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**Title:** Comparing the do's & taboos in Chinese Feng-Shui and Indian Vāstu-Shāstra architectural traditions

**Issue Date:** 2012-04-03

Stellingen behorende bij het proefschrift:

## Comparing the *Do's & Taboos* in Chinese Feng-Shui and Indian Vāstu-Shāstra Architectural Traditions

En-Yu Huang

1. As two age-old and on-going architectural traditions, Chinese Feng-Shui and Indian Vāstu-Shāstra, are based on ideas about how to locate, orient and organize the built spaces, such as cities, villages, palaces, temples, houses and altars, in a correct way.
2. These ideas find their expressions in a variety of architectural *do's & taboos* so as people could follow when planning, designing, arranging and constructing built spaces.
3. People believe that the observance of these *do's & taboos* would guarantee them an 'auspicious' built space; the contravention of these *do's & taboos* may lead to an 'inauspicious' built space.
4. Although Feng-Shui and Vāstu-Shāstra are developed in different cultures and regions and are consolidated by distinct religious and philosophical ideas, the *do's & taboos* of both traditions reflect three common concerns: the 'configuration', the 'orientation' and the 'spatial hierarchy' of built spaces.
5. According to the paradigm of 'architecture as a representation of realities', built spaces can be seen as the materialization of various realities which are experienced and perceived by people.
6. The practice of the architectural *do's & taboos* will only be effective when built spaces are considered to be representations of certain cosmic and social realities.
7. Comparing the *do's & taboos* from different cultures, one will discover the shared cosmic and social realities represented by built spaces in global architectural traditions.
8. Three of the five shorter-cycle themes of architectural representations worldwide—the *Axis Mundi & Cosmic Cross*, the *Holy & Unholy Zones* and the *Including & Excluding Structures*—as based on the three long-cycle traditions—the *Anthropomorphic*, the *Physiomorphic* and the *Sociomorphic*—have turned out to be very useful, and analytical, frameworks in which Feng-Shui and Vāstu-Shāstra *do's & taboos* can be compared.
9. In terms of the paradigm of 'architecture as a representation of realities', the only difference between various types of built spaces is scale. The cosmic and social realities represented by houses, temples and cities are equally complex.
10. In terms of the same paradigm, the difference between traditional and modern architecture does not exist. The cosmic and social realities represented by traditional architecture are also often found represented by modern architecture.
11. The many tenets of architectural modernism, such as '*one should create the form that follows function*', '*one should not use unnecessary decorations*', '*one should respect the nature of materials*', etc., are not more 'advanced' or less 'religious' than the *do's & taboos* of Feng-Shui and Vāstu-Shāstra. Just like the *do's & taboos* of age-old architectural traditions, these modern tenets also play roles in supporting the architectural representations of various age-old cosmic and social realities.
12. Modernity only provides a new skin for buildings but can very unlikely replace the old flesh beneath the skin.