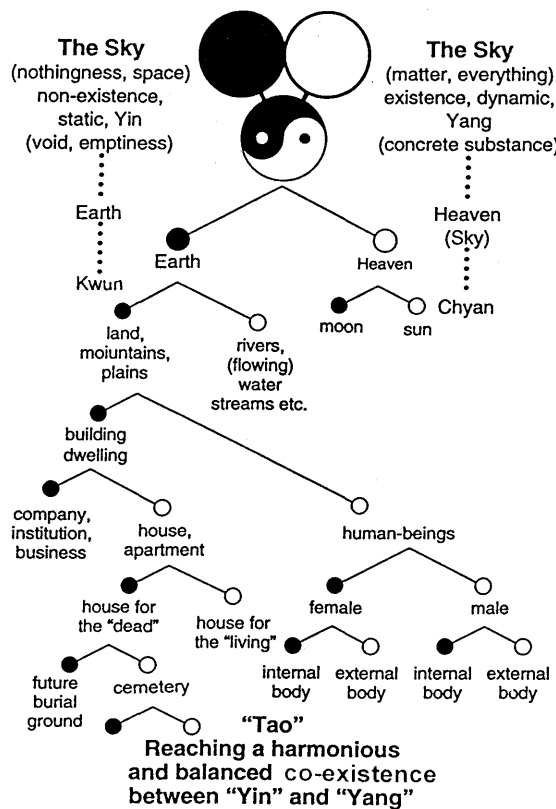
**Yin/Yang and Tai Chi**

The image of the Tai Chi symbol is the entire universe and all phenomena depicted by two inseparable elements: the yin and the yang. Yin symbolizes nothingness and stillness and yang symbolizes everything, substance, and dynamic force.

**Evolution of the Universe  
The Tai Chi Symbol**



Yin and yang are inseparable elements; within yin there is yang and within yang there is yin. Master Lin illustrates this point by using the example of a child observing the sky. If a child merely scans the sky, he says there is nothing to see. If he is given a powerful telescope with which to view the heavens, he marvels at the wonders in the sky because there is so much to see. Therefore the sky is both nothing - yin and everything - yang. All things follow this same principle.

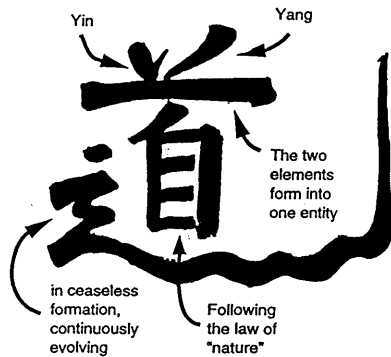


**The Yin/Yang  
Dichotomy**

**Theory of the  
Universe**

In Chinese, the character Tao means *the way, the path* that leads you from the start to an end without obstruction.

Professor Lin Yun's  
Calligraphy of Tao



According to Professor Lin, the two strokes on top represent the yin and yang elements in life; the horizontal line beneath the two strokes means the two elements united into one entity; the character under the horizontal line is the law of nature, and symbolizes a forever movement.

Following the concept of the Tai Chi symbol of a Bagua, where yin and yang are viewed as one entity and co-exist in balanced harmony, Master Lin theorized that, like the character Tao, only when the yin and the yang reach a state of balanced co-existence can everything in life and all universal phenomena move on in ceaseless formation, peace, and harmony. From this view, he developed three theories of how this balance can be applied to various aspects of our lives.



**Tao of Marriage**

Master Lin says it takes a woman (yin) and a man (yang) to form a family. Following this law of nature, when the two can cohabit in balance, their union will continue in eternal harmony.

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### **Tao of Heaven and Earth**



Each day is formed by the constant cycle between the sun (yang) and the moon (yin), which follows the laws of nature and allows the universe we live in to continue into eternal existence.

### **Tao of Life**



In life, good luck (yang) and bad luck (yin) are interwoven throughout a lifetime, which creates an up and down, *roller coaster* life path. This universal law of nature produces an eventful life.

Based on these theories of Tao, Master Lin brings an important influence to our lives. He has put the yin/yang concept of the Bagua into practical application, including his many innovative thoughts on Feng Shui. According to Master Lin, Feng Shui can be viewed as a field of study that brings harmonious relationships between man (yang) and the dwellings (yin) he lives or works in; it is a discipline of finding the Tao between man and his environment.

### **I Ching**

The I Ching<sup>3</sup> (Book of Changes), is a book of ancient wisdom and philosophy written about 3000 years ago in China. It is based on the symbolism of eight basic trigrams.


The trigrams are composed of a series of three lines, either yin (dark, passive, female principle) or yang (light, active, male principle).

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<sup>3</sup> The I Ching is attributed to sage-kings Fu-Hsi, the creator of Bagua (the Eight-Trigrams), King Wen, Duke Chou, and Confucius.

These eight trigrams are seen as primordial symbols by which all phenomena and life can be understood. They were originally associated with eight archetypal natural phenomena: heaven, earth, water, fire, lake, mountain, thunder and wind.

Over time, these trigrams have taken on additional symbolism, corresponding to directions, seasons, life areas, and the body. These trigrams are then combined in pairs to make a hexagram. There are a total of 64 possible combinations or mutations that represent all situations, both human and cosmic. They are the moving, changing permutations of the basic eight trigrams. They illustrate the flow, the yielding and the active cycles of change and transformation that all life experiences on this plane.

			
<b>Chyan</b> <i>Heaven</i>	<b>Kan</b> <i>Water</i>	<b>Gen</b> <i>Mountain</i>	<b>Jen</b> <i>Thunder</i>
			
<b>Syun</b> <i>Wind</i>	<b>Li</b> <i>Fire</i>	<b>Kwun</b> <i>Earth</i>	<b>Dwei</b> <i>Lake</i>

Scholars have studied the I Ching from a variety of perspectives. Some focus on its academic merit, studying its writing style, philosophical implications, and literary value, while others have become experts in textual and syntactic analysis. There are many editions of the I Ching, and consequently, the authenticity of a particular book, chapter, sentence, and word becomes an important issue for scholars to explore.

Historically, no punctuation marks were used in Chinese texts, and as a result, interpretations of a text or paragraph could differ greatly from one individual to another. Master Lin has a wonderful story to illustrate this point. King Wen used four words with no punctuation to describe the first hexagram Chyan of the I Ching. The words in Chinese read 元亨利貞. If a punctuation mark is placed after each character, it illustrates 元 (a beginning), 亨 (smooth development), 利 (prosperous), and 貞

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(persisting.) Together the phrase means *taking off smoothly and prospering persistently*, a very good reading indeed. However, if it is punctuated after the first and third, it becomes 元 (Yuan Dynasty), 亨利 (Henry the man), 貞 (chaste). As Master Lin would playfully suggest, this oracle would be translated literally as, *In the Yuan Dynasty, there was a man named Henry who was a very chaste person*. This example certainly underlines the importance of syntax.

Master Lin wished to remove the common perception that the I Ching was too difficult to comprehend by anyone but scholars. He has analyzed the various meanings of the title, and added his own interpretation.<sup>4</sup> He explains that the character “I” of I Ching, by itself means *changes*, but it can be further understood as: *changeable* (always changing), *simple changes*, and *unchangeable* (never changing).

Illustrating his views about the *changeable* aspect of “I,” Master Lin explains that a life consists of a beginning, a process, and an end. A baby does not stay young forever; he grows taller, becomes wiser, and he continues to change until he grows old and weak and his life ends. Nature also mirrors this process; a flower will bud, blossom, and finally wilt and die. This *changeable* aspect of “I” means that nothing on earth stays constant, that everything goes through changes. At the same time, all phenomena go through this same process of change regardless of time and place; this is the *unchangeable* meaning of “I.” Therefore, where there is *changeable*, there is also *unchangeable*. In addition, the *changeable* and *unchangeable* parts contain a simple pattern of: a beginning, a process, and an end; this is the third meaning of “I” or *simple changes*.

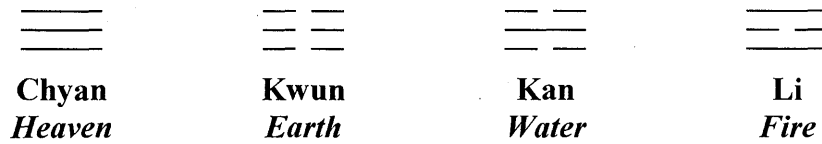
Master Lin gives “I” a fourth interpretation, *easy*: the character for easy consists of the same character as “I.” Synchronistically, this fits with Master Lin’s approach to both the I Ching and Feng Shui. He encourages a practical approach, which combines academic interest with transcendental application.

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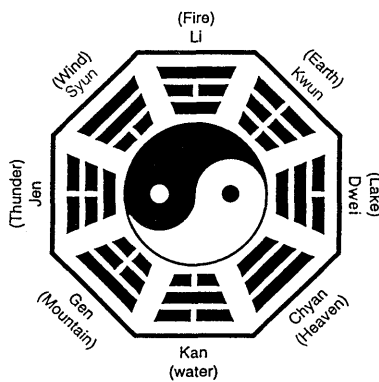
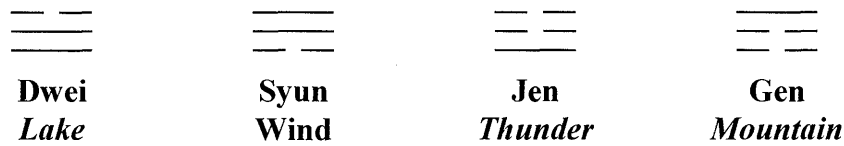
<sup>4</sup> Master Lin describes the book’s title as consisting of two characters: the top is the character for *sun*, and the bottom *moon*, which essentially makes it the study of yin and yang.

## The Bagua

The eight trigrams of the I Ching are also used in a mystical octagon or Bagua. The eight principle trigrams that make up the Bagua can be further understood as *changeable* and *unchangeable*. There are four unchangeable trigrams or yin Guas. They do not possess direction; their meaning remains *unchanged*, whether they are viewed right side up or upside down.



The other four trigrams or Guas clearly possess a quality of absolute direction. They become different trigrams, and their meanings change when viewed from the opposite direction. For example, Syun ☱ becomes Dwei ☴ when reversed. These are the changeable or yang Guas.

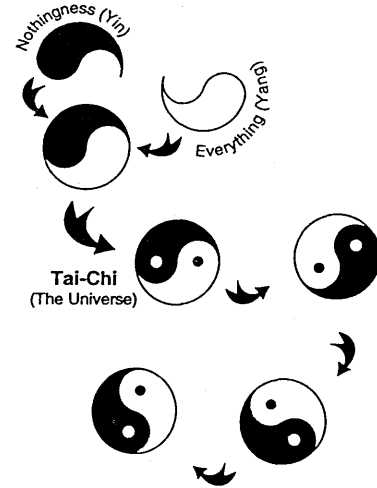
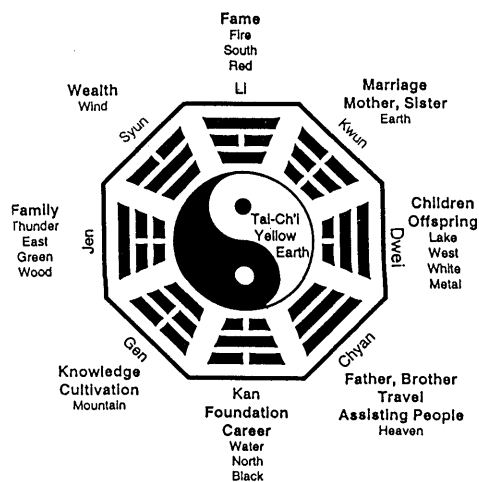


Traditional scholars viewed the direction of Tai Chi, or center of the Bagua, as fixed or unchanged with the trigrams moving away from it or dispersing energy.<sup>6</sup>

<sup>6</sup> Based on the traditional Bagua of King Wen.

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The Bagua of Tantric Buddhism, Black Sect, developed by Professor Lin, views the Tai Chi in a different manner. It is an ever changing, ever-moving entity composed of yin and yang; it has no beginning, no end, no clear top or defined bottom. Tai Chi is a non-directional entity.



Master Lin reverses the directions of the four changeable yang trigrams so the Chi (energy) of the Bagua flows toward the Tai Chi or center.

**Master Lin's Bagua reflects a focused, inward-gathering energy.**

This change was a revolutionary contribution to the academic world. Master Lin's revision shows the primordial forces moving toward the center of the Tai Chi or universe, giving a strong sense of these powerful dynamic forces gathered at the Tai Chi.<sup>6</sup>

<sup>6</sup> *The editors suggest that we might view Master Lin's new Bagua as a symbol representing the change in cycle through which humankind is moving. The ancient Bagua was appropriate for its time, leading people through the necessary cycle of expansion outward, toward materialism. The new Bagua, with its energy moving back to the center, is a tool for our times. It can guide us back to our source and to a higher level of energetic being, which can only be found in the core of ourselves.*



## The Placement of the Eight Trigrams of the Bagua

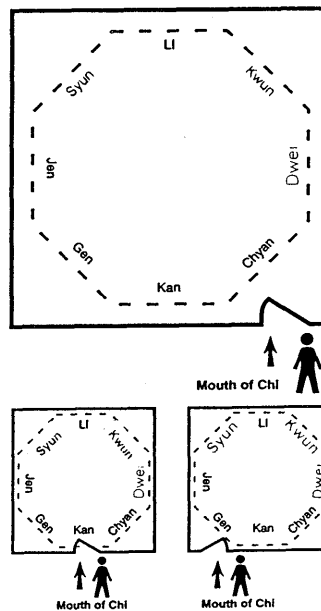
Each of the eight trigrams or locations correlate to a specific aspect of our lives. Master Lin's Feng Shui practice uses the concept of the *Moving Eight Trigrams*.<sup>7</sup> The Bagua is superimposed onto a house oriented by the location of the entrance that leads into the house. The figure of the Bagua can be superimposed on a house, yard, office building, apartment complex, commercial building, or any room of a living or working environment.<sup>8</sup>

The entryway, or *mouth of Chi* which will always be in one of three areas:

**Chyan:** benefactor<sup>9</sup>  
helpful people  
traveling, brother  
father

**Kan:** career  
ancestor  
foundation

**Gen:** knowledge  
education  
self-cultivation



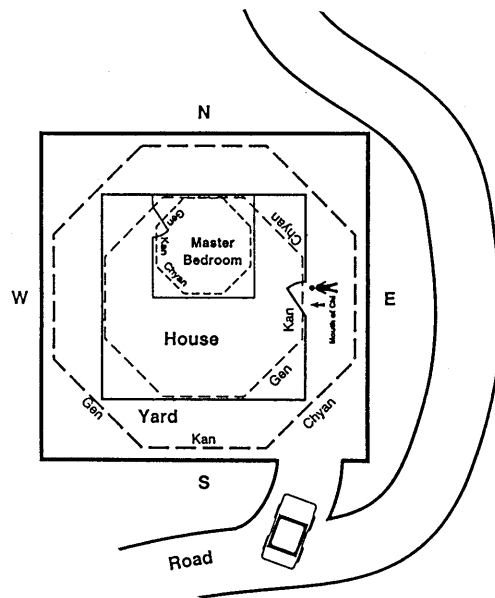
<sup>7</sup> The traditional schools, who use the fixed direction of the Tai Chi employ a loup or compass to determine an absolute direction of a position and overlay the Bagua based on that finding.

<sup>8</sup> Since using this Bagua does not rely on outside tools such as a compass, it can be carried with you in your heart wherever you go.

<sup>9</sup> Each of the eight trigrams represent eight fundamental life conditions or situations. When a Feng Shui cure or adjustment is made to the area of your home represented by the Bagua, it can bring positive transformation to that specific area of life.

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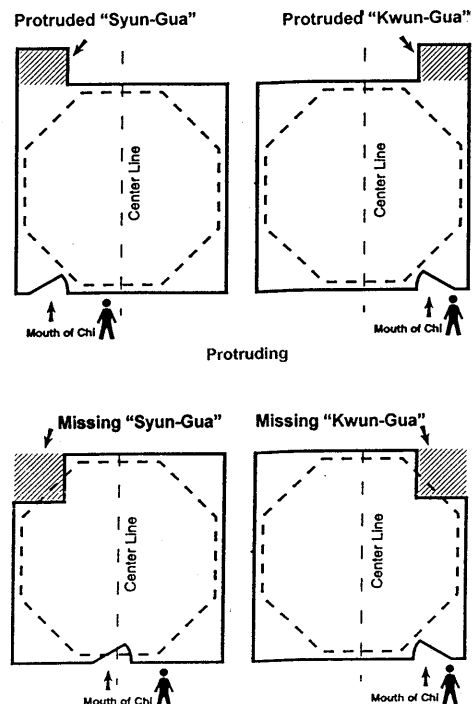
From there, the other areas can be easily located.



The ever changing Bagua:  
Placement of the eight tri-  
grams relative to the posi-  
tion of the mouth of Chi.

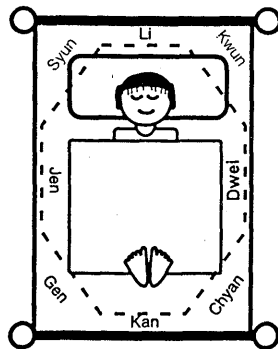
When there is a regular shaped house, the eight positions of the Bagua can be easily identified.

When a house has an irregular shape, an area may be *missing*, which creates a negative force. In some instances, an area can *protrude*, which provides a strengthening force to the corresponding area of life.



Master Lin has made the Bagua an easy, practical tool so that people can apply the knowledge to many areas of their lives, including divination, palmistry, physiognomy, secret cures, Feng Shui, holistic healing, Chi, spiritual cultivation, and meditation.

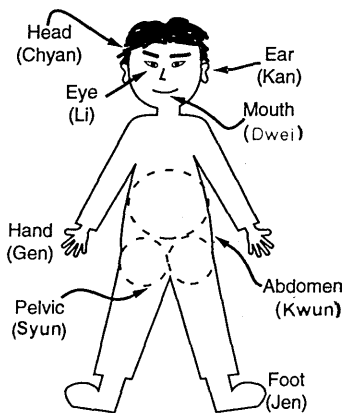
Holistic healing can be achieved by implementing Feng Shui adjustments to positions in the house or bed that correlate to the Bagua of the body parts.



The Bagua on a Bed  
Transcendental Solution  
(Secret Cure)

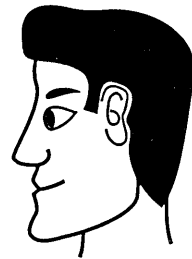
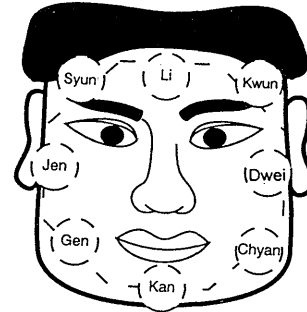
For instance, when you superimpose the Bagua on your body, the head relates to Chyan (fame) Gua. If you suffer from migraine headaches, in addition to searching for traditional medical treatment, you can apply a Feng Shui adjustment to the Chyan area of a house, your bed, master bedroom, or other important living space.

The Bagua can also be superimposed onto an individual's face, palm, or entire body.



On a Body  
Holistic Healing



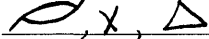
**On a Face  
Physiognomy**

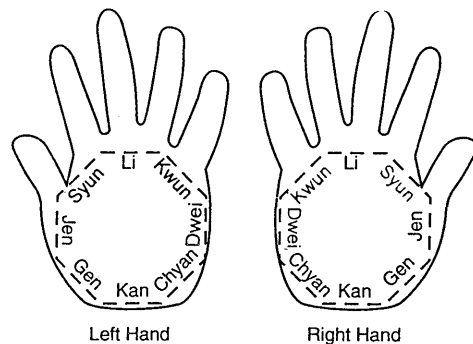


A round, shiny forehead may be associated with fame and prosperity.

A protruding, distinct jaw may indicate a distinguished career.



Superimposing the Bagua onto the palm of your hand can give you a wealth of knowledge. A concave shape in a Bagua area means difficulties in the corresponding life area; a convex shape indicates that fortunate events may arise. The types of lines present in certain areas of the palm may produce an impact on the area of life that the Gua represents. In general, vertical and regular shaped lines that form squares, rectangles, and circles are generally positive; as are other unusual lines like:  and . Horizontal lines, triangular and irregular shaped lines such as  are generally negative.

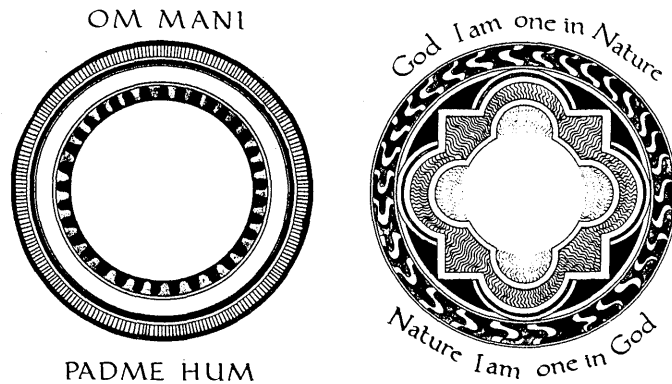


**On a Palm  
Palmistry**

Left Hand

Right Hand

The application on Master Lin Yun's studies are limitless. Elements such as the color of the flesh, Chi readings, intuition, and other correlating factors should all be taken into account for a deeper understanding of the subject.



### **Grand Master Lin Yun**

Lin Yun has made the Bagua an accessible tool that anyone who has a true desire to learn Feng Shui can use. Based on his innovative views, he has introduced the importance of reaching harmony through the concept of Tao: achieving a balance between yin and yang. The Bagua, under Master Lin's studies, has brought the East one step closer to the West.

Grand Master Lin Yun is an adjunct Professor at San Diego State University. Formerly he taught at Yale in China at the Chinese University of Hong Kong, the University of San Francisco (1980-81), Stanford University (1981-82), and as a research professor at the Institute for Far Eastern Studies of Seton Hall University (1982-85). For the past twenty years, he has traveled and spoken about Feng Shui throughout Europe, Asia and Australia. He has been a lecturer at such distinguished organizations and institutions as the Library of Congress, the American Institute of Architects, the Parapsychology Society of the United Nations, Harvard, Yale, Princeton, M.I.T., Dartmouth, Stanford, UC Berkeley, UCLA, Cornell, Duke University, and many other schools. In addition, he was the keynote speaker at the first International Feng Shui conference held in San Diego, CA., in April, 1996.



Excerpted from  
*The Feng Shui Anthology*

Jami Lin's  
Feng-Shui-Interior Design

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In *The Feng Shui Anthology*, when the **Bagua** is discussed, **only the Life-Aspiration Energies are mentioned** (except in Derek Walter's article.). **To work with the Bagua and to maximize your Feng Shui with the information of all the masters, you must include your 8) Best Directions and 9) Flying Star Energies.**

Your [Personal Success Bagua-Map](#)  
will optimize Feng Shui & Design Success

If you are a Feng Shui beginner or an expert...

Your Personalized Success Map  
contains ALL essential, at-a-glance solutions  
that Jami Lin provides during a private consultation.

**IMPORTANT: Popular Feng Shui misconceptions!**

- REAL Feng Shui is not a "one size fits all"
- There is not one Feng Shui map generic to everyone's home.
- If you moved in your home between 1984 and 2048, there are 2048 Bagua maps.
- **ONLY ONE BAGUA-MAP is correct for YOU**  
and Your Home: and it is called YOUR [Personal Success Map!](#)

Check out YOUR Custom [Personal Success Map](#)  
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**Because YOU are now on your Feng Shui journey,  
I made it really easy for you to personally benefit with my experience.**

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